UMA 30655

QUOTED VERSE PASSAGES IN THE WORKS OF BUDDHAGHOSA:

CONTRIBUTIONS TOWARDS THE STUDY OF THE LOST SĪHAḶAṬṬHAKATHĀ LITERATURE

DISSERTATION

zur Erlangung des Doktorgrades

der philosophischen Fakultät

der Georg-August-Universität zu Göttingen

vorgelegt von

FRIEDGARD LOTTERMOSER

aus Berlin

Göttingen 1982

416 188 116 000 18

6.855.394 +3

Berichterstatter: Prof. Dr. Heinz Bechert
Mitberichterstatter: Prof. Dr. Georg v. Simson
Tag der mündlichen Prüfung: 28.6.1979

Universitäts-
Bibliothek
München

Gesamtherstellung: **aku** - Fotodruck GmbH, 8600 Bamberg

dedicated to my beloved mother

na so sabbesu ṭhānesu
puriso hoti paṇḍito,
itthi pi paṇḍitā hoti
tattha tattha vicakkhaṇā.

(Dhp-a III 221)

QUOTED VERSE PASSAGES IN THE WORKS OF BUDDHAGHOSA: CONTRIBUTIONS TOWARDS THE STUDY OF THE LOST SĪHAḶAṬṬHAKATHĀ LITERATURE

Table of Contents I
Numbered Tables and Diagrams in Part 1 X
Tables and Diagrams in Part 1 Without Serial Numbers XII
Abbreviations and Signs.. XIII
Note on the Notation Used for Pāli Texts. XX
Newly Coined Technical Terms. XXII
Some Technical Terms Explained XXVIII

PART 1: DESCRIPTION AND EVALUATION OF THE DATA

Preface and Acknowledgements 1

1 Introduction. 5
1.1 Buddhaghosa and his Works: Authorship. 5
1.2 Buddhaghosa's Sources 9
1.2.1 Traditional Views 9
1.2.2 Views of Scholars 10
1.3 The Growth of the SĪhaḷaṭṭhakathā (+SAk). 14
1.4 The Buddhist Council in the Time of Vaṭṭagāmaṇī.. ... 15
1.5 The Codification of the Khuddakanikāya... 15
1.6 The Influence of the Literature of Other Buddhist Schools.. 16
1.7 Quotations in the Pāli Commentaries as Sources for the Study of Literary Activities in Ceylon Before Buddhaghosa 16
1.8 The Present Enquiry into the Sources of the Pāli Commentaries: Demarcation of the Field of Enquiry and Some Problems of Methodology. 17
1.8.1 Choice of the Texts to be Examined for a Representative Study... 17
1.8.2 Definition of Criteria for the Recognition of Quotations.... 17
1.8.3 Enquiry into the Concept of 'Source'. 18
1.8.4 Choice of Potential Source Texts Examined 19

1.8.5 Parallels Traced in the Commentaries to the Khuddaka=nikāya 19
1.8.6 Duplicates, Parallels, and the Direction of Borrowing 20
1.8.7 Survey of the Printed Editions of Pāli Texts 21
1.9 Collection and Processing of Data 21
1.9.1 Filing Verses from E^e 21
1.9.2 Comparing B^e, C^e, S^e, and N^e (where available) 22
1.9.3 Compilation of an Alphabetical Verse List 22
1.9.4 Collection of Gāthā Indices to the 'Source Texts' from E^e, B^e, and N^e; Collection and Verification of Source References 22
1.9.5 Card File for the Verses in the Dīpavaṃsa 23
1.9.6 Collection and Verification of Parallels in the Com=mentaries to the Khuddakanikāya (exept the Jātaka Commentary) 23
1.9.7 Compilation of the Concordance (CVP) and the Check Lists (ChL) 23
1.9.8 Problems of Notation 24
1.10 Problems in the Surveillance of the Data and the Ana=lysis and Presentation of the Reference Patterns ... 25
Table I 26
1.11 The Interpretation of the Reference Patterns 28

2 The Ten Buddhaghosa Texts Examined (BuT)

2.1 Quality of the Different Text Editions (E^e, B^e, C^e, S^e, N^e) 30
2.2 Survey of the Critical Apparatus of the Ten Buddha=ghosa Texts: E^e 32
2.3 The Critical Apparatus of the Translations of Buddha=ghosa's Works into English and German 41
2.4 Text-internal Subdivisions of the Ten Buddhaghosa Texts, and the Distribution of Prose and Verse Pas=sages 44
Table II 45
2.5 Non-quoted Verse Passages. The Proloque and Epiloque Verses 46

2.5.1 The Prologue and Epilogue Verses 46
2.5.2 Duplication Among the Prologue and Epilogue Verses.. 47
2.5.3 Differences Between the Different Printed Editions.. 47
2.5.4 Verses Added by Copyists 48
2.5.5 The Standard Prose Section of the Epilogues and the Final Couplet... 48
2.5.6 The Standard Prologue and Epilogue of the Sutta Com=mentaries... 49
2.5.7 Other Non-quoted Verse Passages in the Ten Buddhagho=sa Texts 50
Appended: Tables III-VI. 51-55
2.6 General Distribution of Reference Patterns in the Ten Buddhaghosa Texts Examined 56
2.6.1 The Visuddhimagga (Vm) 56
2.6.2 The AtthasālinI (As) (with 2 tables) 57
2.6.3 The SammohavinodanI (Vibh-a) 60
2.6.4 The Pañcapakaraṇaṭṭhakathā (Ppk-a) (with 1 table)... 62
2.6.5 The Samantapāsādikā (Sp) (with 2 tables) 64
2.6.5.1 Saṅghabhadra's Shan-Chien-P'i-P'o-Sha, a Version of The Samantapāsādikā Translated into Chinese. 70
Table VII... 71
2.6.6 The Kaṅkhāvitaraṇī (Kkh) 72
2.6.7 The Commentaries on the Four Major Nikāyas (Sutta-a) (with 3 tables). 73
2.6.7.1 The SumaṅgalavilāsinI (Sv) (with 2 tables).. 77
2.6.8 The Papañcasūdanī (Ps) (with 1 table)... 79
2.6.9 The SāratthappakāsinI (Spk) (with 2 tables). 82
2.6.10 The Manorathapūraṇī (Mp) (with 1 table) 84
2.6.11 The Introductory Sections of the AtthasālinI, the Samantapāsādikā, and the SumaṅgalavilāsinI (As(N), Sp(N), and Sv(N)) (with 1 table) 86

3 Categories of Verse Passages Found in the Ten Buddha=ghosa Texts
3.1 General Survey of the Data Obtained. 89
3.2 Long Verse Passages and Verse Fragments. 90
3.2.1 Verse Fragments 90
Table VIII..... 91

3.2.2. Long Verse Passages 92
Tables IX-XII... 93
3.3 Duplication of Verse Passages 97
3.3.1 Non-duplicated Verse Passages in the Ten Buddhaghosa Texts 97
Tables XIII-XIV 99-100
3.3.2 Text-internal Duplication 101
3.3.2.1 Augmentation of the Stock of Verse Passages Caused by Text-internal Duplication 101
Table XV 103
3.3.2.2 Sources for Text-internal Duplicates 104
Tables XVI-XVIII 106-108
3.3.3 Duplication Between Several Buddhaghosa Texts 110
3.3.3.1 Augmentation of the Stock of Verse Passages Caused by Duplication Between Several Buddhaghosa Texts
3.3.3.2 The Standard Sets of Duplicates 111
3.3.3.3 The Residual Inflation of Data in the Standard Sets of Duplicates 116
Table XIX... 118
3.3.3.4 Occurrence of Duplicated Verse Passages in the Ten Buddhaghosa Texts. Traced and Untraced Duplicates 119
Tables XX-XXV a-c 122-128
3.3.3.5 The Pattern of Duplication Between Individual Sutta Commentaries 129
Table XXVI 130
3.3.3.6 The Mode of Duplication 131
Table XXVII 133

4 The Sources of the Pāli Commentaries

4.1 Segmentation of the Works of Buddhaghosa Through Ordered Sequences of Duplicates and Parallels... 134
4.2 Serial Duplication and Serial Parallels in the Visuddhimagga
4.2.1 The Abhidhamma Duplicates I 140
4.2.2 The Abhidhamma Duplicates II 141
4.2.2.1 Order in the SammohavinodanĪ (Vibh-a) 141

4.2.2.2 Order in the Visuddhimagga (Vm) 142
4.2.2.3 Reasons for the Transposition of Verse Passages 143
Table XXVIII... 145
4.2.3 The 'Cakkavāḷa Set' 146
4.2.3.1 In the Visuddhimagga (Vm).. 147
4.2.3.2 In the Samantapāsādikā (Sp) 148
4.2.3.3 In the Atthasālinī (As) 149
4.2.3.4 In the Paramatthajotikā (Pj).. 149
4.2.3.5 In the Saddhammappajotikā (Nidd-a) and the Saddhammappakāsinī (Paṭis-a).. 154
4.2.3.6 Overlapping of Patterns and Unordered Occurrences 157
4.2.3.7 In Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Sp(C)) 158
4.2.3.8 The Exegesis of the iti pi so Formula in the Vimuttimagga (Vim)... 163
4.2.3.9 The Sources of the Cakkavāḷa Set of Duplicates 164
4.2.4 The 'Ānāpānassati Set'. 166
4.2.4.1 In the Visuddhimagga (Vm).. 166
4.2.4.2 In the Vimuttimagga (Vim).. 167
4.2.4.3 In the Saddhammappakāsinī (Paṭis-a) 168
4.2.4.4 In the Samantapāsādikā (Sp) 172
4.2.4.5 The Prose Duplication in the Sāratthappakāsinī (Spk)..... 179
4.2.4.6 In Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Sp(C)) 182
4.2.4.6.1 The Foundation of Vesālī 182
4.2.4.6.2 The Exegesis of 'Mahāvana'. 185
4.2.4.6.3 Omitted Passages in the Samantapāsādikā (Sp) and the Shan-Chien-P'i-P'o-Sha (Sp(C)). 187
4.2.4.6.4 Items Expressed Differently in the Samantapāsādikā (Sp) and the Shan-Chien-P'i-P'o-Sha (Sp(C)), References to Sources; etc. 189
4.2.4.7 The Ānāpānassati Set of Duplicates: Sidelines and Sources 195
4.3 Categories of 'Source References' Collected in the Concordance of Verse Passages (CVP) 198

4.4 Source References in the Pāli Literature Preceding Buddhaghosa ... 202
Table XXIX ... 204
Table XXX ... 205
4.5 Lost Sources Used for the Compilation of the Pāli Commentaries ... 206
4.5.1 The Lost Jātaka Commentary (Jātakaṭṭhakathā) ... 206
4.5.2 Verse Passages Ascribed to the Ancients ("Porāṇa"). 209
4.5.3 The Major Lost Source, the Sīhaḷaṭṭhakathā Literature ... 214
4.5.4 Traces of Further Lost Sources. ... 216
4.5.4.1 Vague Source References in the Prose Context ... 216
4.5.4.2 Samples Quoted from Non-canonical Poems ... 217
4.6 The Growth of the Sīhaḷaṭṭhakathā ... 221
4.6.1 The Stage of Floating Traditions ... 223
4.6.2 The Stage of Diversification ... 224
4.6.3 The Stage of Standardisation ... 225
4.6.4 The Stage of Translation ... 227
Table XXXI ... 228
4.7 The Pāli Canon as Source for the Sīhaḷaṭṭhakathā ... 230
4.8 Buddhaghosa and the Commentaries on the Khuddakanikāya ... 234
4.9 Parallels in the Non-Theravāda Literature ... 236

E EXCOURSES ON METHODICAL SIDE ISSUES AND MINOR REFERENCE PATTERNS
E 1 What is a Quotation ? ... 238
E 2 The Degree of Correspondence with the Source ... 241
E 3 Abbreviations Used for the Pañcappakaraṇaṭṭhakathā (Ppk-a) in the CPD. ... 243
E 4 Text-internal Duplicates Used to Structure the Prose Text ... 246
E 4.1 The 'Topical Couplet' of the Samantapāsādikā ... 246
E 4.2 A Set of Author Verses in the Visuddhimagga ... 248
E 4.3 The Verse Passages on the Thirteen Dhutaṅgas ... 249
E 5 The Context-Sensitive Interpretation of Reference Patterns ... 250

E 6 Series of Short Quotations in Close Succession ... 252
E 6.1 The Exegesis of 'Brahmacariya (Noble Practise)' ... 253
E 6.2 Lexicographical Explanations in the 'Tertiary Nidānakathā of All Sutta Commentaries' ... 256
E 6.3 Strings of Quotations in the Standard Exegesis of the Formula Describing the Conversion of a Lay-follower ... 257
A Sideline Showing Overlapping Reference Patterns. ... 260
E 7 Traces of Older Classifications of the Pāli Canon. ... 263
E 8 Sanskrit Parallels to the Works of Buddhaghosa ... 266
Parallels in the Mahāvadānasūtra ... 267

NOTES TO PART 1
Preface and Acknowledgements; 1 Introduction (1-49) ... 274
2 The Ten Buddhaghosa Texts Examined (BuT) (50-79). ... 282
3 Categories of Verse Passages Found in the Ten Buddhaghosa Texts (80-86) ... 286
4 The Sources of the Pāli Commentaries (87-126) ... 288
E Excourses on Methodical Side Issues and Minor Reference Patterns (127-138) ... 301

PART 2: CONCORDANCES, CHECK LISTS, AND BIBLIOGRAPHICAL LISTS 305

1 CONCORDANCE OF VERSE PASSAGES IN THE TEN BUDDHAGHOSA TEXTS EXAMINED (CVP)

Conventions Used in the Concordance of Verse Passages (CVP) ... 309
Late Corrections to the Concordance of Verse Passages. ... 314
CVP 1 Visuddhimagga (Vm) ... 315
CVP 2 Atthasālinī (As) ... 336
CVP 3 Sammohavinodanī (Vibh-a) ... 347
CVP 4 Pañcappakaraṇaṭṭhakathā (Ppk-a) ... 355
CVP 5 Samantapāsādikā (Sp) ... 362
CVP 6 Kaṅkhāvitaraṇī (Kkh) ... 378
CVP 7 Sumaṅgalavilāsinī (Sv) ... 380
CVP 8 Papañcasūdanī (Ps) ... 397

CVP 9 Sāratthappakāsinī (Spk)... 418
CVP 10 Manorathapūraṇī (Mp).. 431

2 CHECK LISTS EXTRACTED FROM THE CONCORDANCE (ChL) 445

Conventions Used in the Check lists Extraced from the Concordance (ChL)... 447
ChL 1 Verse Passages Missed by Some Editors of the Printed Texts. 451
ChL 2 Prologue and Epilogue Verses.. 452
ChL 3 Verse Fragments... 455
ChL 4 Long Verse Passages... 457
ChL 5 Non-duplicated Verse Passages. 467
ChL 6 Verse Passages Duplicated in the Same Text 477
ChL 7 The Standard Sets of Duplicates... 483
ChL 8 Types of Duplication.. 498
ChL 8.1 Verse Passages Duplicated in the Same Text, but Not Found in the Other Nine Buddhaghosa Texts. 499
ChL 8.2 Identical Duplication Between Different Buddhaghosa Texts With Identical Text-internal Duplication Added.. 501
ChL 8.3 Partial Duplication Confined to Variants Found Within the Same Texts 503
ChL 8.4 Partial Duplication Between Different Buddhaghosa Texts (Text-internal duplication may occur in addition). ... 505
ChL 9 Untraced Verse Passages..... 510
ChL 9.1 Non-duplicated Verse Passages Without Source References and Text-internal Duplicates Not Found in Other Buddhaghosa Texts... 511
ChL 9.2 Verse Passages Without Source References in the Standard Sets of Duplicates... 516
ChL 10 Analysis of Source References. 519
ChL 10.1 Single Source References for Non-duplicated Verse Passages and for Text-internal Duplicates Not Found in other Buddhaghosa Texts.. 519
ChL 10.2 Multiple Source References for Non-duplicated Verse Passages and for Text-internal Duplicates Not Found in other Buddhaghosa Texts... 528

ChL 10.3 Single Source References for Verse Passages in the Standard Sets of Duplicates... 541
ChL 10.4 Multiple Source References for Verse Passages in the Standard Sets of Duplicates... 547
ChL 11 Patterns for Alternative Source References 557
ChL 12 Inadequate Source References.. 573
ChL 13 Conflicting Source References. 582

3 THE TEN BUDDHAGHOSA TEXTS IN OUTLINE AND BIBLIOGRAPHICAL LISTS (B) 585

B 1 Text-internal Subdivisions and the Distribution of Verse Passages 587
B 2 Synoptical Table of Texts Sections in the Different Editions for the Ten Buddhaghosa Texts Studied in Detail 607
B 3 Concordance Between the Bibliography of the CPD (H. S m i t h 1948 Epilegomena to Vol. I pp. 37+ - 51+) and the Literature Consulted for this Study 613
B 4 Alphabetical Check List of Editors and Translators of Pāli Texts Consulted for this Study 616
B 5 Bibliography to Part 1 624
B 5.1 Books and Articles by Modern Writers.. 624
B 5.2 Classical Texts Consulted or Referred to 628

Lebenslauf

Numbered Tables and Diagrams in Part 1

Table I: Character and Size of the Materials Examined page 26

Table II: Distribution of Prose and Verse Passages in the Ten Buddhaghosa Texts (After B 1)... 46

Table III: Prologue and Epilogue Verses in the Ten Buddhaghosa Texts (After ChL 2)... 52

Table IV: Differences Between the Different Editions Concerning Prologue and Epilogue Verses in the Ten Buddhaghosa Texts... 54

Table V: Distribution of Prologues and Epilogues in the Samatapāsādikā (Sp) 55

Table VI: Identical Verses in the Prologues and Epilogues of the Sutta Commentaries... 56

Table VII: Text Sections and Verse Passages in the Samantapāsādikā and in Saṅghabhadra's Shan-Chien-P'i-P'o-Sha 71

Table VIII: Duplication and Source References for Verse Fragments (After ChL 3, ChL 9 and ChL 10)... ... 94

Table IX: Distribution of Long Verse Passages and Verse Fragments (After ChL 3 and ChL 4)... 96

Table X: Duplication for Long Verse Passages (After ChL 4)97

Table XI: Long Verse Passages Among the Non-duplicates and the Text-internal Duplicates With Their Sources (After ChL 4, ChL 8.1, ChL 9.1, ChL 10.1 and ChL 10.2)... 98

Table XII: Long Verse Passages and Verse Fragments in the Standard Sets of Duplicates and Their Sources (After ChL 7)... 99

Table XIII: The Occurrence of Duplicated Verse Passages in the Ten Buddhaghosa Texts (Based on B 1, ChL 5-7, and ChL 8.1) 102

Table XIV: Non-duplicated Verse Passages and Text-internal Duplicates With Their Sources (After ChL 5 and ChL 8.1) 103

Table XV: Additional Occurrences for Text-internal Duplicates and the 'Basic Verse Passages' in Each Buddhaghosa Text (After B 1, ChL 6, ChL 8.1-4) page 106

Table XVI: Text-internal Duplication (After ChL 6 and ChL 8.1). 109

Table XVII: Mode of Duplication for All Text-Internal Duplicates... 110

Table XVIII: Mode of Duplication for Text-internal Duplicates Also Found in Other Buddhaghosa Texts.. ...111

Table XIX: Verse Passages Duplicated in Several Buddhaghosa Texts: Matrix VP (After ChL 7)... 121

Table XX: Summary of Verse Passages Ordered in the Standard Sets of Duplicates (ChL 7).. 125

Table XXI: Standard Sets of Duplicates: The Matrix VP and Their Occurrences 126

Table XXII: Occurrence of the Standard Duplicates in Each of the Ten Buddhaghosa Texts. 127

Table XXIII: Traced Duplicates: Occurrence in Each of the Ten Buddhaghosa Texts 128

Table XXIV: Untraced Duplicates: Occurrence in Each of the Ten Buddhaghosa Texts 129

Table XXVa: Summary Tables for the Standard Sets of Duplicates as Found in Each Buddhaghosa Text: All Verse Passages... 130

Table XXVb: Traced Verse Passages 131

Table XXVc: Untraced Verse Passages.. 131

Table XXVI: Details for Duplicate Patterns Between Individual Sutta Commentaries Summarised in ChL 7 ...133

TableXXVII: Modes of Duplication in the Standard Sets of Duplicates (After ChL 8). 136

TableXXVIII: Abhidhamma Duplicates II 147

Table XXIX: Reference Patterns for Verse Passages Traced in the Pāli Literature Preceding Buddhaghosa 204

Table XXX: Source References Given by Buddhaghosa in the Context.. 205

Table XXXI: Direction of Major Sectional Borrowing for the Compilation of the Ten Buddhaghosa Texts Examined 210

Tables and Diagrams in Part 1 Without Serial Numbers

Atthasālinī 59
Categories of Verse Passages in the Atthasālinī 61
Pañcappakaraṇaṭṭhakathā 63
The Commentary Section of the Samantapāsādikā.. 66
Categories of Verse Passages in the Samantapāsādikā 70
The Four Sutta Commentaries 73
Traced Verse Passages in the Sutta Commentaries 75
Traced Verse Passages in the Other Six Buddhaghosa Texts... 75
Sumaṅgalavilāsinī..... 77
Lengthy Sections in the Sumaṅgalavilāsinī.. 77
Papañcasūdanī.. 78
Sāratthappakāsinī... 79
Lengthy Sections in the Sāratthappakāsinī.. 82
Manorathapūraṇī 83
The Introductory Sections of the Atthasālinī (As(N)), the Samantapāsādikā (Sp(N)), and the Sumaṅgalavilāninī (Sv(N)) 85
Context Source References to "Porāṇa" in the Ten Buddhaghosa Texts.. 210
Continuous Duplicate Patterns Containing VP Ascribed to "Porāṇa".. 211
Distribution of References to "Aṭṭhakathā" etc. in the Ten Buddhaghosa Texts Examined. 215
Context References to Lost Poems 218

ABBREVIATIONS AND SIGNS

1 Abbreviations Used for Bibliographical Data and References to Classical Texts

Note: This list gives only abbreviations not found in the Epilegomena to CPD Vol. I (H. S m i t h 1948) or used differently . The relevant text editions for Buddhist Sanskrit texts are listed in the bibliography of SWTF 1 (1973). Conventions of notation are also discussed in E 3 and in the 'description of the conventions used' as prefixed to CVP and ChL. A short note on the notations used for Pāli texts is given on p. XXf. See B 3-4 and B 5.2 for the classical literature consulted.

A.	= A d i k a r a m [1]1948 [2]1953; Appendix II.A, pp. XVII-XXIII (used only in § 4.5.2)
Abhi	= Abhidhammapiṭaka
Abhi-a	= Abhidhamma commentaries (=As, Vibh-a, Ppk-a)
As(Cy)	= commentary section of the Atthasālinī
As(N)	= Nidānakathā of the Atthasālinī (As 1-35 B^e ≠ As 1-78 B^e)
BBV	= Bruchstücke buddhistischer Verssammlungen aus zentralasiatischen Sanskrithandschriften, 1. Die Anavataptagāthā und die Sthavira-gāthā. Berlin 1961 (ed. H. B e c h e r t)
B^e	= edition in Burmese script; usually refers to the publications of MBSS, Rangoon 1956 -
B^e(1939)	= edition in Burmese script; printed 1939, Rangoon (Haṃsāvatī Press)
b (index letter	= bottom line of the page specified Example: As 35^b
C^e	= edition in Sinhalese script; always refers to the publications of the HWB series
$^+$Cp	= lost version of Cp (see § 4.7)
CPD	= A Critical Pāli Dictionary, Copenhagen Volume I: a (1924-48) pp. III-XXXIX, 561,

5^{+}-99^{+}, begun by V. Trenckner, revised, continued and edited by D. Andersen, H. Smith, and H. Hendriksen; Vol. II: ā- o (1960-), pp. XIV, IV^{+}, 512 begun by V. Trenckner, continuing the work of D. Andersen, and H. Smith, comprising material collected by W. Geiger, edited by an international body of Pāli scholars

CPS = Catuparisadsūtra (see the bibliography of the SWTF for details)

ed. = editor(s), edited

E^{e} = romanised edition in Latin script; refers chiefly, but not exclusively to the publications of the PTS, London

$E^{e}(1)$, $E^{e}(2)$, $E^{e}(3)$ = used for several different romanised editions in chronological order

EPD = English-Pāli Dictionary, by A.P. Buddhadatta, Colombo 1955

E^{t} = English translation; usually used in combination with other abbreviations. Example: $Sp(C)E^{t}$

$E^{t}(1)$, $E^{t}(2)$, $E^{t}(3)$ = used for several different English translations in chronological order

etc. 1. (after references to classical texts) indicates that further references are found in the CVP. Example: Vm $1^{I}(1)$ etc.

2. (after references to classical texts before a figure specifying several VP) refers to several main entries of the CVP. Example: Vm 64(1) etc.(14 VP)

f. = and the following page

ff. = and the following pages

F^{t} = French translation

G^{t} = German translation

GDhp = The Gāndhārī Dharmapada, ed. J. Brough, London Oriental Series Vol. 7, 1962

HWB = Hewavitarne Bequest Series

$^{+}$Ja = Jātakaṭṭhakathā, the lost Jātaka commentary (see § 4.5.1)

Ja(N) = Nidānakathā of the Jātakatthavaṇṇanā (Ja I 1-97)

KhN = Khuddakanikāya

Kh-a = commentaries to the Khuddakanikāya (always used to exclude Ja)

MAV = Mahāvadānasūtra (see the bibliography of the SWTF for details)

MBSS = Mranmāraṭṭhe buddhasāsanasamiti

= prañ-toṅ-cu mranmā-nuiṅ-ṅam buddhasāsanā aphvai[1]

= Union of Burma Buddha Sāsana Council, Rangoon

MKRV = (syāmaraṭṭhassa rājadhāniyā) mahāmakuṭarājavidyālaya, Bangkok

MPS = Mahāparinirvāṇasūtra (see the bibliography of the SWTF for details)

N^{e} = edition in Devanāgarī script, chiefly publications of the Nava Nālanda Mahāvihāra, Nālanda, Patna, NNVG Series

NNVG = Nava Nālanda Mahāvihāra Granthamālā

= Nālanda Devanāgarī Pāli Series, Nalanda, Patna

Paṭṭh-a = Paṭṭhāna-aṭṭhakathā (= Ppk-a V)

Ppk-a = Pañcappakaraṇaṭṭhakathā (see E 3)

PPKÑ = Pāḷipada-piṭaka-kyam[3]ññhvan[3] (Pāli Tipiṭaka Word Concordance in Burmese script), Rangoon (MBSS) 1972 -

PTS^{t} = Pali Text Society Translation Series

r (index letter) = used before dates of publication to indicate an unspecified reprint. Example: D I E^{t} $^{r}1957$

$^{+}$SAk = Sīhaḷaṭṭhakathā, the lost Sinhalese commentaries

$^{+}$SAk(A-a) = Sīhaḷaṭṭhakathā on the Aṅguttaranikāya

$^{+}$SAk(Abhi-a) = Sīhaḷaṭṭhakathā on the Abhidhammapiṭaka

+SAk(D-a) = Sīhaḷaṭṭhakathā on the Dīghanikāya
+SAk(Gāthā) = Sīhaḷaṭṭhakathā on early canonical verse texts (see § 4.6 for details)
+SAk(M-a) = Sīhaḷaṭṭhakathā on the Majjhimanikāya
+SAk(Mhv) = Sīhaḷaṭṭhakathāmahāvaṃsa
+SAk(Pātim-a) = Sīhaḷaṭṭhakathā on the Pātimokkha
+SAk(S-a) = Sīhaḷaṭṭhakathā on the Saṃyuttanikāya
+SAk(Vin-a) = Sīhaḷaṭṭhakathā on the Vinayapiṭaka
SBB = Sacred Books of the Buddhists (translation series, see B 4)
S^e = edition in Siamese (Thai) script; always publications of MKRV, Bangkok
+Sn = individual texts of Sn before the compilation of the present collection (see table XXXI)
Sp(C) = Shan-Chien-P'i-P'o-Sha, a Chinese version by Saṅghabhadra of Samantapāsādikā
Sp(C)E^t = English translation of the above by P. V. Bapat and A. Hirakawa, Poona 1970; quoted by page and line (thus: Sp(C) E^t 105^3) or by chapter and paragraph (thus: Sp(C)E^t IX.7).
Sp(Cy) = commentary section of the Samantapāsādikā
Sp(N) = Nidānakathā of the Samantapāsādikā (Sp 1-105)
Sutta-a = Sutta commentaries (i.e. Sv, Ps, Spk, Mp)
Sv(Cy) = commentary section of the Sumaṅgalavilāsinī
Sv(N) = Nidānakathā of the Sumaṅgalavilāsinī (Sv 1-25)
SWTF = Sanskritwörterbuch der buddhistischen Texte aus den Turfan-Funden, begonnen von Ernst Waldschmidt, herausgegeben von Heinz Bechert, bearbeitet von Georg von Simson, Göttingen 1973 - (see the bibliographical section for details on CPS, MAV, MPS, Uv)
TPMA = Tipiṭaka-pāḷi-mranmā-abhidhān (Pāli Burmese dictionary), Rangoon (MBSS) 1964 -

Uv = Udānavarga (see the bibliography of the SWTF for details)
Vim E^t = The Path of Freedom [Vimuttimagga] by ... Upatissa, translated into Chinese (Gedatsu Dō Ron) by Tipiṭaka Saṅghapāla of Funan, translated from the Chinese by the Rev. N.R. Ehara, Soma Thera, and Khemindа Thera, Colombo 1961
Vin-a = Vinaya commentaries (i.e. Sp, Kkh)

2 Abbreviations Used for Newly Coined Technical Terms and for Individual Sections of the Present Study

add. = additional
add. occ. = additional occurrence
add. t-i-d = additional text-internal dupplicate (occurrence)
add. t-i-d occ. = additional occurrence of text-internal duplicate(s)
B = The Ten Buddhaghosa Texts in Outline and Bibliographical Lists (in part 2 of this study)
BuT = (the ten) Buddhaghosa texts (examined in this study)
= Buddhaghosa text(s)
ChL = Check Lists Extraced from the Concordance (in part 2 of this study)
CVP = Concordance of verse passages in the Ten Buddhaghosa Texts Examined (in part 2 of this study)
dupl. = duplicate(s), duplicated (verse passages), duplication
E = Excourses on Methodical Side Issues and Minor Reference Patterns (in part 1 of this study)
MS = multiple source references

non-dupl.	= non-duplicate(s), non-duplicated
occ.	= occurrence(s)
pr, ep (occ.)	= occurrence(s) of prologue and epilogue verses
SS	= single source reference(s)
t-i-d	= text-internal duplicate(s), text-internal duplication

3 Other Abbreviations and Signs

(Some abbreviations listed in the Concise Oxford Dictionary of Current English, 4th edition 1951, repr. 1958, and the Oxford Advanced Learner's Dictionary of Current English, by A. S. Hornby a.o., 7th impression 1977, are used in addition.)

a	= the first pāda of a stanza
alph.	= alphabetical
b	= the second pāda of a stanza
c	= the third pāda of a stanza
cf., Cf.	= compare
Ch.	= chapter (in B 1)
comm.	= commentary, commentaries
d	= the fourth pāda of a stanza
e	= the fifth pāda of a stanza
ep	= epilogue(s), epilogue verse(s)
f	= the sixth pāda of a stanza
f.(2)	(quoted from PED in fn. 70): feminine, 2nd meaning (Cf. the usual use of f. in list 1)
fn.	= foot note
fragm.	= (verse) fragment
gen.	= genitive
id.	= identical
incl.	= including
intr., Intr.	= introduction
l.c.	= locus citato
Mss.	= manuscripts
no., No.	= number
nom.	= nominative

p.	= page
pp.	= pages
(pe), - pe -	= peyyala (used to show that a parallel reference does not give the complete verse, but implies the complete verse)
pl.	= plural
pr	= prologue(s), prologue verse(s)
(pt)	= part (used to show that a reference applies only to a section of the VP concerned in CVP and ChL)
ref.	= reference(s)
repr.	= reprint, reprinted
rev.	= revised
s.a.	= see above
sim.	= similar
s.v.	= sub verbum
transl.	= translated, translator
v.	= verse, verses
vs.	= verse
vss.	= verses
v.l.	= varia lectio
vol., Vol.	= volume
vols.	= volumes
VP	= verse passage , verse passages
w.	= literal correspondence
+ (raised)	1. before a reference in the ten BuT: this VP is not shown as metrical in the edition specified. 2. before other texts: this is a lost text. Example: $^{+}$SAk, $^{+}$Cp, $^{+}$Ja
++ (raised)	before a reference in the ten BuT: this VP is not shown as metrical in B^{e} and B^{e}.
ø, ø	= no data (chiefly used to show the absence of 'source references' in ChL)
=	before references : 1. identical duplicate, 2. literal correspondence (including minor v.l.)

≠ 1. similar but not identical
2. duplicate with variations

" " Context references are always given in quotation marks. Example: "Dhp", "Porāṇa"

[] 1. in passages quoted from secondary literature: as used by the authors
2. in B1: for subtitles supplied from other editions than E^e, or conjectured
3. in Pāli passages or their translations: used for inserted remarks which indicate that the text is not given in full (see E 1 and E 6 for examples).

Note on the Notation Used for Pāli Texts

Pāli texts are cited in conformity with the usage of the CPD as far as possible. The basic features are outlined below (see the description of the conventions used as prefixed to the CVP and the ChL in addition).
Notation by current verse numbers has been used for verse texts wherever possible. Thus verse notation is used for Vv, Pv, Cp, and Sn. Vv and Pv are cited after the commentary editions listed as $E^e(2)$ in CPD. The re-edition by N.A Jayawickrama (Vv and Pv E^e 1977) was not available for the present study. The running verse numbers are obtained with the help of the concordance given in CPD I Epilegomena p. 92+f. The running verse numbers for Cp are based on $E^e(2)$.
Bv, Dīp, and Khp are cited by chapter (in Roman numerals) and verse (in Arabic numerals). Ap is cited by page numbers only.

Texts in prose mixed with verse are cited by volume (in Roman numerals) and verse (in Arabic numerals). Volumes are indicated only where a text is printed in several volumes without successive pagination. The number of lines (raised Arabic numerals) is given only for prose passages. Verse passages are characterised by the number of verses given in brackets after the reference. To distinguish several verse passages found on the same page in the ten Buddhaghosa texts examined, raised Roman numerals are used after the page number to indicate the serial number of the verse passage on the same page.
The asterisk and the accent used in CPD to distinguish different types of Ja and Vin passages have not been used. Asterisks are prefixed to references not shown as metrical in some editions, and to sigla referring to lost texts.
The volumes of the Saddhammappajjotikā (Nidd-a) are given as:
Nidd-a I =Mahāniddesaṭṭhakathā Vol. I (CPD uses Nidd-a I),
Nidd-a II =Mahāniddesaṭṭhakathā Vol. II (CPD uses Nidd-a I),
Nidd-a III=Cullaniddesaṭṭhakathā (CPD uses Nidd-a II).

In a number of cases CPD lists alternative sigla for the same text. Only a single siglum each is used here as follows: A (not AN), D (not DN), M (not MN), Pj I (not Khp-a), Pj II (not Sn-a), S (not SN), Vm (not Visṃ). The use of the siglum Ppk-a for the Pañcappakaraṇaṭṭhakathā is discussed in E 3.

For the ten Buddhaghosa texts an alternative notation is used in the discussion of the text-internal structure. This notation is based on the details given in B1 and uses the sign ϕ. Thus Vm $3^{I}(1)$ signifies "Visuddhimagga the first VP on page 3, which has a single verse only"; Vm 3^{1-10} signifies " a prose passage (sometimes including VP) found on page 3, line 1-10, in the Visuddhimagga"; Vm ϕ 3 signifies " Visuddhimagga Chapter 3".

Newly Coined Technical Terms and Selected Topics of Interest

(Guide lines for the coining of new technical terms are derived from the articles on abbreviations, coinages, compounds, meanings, technical terms, and usage in B a r n h a r t, a.o. 1980.
Only selected references to sections of part 1,in which terms are defined or used frequently,are given.)

Abhidhamma Duplicates I : § 4.1, § 4.2.1
Abhidhamma Duplicates II: § 2.6.11, § 4.1, § 4.2.2
additional occurrences of duplicates: § 2.6.7
additional occurrences of text-internal duplicates (add. t-i-d occ.): § 2.6.1, § 2.6.6-7; definition: § 3.3, § 3.2.1
Ānāpānassatimātikā (key passage for Paṭis I 162-196): § 4.2.4.2-3
Ānāpānassati (ordered sequence of untraced VP on ...): § 2.6.1
Ānāpānassati Set (of duplicates): § 2.6.3, § 4.1, § 4.2.3-4
appendix: § 2.6.6 (= a long VP at Kkh 204ff. C^{e}(50) between the epilogue verses and the standard prose of the epilogue entitled 'Samuṭṭhānasīsasaṅkhapaṃ')
basic verse passages (= basic VP): table XV
basic number of VP per text (= basic VP): § 3.3
basic VP: § 2.6.7-8, § 3.3; definition: § 3.3.2.1, table XIII
basic stock of duplicates: § 3.3.3.1
Bhāṇaka tradition: fn.115
Bhāṇaka system: fn. 115
borrowing (direct...): § 4.1; (secondary ... of canonical VP): E 5
Cakkavāḷa Set (of duplicates): § 2.6.1-2, § 2.6.5, § 4.1, § 4.2.3
check lists (compiled from the concordance of verse passages) (see ChL in part 2 of this study): preface, reasons for compiling it: § 1.9.8
Commentary on the Bhayabheravasutta Concerning the Conversion of Lay-followers (extensive duplicate pattern): § 4.1, E 6.3
combination of two units: § 3.3.3.4
concordance of verse passages (CVP in part 2 of this study): preface
context: (immediate ...): E 5; (immediate ... of VP): E 5; (stereotype ... phrases): E 5
context-sensitive interpretation of reference patterns: § 4.1, E 5

context source references: see'source references'
diction: E 6.1, E 7
direction of borrowing: § 1.8.6, § 1.11, E 5
distribution: E 5; (... of duplicated VP, pattern of: § 3.3.3.1)
duplicate(s): preface; definition: § 1.8.6; § 2.6.7, § 3.3.3.1; patterned duplicates ... on 'sakkāyadiṭṭhi': § 2.6.2; standard sets of ...: preface, § 1.8.6, § 3.3.3.2-5, ChL 7; text-internal ... (= t-i-d)(definition: § 1.8.6; § 3.3.2.1); untraced ... § 2.6.1, table XXIV
duplicate pattern(s): § 1.8.6, § 3.3.3.5, E 7; extensive ...: § 3.3.2.2; minor ... E 6.1; see fn. 112
duplicated verse passages (= duplicates): § 2.5.1, § 2.6.1
Duplicates on the Classification of the Buddhavacana: § 2.6.11, § 4.1
duplication: § 3.3; extensive ... E 5; identical ... § 3.3.3.6, partial ... (type I: § 3.3.3.6, type II: § 3.3.3.6, twofold ...: table XVI), pattern of ... § 3.3.2.1, § 3.3.3.2-5, (minor) patterns of ... : fn. 112; serial ... (definition: § 1.8.6, § 2.6.7.2, § 4.1), text-internal ... § 3.3., § 3.3.2.2, untraced text-internal ... § 3.3 (two variants or sub-types § 3.3.3.6), types of ... § 1.8.6, § 2.6.7
embeddening: E 1
epilogue(s): § 2.6.5, minor ...(VP): § 2.5.4, fn. 61, secondary ... § 2.5.5, standard ... (of the Sutta commentaries): § 2.5.6, standard prose ... of all BuT: § 2.5.3
exegetical conventions: § 4.2.4.5
extract (a type of reference pattern): § 1.9.9
final couplet: § 2.4, § 2.5.1-5, § 2.6.6
format: E 6, E 6.2
frame: E 6, E 6.2-3; (commentarial ...: E 6.3)
frequency ratio (for verse passages): § 2.4, § 2.6.1, § 2.6.5, § 2.6.10, § 3.3
identical (duplication) : table XVI
inclusion (a type of reference pattern): § 1.9.9
inflation of the number of verse passages: § 2.6.7
introductory phrases (identical ...): E 5; stereotype ...: fn. 131

isolated occurrence: § 4.2.4.7 (see: stray occurrence)
key-passage (cf. the Pāli term mātikā): § 4.2.4.2-3
Kh-a texts, texts of the Kh-a group, works of the Kh-a group: 1.8.5, § 1.9, § 1.9.6 (see also the list of abbreviations);
long VP: § 2.6.1
main entry (in the CVP and ChL): § 1.9.8, § 1.9.9
matrix VP: § 2.6.7, § 2.6.11, fn. 104; definition: § 3.3.2.1, § 3.3.2.2-4, table XIII; duplicate matrix VP: § 2.6.7; longer ...: table XVII; stock of 279 ...: § 3.3.3.2; ... of t-i-d § 3.3.2.1; t-i-d ... (defined in ChL 8.1): § 2.6.7, table XIII; ... for text-internal duplicates (= t-i-d matrix VP): § 2.6.8, § 3.3.2.1
mnemonic verses: E 4.3
Nidānakathā: § 2.6.11, § 4.2.3.6
Nidāna Set(of duplicates): § 2.6.11, § 3.3.3.2
non-duplicate(s), non-duplicated VP: § 2.5.1, § 2.6.1; untraced ...: § 2.6.1; series of non-duplicated VP with uniform source patterns: § 4.1
non-quoted VP: § 2.5.7
non-Sutta commentaries (=Vin-a and Abhi-a): § 3.3.3.2
occurrence(s): § 2.6.1, § 2.6.7, § 3.3.3.1; chance ...: § 4.1; ... of duplicated VP: § 3.3.3.4; isolated ... (= stray ...): E 7; non t-i-d occurrences: table XVI; (unordered) stray occurrence(s): § 4.1, fn. 131; ... of text-internal duplicates (= t-i-d): notes to table III, § 3.3.2.1; ... of verse passages: § 2.6.4, § 2.6.7, definition: § 3.3.2.1
open alternative(s) (type of source pattern): § 1.10, § 4.3, table XXIX, XXX, fn. 118
ordered duplicate series: § 2.6.1
ordered patterns (= regular patterns for several consecutive VP): § 2.6.8
ordered sequence(s) (of duplicates and parallels): § 2.6.1; of generally untraced VP: § 2.6.1; ... of duplicates: § 2.6.1, ... of VP from: § 2.6.1
overlapping: mode of duplication: § 1.9.9 , reference patterns: § 1.9.9 , sectional ... of minor patterns: § 4.1; ... of t-i-d with duplication in several BuT: § 3.3.3.6

parallel(s): preface, definition: § 1.8.6, § 2.6.1, § 2.6.7, extensive ...: E 5, serial ... § 2.6.11, § 4.1; version of the ...: § 4.2.4.3
parallel (to an existing 'source text'): § 1.8.3
partial correspondence: § 3.3.2.1
partial t-i-d: table XIV
patterning of references (as a general trend in a pattern): § 2.6.5, fn. 86; see also: reference patterns
pattern(s) (of cross-references; § 2.6.11); classified as inadequate or conflicting: § 2.6.11; ordered ...: § 4.1; reference ... (found to structure our text): preface, § 1.8.3, § 1.8.6; § 1.11, § 2.6.5; remnant ...: § 2.6.11, § 3.3.3.4; serial ...: fn. 122; ... of serial duplication and serial parallels: § 4.1; ... of source references: § 1.8.3; straightforward ... of combinations: § 3.3.3.2; ... of distribution: § 2.6.7
Paṭṭhāna Method Set (of duplicates): § 2.6.11, § 4.1
prologue(s): main ...: § 2.6.5; minor ...: § 2.5.3-4, § 2.6.5; minor ... and epilogues (of Sp): § 2.5.2, standard ...: § 2.5.6; standard ... and epilogue of the Sutta-a: § 2.5.2, standard ... and epilogue of the Sutta commentaries: § 2.5.6;
prose quotations (to be studied later): § 1.8.3
quotation (... character: E 5, fn. 39); sequences of short ... (s): E 6; stings of ... (s): E 6
reference pattern(s): preface, § 1.8.3, § 1.8.6, E 5-6; interpretation of ...: E 8; minor ...: E 6.3, fn. 100; ordered ...: fn. 122, overlapping ...: E 6.3, fn. 131; overlapping strands of ... : E 6.3; (sidelines to the ...: E 7); cf. pattern
remnant(s):(collection of ... : § 3.3.3.2; cf. remnant patterns)
residual inflation of data: § 3.3.3.3
rule of adjacent passages: § 4.3, fn. 118
segmentation (as a result of reference patterns): § 2.6.7, E 5
semi-canonical (literature): § 1.8.3, fn. 41; Pāli literature: preface; Pāli texts: § 1.9
Special Set (of duplicates): § 3.3.3.2
sequence(s): ... of non-duplicated VP: § 2.6.8: non-standard ... (of Abhidhamma books): E 7; ordered ... of duplicated

VP: § 4.1; ... of VP: fn. 100
separate sources for duplicates (a reference pattern): fn. 118
serialised duplication: § 2.6.7
Sīhalaṭṭhakathā literature: § 4.2.4.4
source(s): preface, concept of ...: § 4.3; context ...: E 6.1; direct ... § 1.8.3; dominant ...: E 4.2; indirect ... § 1.8.3, § 4.3; lost ... § 1.8.3, § 1.11; multiple ... references (=MS): § 1.10, table I, § 4.4-5, table XXIX, XX; conflicting (multiple) ... § 1.10, § 4.3-5, ChL 13; inadequate multiple ...: § 1.10, § 4.3-5, ChL 12; potential ... § 1.9.4; primary ... : E 5; separate ...: fn. 86; single... definable, see: 'single source reference'.
source pattern: inadequate...: E 6.1, fn. 100; multiple ...: fn. 100
source reference(s): definition: § 1.8.3, § 2.6.7; alternative ...: fn. 100; progressive analysis of ...: § 3.3.3.4; multiple ... with context references: § 4.3; inadequate multiple ...: § 4.3; inadequate ...: § 4.3, fn. 102; pattern of ...: § 1.8.3, ChL 10-13; potential ...: § 1.8.3, § 1.9.4-5, fn. 100; rejected ...: § 1.10, § 4.3-5, ChL 11; secondary ...: § 1.8.3; single ... (=SS): § 1.10, § 4.3-5; single ... confirmed by context reference: § 1.10, § 4.3-5; adequate single ...: § 1.10, § 4.3-5; inadequate single ...: § 1.10, § 4.3-5;
source text(s): potential: § 1.8.3, § 1.9.4, § 4.3
standard: see also 'stereotype'
standard account: E 7
standard exegesis (on frequent canonical topics): § 4.2.3.5, fn. 100, fn. 102, fn. 112, E 6.3
standard formula: E 6.3
standard outlay (of the oriental editions of Pāli texts): § 2.1
standard phrase (= stereotype phrase): E 1
standard prose section (of the epilogues): § 2.5.5
standard (sets of duplicates): § 3.3.3.2; system of ...: § 3.3.3.2
stereotype: (canonical ...: § 4.2.4.7), ... context phrases: E 1; ... exegesis: E 8; lexicographical ...: E 6.1; ... prose passage (in the epilogue of all BuT): § 2.4, § 2.5.1, § 2.5.4
stock of exegetical verses (early ...: § 4.1)

stock of VP: § 2.6.5, § 2.6.7, § 3.3; definition: § 3.3.2.1, § 3.3.2.2; realistic measurement of the ...: § 3.3.3.4; common stock of untraced VP: § 4.1
strings of quotations: E 6, E 6.3
subdivisions (text-internal ...: § 2.6.5, B1)
subsets: § 4.1
serial order (= ordered sequence): § 2.6.1
Satipaṭṭhānasutta (exegesis of ...): § 4.1
Tertiary Nidānakathā of All Sutta Commentaries: § 4.1
terminal title(s): E 4.3
text-internal duplicate(s) (= t-i-d): preface, § 1.8.6, § 2.5.1, § 2.6.1; set of ... occurrences: E 4.2
text-internal subdivisions: § 2.6.5
thema verse: § 3.3.2.2
thinning out effect: § 2.6.5, § 2.6.9-10, § 4.2.3-4; fn. 62, fn. 66
topical couplet (of Sp): § 2.6.11, § 3.3.2.2, E 4.1
topical verses (for Paṭṭh-a): § 3.3.2.2
traced verse passage(s): § 2.6.1, table XIV, table XXVc, ChL 10
verse fragment(s): § 2.6.1
version (cf. duplicate): E 6.3
well-wishing verses: fn. 61

Some Technical Terms Explained

(canonical) key passage (cf. mātikā)

= the leading passage in the explanation of a given topic, which takes the form of a commentary on an older passage. Such passages are mostly well-known stereotypes from the early canonical texts.

duplicate

= VP duplicated in several Buddhaghosa texts

embeddening

= both the introductory context and the concluding context (of a quotation) show stereotype phrases.

frame = context for (series of) quotations (see E 6)

parallel

= VP from the BuT found in the commmentaries to the Khuddakanikāya except the Jātaka commentary

=(2) in § 4.3-9 and E 5-8 occasionally the term 'parallel', or 'early parallel' is used for potential source references in the earlier Pāli literature and in Buddhist Sanskrit texts.

string of quotations

= sequence of (usually short) quotations in close succession with very brief connecting text (only in E 6)

standard sets of duplicates

= duplicated VP ordered into groups according to the Buddhaghosa texts affected (see ChL 7)

terminal title

= titles for a chapter or other subsection in Pāli texts are traditionally given at the end of the applicable text section. All'initial titles' are recent additions.

text-internal duplicate (= t-i-d)

= a VP duplicated within the same Buddhaghosa text

traced verse passage

= a VP from the ten Buddhaghosa texts examined, which is found in the earlier Pāli literature, or given a source reference in the prose context.

PART 1: DESCRIPTION AND EVALUATION OF THE DATA

Preface and Acknowledgements

"Buddhaghose patiṭṭhante
paññavanto pi te janā
tesaṃ paññābhā natthi
Rāhumukhe va candimā."[1]

" The turning point between the ancient and the modern epoch of Pāli literature in Ceylon is marked, no doubt, by the great works of Buddhaghosa, which are no less important from a literary than from a theological point of view."[2]

These two opinions, the first from 12th century Burma, and the second from an European scholar writing as early as 1879, illustrate the importance of Buddhaghosa's contribution to Pāli literature. His memory has been kept alive in the Buddhist countries of Southern and South-Eastern Asia for fifteen centuries - ever since he rendered the commentaries to the Theravāda canon from Sinhalese into Pāli.

However, many questions concerning the details of his work remain unsolved: which commentaries did he actually write ? In which order ? What were the sources used by him ? What was the exact nature of Buddhaghosa's own contribution to the Pāli commentaries ?

The present study examines verse passages from ten works written by Buddhaghosa in an attempt to clarify some of these issues.

The works chosen are:

(1) Visuddhimagga (Vm), Buddhaghosa's important encyclopaedic work,
(2) AtthasālinĪ (As), the commentary on the DhammasaṅgaṇĪ,
(3) SammohavinodanĪ (Vibh-a), the commentary on the Vibhaṅga,
(4) Pañcappakaraṇaṭṭhakathā (Ppk-a), the commentary on the remaining five texts of the Abhidhammapiṭaka,
(5) Samantapāsādikā (Sp), the commentary on the Vinayapiṭaka,
(6) KaṅkhāvitaraṇĪ (Kkh), the commentary on the Pātimokkha,
(7) SumaṅgalavilāsinĪ (Sv), the commentary on the DĪghanikāya,
(8) PapañcasūdanĪ (Ps), the commentary on the Majjhimanikāya,

(9) Sāratthappakāsinī (Spk), the commentary on the Saṃyuttanikāya,
(10) Manorathapūraṇī (Mp), the commentary on the Aṅguttaranikāya.

This dissertation is the outcome of over six years (1972-1978) intensive study of a vast amount of classical Pāli literature in several parallel editions - including oriental editions in five different script. Its form has been dictated by the nature of the materials studied. It has been my aim to make a really thorough, methodically rigorous and formally consistent study of the data supplied by the commentaries themselves regarding their sources. I am nevertheless left to present 'materials' for further research which throw open more questions, than can be answered without investing a few years more.

Part 2 of this study is intended as a reference work for a wide range of further enquiries into the growth of the Pāli canon, and the Pāli commentaries. Further publications based on the same materials are intended.

Most recent writers accept as fact that commentaries in Sinhalese language interspersed with Pāli verses have actually existed in the past, and that they must be regarded as the chief source of the Pāli commentaries. The materials collected in the present study allow us to trace a gradual development for this lost literature in several definite stages. This gradual growth is outlined in § 4. Many more details can be filled in, giving further proof, modification, and greater exactness to the general outline presented there. But it is not practicable to attempt to do all this within a single volume. Full details have been worked out only for the duplicate patterns in the Visuddhimagga.

The present study procedes in three stages:

Collection of Data:

References concerning sources and parallels for verse passages in Buddhaghosa's works have been systematically collected from canonical, semi-canonical, and commentatorial Pāli literature. Five printed editions have been used for Buddhaghosa's works (E^e, B^e, C^e, S^e, and N^e), three for the Pāli canon (E^e, B^e, N^e), and two for the remaining Pāli texts (E^e, B^e). A concordance between the bibliography of the CPD and the editions and translations used is given in B 3.

Ordering and Analysis:

The verified references are then arranged in a concordance of verse passages (CVP). It lists all verse passages in the order, in which they occur in the ten Buddhaghosa texts examined, with their applicable sources, duplicates, and parallels. A system of check lists (ChL) extracts verse passages with common characteristics for an analysis of the reference patterns, which are found to structure our ten texts.

These materials are given in part 2 of this study, together with brief remarks on the conventions used in the notation of references, for the compilation of the different lists and in the concordance.

Description and Interpretation:

Patterns of cross-relationship between the ten Buddhaghosa works examined, the Pāli canon, and the commentaries to the Khuddakanikāya, can be traced from the verse passages found in several Pāli texts. The distribution of verse passages (VP) in the ten Buddhaghosa texts examined (BuT) is briefly described (see § 2.6). Duplicated verse passages within the same Buddhaghosa text ('text-internal duplicates' = t-i-d), and those duplicated in several different Buddhaghosa texts ('duplicates') are collected. They are analysed and ordered as 'standard sets of duplicates' (see § 3.3.3.2-5), and the prevalent 'mode of duplication' is defined (see § 3.3.3.6). The study of the prose context in which the verse passages are embeddened reveals that "a duplicate reference (to another Buddhaghosa text) takes precedence over a source reference (in an earlier Pāli text)" in the interpretation of reference patterns. This is demonstrated in the discussion of the extensive duplicate patterns (see § 4.2).

References to 'parallels' (in all commentaries to the Khuddakanikāya, except the Jātaka commentary) are also collected.

The overall pattern of textual relationships evolving from these data can be interpreted to demonstrate several definite steps in the development of the commentarial literature of the Theravāda school prior to the rendering into their present form by Buddha-

ghosa. This allows us to draw definite conclusions concerning the development of the Sīhaḷaṭṭhakathā (see § 4.2).
My thanks for help and guidance in this study are due to Prof. Dr. Heinz Bechert for suggesting the research topic and for supervising the work, to Prof. Dr. Georg v. Simson for his patience in guiding me through some of the methodological pitfalls encountered with when compiling the concordance and the check lists, and to most other staff members of the Seminar für Indologie und Buddhismuskunde in Göttingen for help and encouragement, notably to Dr. Heinz Braun, Dr. Gustav Roth, Dr. Hans Ruelius, and Dr. Lore Sander for encouragement and advice, and to Daw Tin Tin Myint, M.A. (Rangoon) for her gentle encouragement, and for proof-reading in a considerable section of the concordance. I would also like to thanks those of my fellow-students and neighbours in Göttingen who have supported the growth of this study by cross-checking parts of the concordance and the check lists with each other and with the card file, and by psychological backing throughout the rather tedious years of checking the concordance for errors. I thank my mother for her patience with my lengthy dissertation-work, and for the financial support she has given to me for two years before its completion. Nanni Friedel-Schäfer (Göttingen), Renate Lucchesi, Gabriele Paul, and Ursula Reuter (all from Mainz) have helped me to prepare the clean typescript.

1 INTRODUCTION

1.1 Buddhaghosa and his Works: Authorship

In Pāli literature 31 canonical texts of Indian origin compiled in the pre-Christian era are succeeded by 17 commentaries compiled in the 4th to 7th centuries A.D.[3] Only four non-canonical Pāli texts prior to the writing of the commentaries exist today.[4] We thus have a gap of eight centuries between the compilation of the Pāli canon and the Pāli commentaries. Very little is known so far concerning literary activities of the Buddhists in Ceylon and South India during this time.
Most of the Pāli commentaries are traditionally ascribed to the authorship of Buddhaghosa, an Indian monk-scholar[5], who compiled a large number of Pāli commentaries in the Mahāvihāra of Anurādhapura (Ceylon) during the reign of King Mahānāma (410-432 A.D., or 458-480 A.D.)[6] basing his work on older commentaries written in the Sinhalese language but probably interspersed with Pāli verses.[7] In fact, so important has been his contribution towards the standardisation and interpretation of the Pāli canon, that he may be called "the maker of modern Theravāda Buddhism". Most later Pāli commentaries and subcommentaries follow the model of his work, and the standards thus set are still currently accepted in the Theravāda countries Śri Laṅka, Burma, and Thailand.[8]
Information in the Pāli literature on Buddhaghosa's activities is chiefly found in the prologues and epilogues of his works, in the Cūḷavaṃsa (Ceylon, 13th century)[9], in the Saddhammasaṅgaha (Siam, 14th century)[10], in the Buddhaghosuppatti (Burma, 14th century), in the Gandhavaṃsa (Burma, 17th century)[11], and in the Sāsanavaṃsa (Burma, 19th century). Non-Pāli sources based on the same tradition are the Nikāyasaṅgrahaya by Devarakṣita Jayabāhu Dharmakīrti (14th century)

in Sinhalese language, and the Piṭakat-to[2]samuiṅ[3] (1888), a famous bibliographical work by Muiṅ[3]khuiṅ[3]mrui[1]cā[3] ū[3] yaṃ, in Burmese language.

Most of these accounts are comparatively late. The Buddhaghosuppatti, in particular, is a good example of the growth of legends around a famous person about whose life only little was known. We thus have to base our enquiries today chiefly on the contemporary evidence provided by Buddhaghosa's own works.

The earliest traditional account, the Cūḷavaṃsa, tells us that Buddhaghosa wrote four books before commencing the compilation of Pāli commentaries in Ceylon. Written in India were a work entitled "Ñāṇodaya" ('the arising of knowledge'), the Atthasālinī[12] ('she who carries the essence of meaning'), the commentary on the Dhammasaṅgaṇī, a commentary on the Parittā (Parittaṭṭhakathā), and in Ceylon he compiled the famous encyclopaedia of Buddhism entitled Visuddhimagga ('path of purity') to demonstrate to the Elders in charge of the Sinhalese commentaries in the Mahāvihāra his ability to handle further materials.

Of these works only the Visuddhimagga and the Atthasālinī[13] are in existence today. The other two works have apparently not been handed down in the Mahāvihāra tradition, from which our present texts generally derive.

Among the Pāli commentaries written in Ceylon the following thirteen works are traditionally attributed to Buddhaghosa[14]:

commentary (full title and siglum)	translation of the title	canonical text commented upon
on the Abhidhammapiṭaka:		
1 Atthasālinī (As)	"she who carries the essence of meaning"	Dhammasaṅgaṇī
2 Sammohavinodanī (Vibh-a)	"she who uproots delusion"	Vibhaṅga
3 Pañcapakaraṇaṭṭhakathā (Ppk-a)	"commentary on the five books"	the remaining five books of the Abhidhammapiṭaka

commentary (full title and siglum)	translation of the title	canonical text commented upon
on the Vinayapiṭaka:		
4 Samantapāsādikā (Sp)	"completely pleasing one"	the five books of the Vinayapiṭaka
5 Kaṅkhāvitaraṇī (Kkh)	"crossing over of doubts"	the Pātimokkha
on the four principal Nikāyas:		
6 Sumaṅgalavilāsinī (Sv)	"she who shines with auspicious things"	Dīghanikāya
7 Papañcasūdanī (Ps)	"she who clears up illusion[15]"	Majjhimanikāya
8 Sāratthapakāsinī (Spk)	"she who explains the essence of the goal"	Saṃyuttanikāya
9 Manorathapūraṇī (Mp)	"she who fulfils the heart's desire"	Aṅguttaranikāya
on the Khuddakanikāya:		
10 Paramatthajotikā (Pj) (Pj)	"illuminatress of transcendental meaning"	(1) Khuddakapāṭha (2) Suttanipāta
11 Dhammapadaṭṭhakathā[16] (Dhp-a)	"commentary on the Dhammapada"	Dhammapada
12 Jātakatthavaṇṇanā (Ja)	"commentary on the Jātaka (birth-stories)"	a canonical collection of Jātaka-verses (J)[17]
13 Visuddhajanavilāsinī (Ap-a)	"she who shines for pure people"	Apadāna

Ascribed to other authors are the following commentaries:

14 Saddhammapajjotikā (Nidd-a) by Upasena	"illuminatress of the Good Law"	Niddesa
15 Saddhammappakāsinī (Paṭis-a) by Mahānāma	"she who explains the Good Law"	Paṭisambhidamagga

commentary (full title and siglum)	translation of the title	canonical text commented upon
16 Madhuratthavilāsinī (Bv-a) by Buddhadatta	"she who graces with sweet meaning"	Buddhavaṃsa
17 Paramatthadīpanī (Pd) by Dhammapāla	"explanation of transcendental meaning"	all other texts of the Khuddakanikāya: Ud, It, Vv, Pv, Th, Thī, and Cp

Since it was customary in ancient India and in countries under its cultural influence to ascribe works of uncertain authorship to a famous author to enhance their prestige, this traditional list of Buddhaghosa's works has been subject to heavy criticism by modern scholarship.
Earlier authors are generally inclined to accept the Visuddhimagga, the commentaries on the four principal Nikāyas, on the Abhidhammapiṭaka, on the Vinayapiṭaka, and the Paramatthajotikā (the commentary on Khp and Sn) as Buddhaghosa's works, while they attribute the remaining commentaries to "unknown authors".[18]

B a p a t and V a d e k a r (As N^{e}, 1942, Introduction, p. XXXIX) "argue against the possibility of it (the Atthasālinī) being a work of Buddhaghosa."[19] B u d d h a d a t t a (^{r}1957 p. 154-156) rejects the Abhidhamma commentaries as works of Buddhaghosa, and accepts only Vm, Sp, Kkh and the commentaries on the four major Nikāyas as written by Buddhaghosa.
B a r u a (1943 p. 82) postulates a Cullabuddhaghosa, "a younger contemporary of the author of the Visuddhimagga, and the Abhidhammacommentaries" as (the) author of commentaries to texts of the Khuddakanikāya which are traditionally ascribed to Buddhaghosa (except the Ap-a, which he ascribes to Dhammapāla !), and he distinguishes between "the author of the Samantapāsādikā" and the "great or pioneer Buddhaghosa, the author of the Visuddhimagga".

A d i k a r a m (1946 pp. 4-8) accepts the views current in the 1930's , but following suggestions made by S t e d e , he gives reasons to doubt Buddhaghosa's authorship of the Paramatthajotikā.[20]
J a y a w i c k r a m a (1962, Sp(N) E^{t} with E^{e}(3), Introduction p. XXIV ff.) suggests a sequence of compilation for the individual commentaries ascribed to Buddhaghosa, and discusses all texts mentioned as Buddhaghosa's works in the Gandhavaṃsa except Ap-a. He also points out the difficulty in reconciling the date ascribed to the compilation of the Sp in its colophon, and the date for the death of King Mahānāma, as stated in the Cūḷavaṃsa.[21]
Therefore criteria of authorship have played only a subordinate role in the selection of works for detailed examination in the present study. Instead I have chosen a representative section of all Pāli commentaries: those on the four major Nikāyas, on the Abhidhammapiṭaka, and on the Vinayapiṭaka, omitting only the commentaries to the Khuddakanikāya from the detailed enquiry. With the addition of the Visuddhimagga - that "anthological commentary" without which a study of Buddhaghosa's works is not feasible - ten texts, which are a representative selection from the works traditionally ascribed to Buddhaghosa, will be examined here.[22]

1.2 Buddhaghosa's Sources

1.2.1 Traditional Views

That Buddhaghosa did not start the writing of the Pāli commentaries from scratch is shown by many references in his own works.[23] The Pāli sources agree in describing Buddhaghosa's literary effort as a translation into Pāli of already existing commentaries in the (old) Sinhalese language, which were kept at the Mahāvihāra of Anurādhapura. In the words of the Cūḷavaṃsa:

parivattesi sabbā pi
sīhalaṭṭhakathā tadā
sabbesaṃ mūlabhāsāya
māgadhāya niruttiyā.[24]

In the introductions to the works themselves Buddhaghosa's contribution is generally described as a translation into Pāli and re-arrangement of the existing Sinhalese commentaries kept at the Mahāvihāra of Anurādhapura.[25]
The Saddhammasaṅgaha (pp. 54,55) says that these commentaries were introduced into Ceylon by Mahinda along with the canonical texts themselves, and translated into Sinhalese by him. Both Saddhammasaṅgaha (l.c.) and Gandhavaṁsa (p. 59^{15-18}) mention three of these Sinhalese commentaries by name: Kurundī, Mahāpaccarī, and Mahā-aṭṭhakathā.
Y a m (1959 p. 99^{21-26}), probably based on the evidence of the Samantapāsādikā, speaks of eight Sinhalese commentaries used by Buddhaghosa as sources for the compilation of the Pāli commentaries. They are: Mahā-aṭṭhakathā, Mūla-aṭṭhakathā, Mahāpaccari-aṭṭhakathā, Cūḷapaccari-aṭṭhakathā, Kurundi-aṭṭhakathā, Andhaka-aṭṭhakathā, Saṅkhepa-aṭṭhakathā, Ariya-aṭṭhakathā.[26]
A d i k a r a m (1946 p.10) gives a list of 28 terms including the eight mentioned in the Piṭakat-to^{2}samuiṁ^{3} (Yaṃ 1959 l.c.) which refer to earlier sources mentioned in the Pāli commentaries, but only some of these are actually works now lost.

1.2.2 Views of Scholars

To sketch the background from which this present enquiry proceeds I will briefly mention the most important views of scholars concerning Buddhaghosa's sources.
O l d e n b e r g (DĪp E^{t}(1) 1879, Introduction p.4) is firmly convinced that an Aṭṭhakathā in Sinhalese interspersed with Pāli verses existed, and that it contained an extensive historical section which was used for the compilation of the Pāli chronicles of Ceylon.
G e i g e r (1916; E^{t}1943 p. 25) divides the early Pāli literature into canonical and non-canonical literature, and distinguishes two periods for the latter: a) from the completion of the canon to the 5th century A.D. (This covers the time from Mahinda to Buddhaghosa), and b) from the 5th to the 11th century (This covers the most active period for the compilation of sub-commentaries in Ceylon.).

Concerning the period after the completion of the canon, but before the writing of the Pāli commentaries he is quite certain that "a commentary literature of considerable magnitude and multifarious contents" in Sinhalese language existed already at an early time, and that it formed the basis not only of the commentaries of Buddhaghosa, but also of the historical literature of Ceylon. Based on his date for the Mahāvaṃsa-ṭīkā (G e i g e r 1909, in ZDMG 63 pp. 540-550) he concludes: "This Aṭṭhakathā of Ceylon seems to have been still existing and accessible even in the 12th century." (Geiger 1916; E^{t}1943 p. 25).[27]
F r a n k e (1907) on the other hand is severely critical of Oldenberg's and Geiger's views. His conclusions are no longer tenable today where they amount to a total denial of the previous existence of the "sagenhaften, nicht erhaltenen alten singhalesischen Kommentare (Aṭṭhakathā) zu den Werken des buddhistischen Kanons" (F r a n k e 1913, D G^{t} Einleitung p. XLIII). But the severely rigorous methodology he has applied to Dīpavaṃsa studies (see F r a n k e 1907) has given valuable inspiration and support to the methodology used in the present study.[28]
Summarising earlier views W i n t e r n i t z (1920; E^{t} 1933 p. 184) therefore does not believe that the traditional accounts rest on literal truth to the full extent of accepting a compilation of Aṭṭhakathās at the time of the first council along with the texts of the Tipiṭaka[29], a translation into Sinhalese by Mahinda, their writing down under King Vaṭṭagāmani (89-77 B.C.)[30] and a translation into Pāli by Buddhaghosa. However, he agrees that " the exegetical and literary activity of the monks began in India immediately after the compilation of the (canonical)[31] texts" (l.c.).
H. S m i t h has left very few published writings other than text editions and his impressive contributions to the CPD. We may, however, read between the lines of these publications that he was convinced of the existence of the Sīhaḷaṭṭhakathā and further lost Pāli works as sources for Buddhaghosa's

compilations.[32]

Malalasekera (1935, Mhv-ṭ E[e] introduction) discusses Oldenberg's and Geiger's views and adds further suggestions on the nature of the Sīhalaṭṭhakathā as source of the Pāli chronicles of Ceylon. He, however, assigns the Mahāvaṃsa-ṭīkā to the 8th - 9th century A.D. (l.c. p. CIX) thus putting back Geiger's date for this text, and invalidating Geiger's inference that the Sīhalaṭṭhakathā still existed in the 12th century A.D.[33]

Adikaram ([1]1946, [2]1953) gives the first detailed study of the Pāli commentaries comparable to the present enquiry in range, if not in its external form, and its point of emphasis. He covers all the 17 commentaries listed above (§ 1.1) and even adds the Netti-aṭṭhakathā by Dhammapāla, while I have chosen a smaller section to be examined more intensively, since five parallel editions and a wide range of possible source texts were examined. Adikaram has examined these texts for information concerning the history of Ceylon noting information on their sources only in relation to this topic. His narrative on the Pāli commentaries, their contents and their sources (see Adikaram [1]1946, [2]1953 part 1 in four chapters), and his account of the history of Ceylon as supported by the commentatorial materials (see Adikaram [1]1946, [2]1953 part 2 in ten chapters) are accompanied by a wealth of footnotes with references to various Pāli commentaries.

From Malalasekera (1935-36, Mhv-ṭ E[e] Introduction p. LX fn.3, and p. LXIII fn. 6) it is apparent that Adikaram's study though published first in 1946, was actually written in the 1930's. The Porāṇa passages collected by Adikaram, their distribution in different commentaries, and the range of subjects covered by them (compare Adikaram [1]1946, [2]1953 pp.16-23, and Appendix II A-D) are discussed by Malalasekera (1935-36, Mhv-ṭ E[e] Introduction pp. LXIIIff.), and therefore Adikaram's study must have been available to Malalasekera before 1935-36 in its pre-published form. Probably he was able to consult it, when it was submitted as Ph. D, thesis to the University of London (see Adikaram [1]1946, [2]1953 pre-

fatory note).

The lost Sinhalese commentaries were used by the authors of the Sahassavatthuppakaraṇa and the Mahāvaṃsaṭīkā, both written in Pāli a considerable time after the Pāli commentaries (cf. H. Bechert 1964 p. 8726, Mhv-ṭ 79.17ff., 82.6, 92.9, 93.2, 125.7, and G. P. Malalasekera: The Extended Mahāvaṃsa, Intr. p. XIII, XVIIIf.). Extracts from the lost works are given in the old Sinhalese literature like Dhampiyā-atuvā-gāṭapadaya (explanation of difficult works in the Dhammapada commentary) written by King Kassapa V (914-923 A.D.)(see H. Bechert, l.c., and D. E. Hettiaratchi: Vesaturudā-Sanne, Intr. pp. 70ff.)

Since Adikaram 's work is the most immediate predecessor of the present study I have made extensive use of it in various stages of my work. In the initial stages, before plans for independent work with the primary sources had been drawn up, I have profited considerably from the information given on the Pāli commentaries in part 1 of Adikaram 's study. My theory on the growth of the Sīhalaṭṭhakathā is based on the observation of the reference patterns collected in the concordance (CVP). After it had assumed definite shape, I have checked it against the references given in part 2 of Adikaram 's study, where he presents information on the history of Ceylon from various commentaries in a chronological order using both prose and verse materials for illustration.

The methodology employed by Adikaram in the search for references is, of course, much less rigorous than what has been attempted in the present study, where several parallel editions of Pāli commentaries and all canonical texts in three different editions have been consulted. Adikaram has created a very interesting, very readible book with a wealth of informations on the contents of the Pāli commentaries. The present study is, on the other hand, chiefly intended to serve as a reference book for further systematic enquiries, much beyond the outline of the general results formulated so far.

1.3 The Growth of the Sīhaḷaṭṭhakathā

The Pāli canon itself contains sections which have the character of commentaries on other earlier sections. To give just a few examples: the Niddesa is a commentary on the Aṭṭhakathāvagga and Pārāyanavagga of the Suttanipāta, the Aṭṭhakathākaṇḍa in the Dhammasaṅgaṇī comments on the Abhidhammamātikā, clearly duplicating the earlier exegesis found in the Nikkhepakaṇḍa of the Dhammasaṅgaṇī. The Padabhājanīya sections in the Vinaya Suttavibhaṅga comment on the text of the Vinaya rules (Sikkhāpada).

If we assume an Indian origin for the earliest nucleus of the lost Sinhalese commentaries the question arises, how the dividing line between canon and non-canon was defined for such materials. This is explained by F r a u w a l l n e r (1956 p. 186). He emphasises that "concerning the subdivisions of the Buddhist literature in Ceylon, the essential distinction is not that between canonical and non-canonical scriptures, but between local literature and the literature of the home country" and that "the tendency in Ceylon was to include into the canon all the works of the home country, even if originally they did not belong to it."(l.c.)

F r a u w a l l n e r further notes the strong North Indian influence on the commentaries written in Ceylon including influences traceable only from the literature of other Buddhist schools, like the influence of the Mūlasarvāstivādins on the Dhammapada commentary. He explains this as due to the fact that complete texts brought to Ceylon were included in the canon, but that free oral explanations in the local language accompanied the texts from an early date. These oral traditions continued to offer information derived from continental India, but native lore, local stories, church history, and information on the history of Ceylon was inserted into it as time passed (l.c.,p. 18).

A lucid reason for the translation of these materials into Pāli later on is also suggested by him: the commentaries in the ancient Sinhalese language had become difficult to understand. A d i k a r a m ([1]1946, [2]1953 p. 41) comes to the conclusion that "these commentaries were the result of gradual growth during several centuries, and ... ceased to grow about the middle of the first century A.D." Faced with the choice of translating them in the 5th century A.D. into the current Sinhalese idiom or into the classical language of the canon the decision in favour of a Pāli version was most likely influenced by the fact that Pāli would be understood by the Theravāda Buddhists outside Ceylon as well.[34]

1.4 The Buddhist Council in the Time of Vaṭṭagāmaṇī

The biggest event in pre-Buddhaghosa times concerning the history of literature in Ceylon is the council held at the Ālokavihāra or Ālu Vihāra in Ceylon during the reign of King Vaṭṭagāmaṇī Abhaya (1st century B.C.) where both the Pāli canon and the Sinhalese commentaries are said to have been reduced to writing.[35]

The bulk of the Sīhaḷaṭṭhakathā is more likely to have been reduced to writing somewhat later - possibly in the 1st century A.D.[36] This step would have marked the end of free oral additions. Subsequent alterations must have been of a minor nature.

B e c h e r t (1957 pp.329ff.) suggests two alternatives for this important council: that it took place (1) under royal patronage before the first schism (between the Mahāvihāra and the Abhayagirivihāra) in Ceylon, or (2) immediately following the schism, as a separate gathering of the Mahāvihāra fraternity, without the king's patronage. In both cases the effect on the redaction of the scriptures would have been similar: they were fixed in a form acceptable to the Mahāvihāra fraternity, the traditions of which form the basis for most of our present texts.

1.5 The Codification of the Khuddakanikāya

The long period between the introduction of Buddhism into Ceylon in the 3rd century B.C. culminating in the mission led by Aśoka's son Mahinda, and the writing of the Pāli commentaries by Buddhaghosa in the 5th century A.D. must have seen not only the formation of the Sinhalese commentaries around the nuclei of exegetical traditions brought from India, but also the final codification of the Khuddakanikāya, that fifth

collection of canonical texts in the Suttapiṭaka which was given its present shape only in Ceylon, a few generations before the writing of the Pāli commentaries by Buddhaghosa.[37]

1.6 The Influence of the Literature of Other Buddhist Schools

B e c h e r t (1957) further shows that in pre-Buddhaghosa times besides the four non-canonical Pāli texts already mentioned[38] other Buddhist texts also existed and were used by the Theravādins as well as by the various other sects found in Ceylon. He gives several examples for interaction between the literature kept at the Mahāvihāra and that of other Buddhist schools in India and in Ceylon: "Die reiche Literatur der Pālischule scheint zunächst ganz einheitlich den Traditionen des Mahāvihāra zu entspringen. Doch ist mit Beziehungen zur Literatur anderer Schulen ... (zu rechnen. Sie) sind schon längst festgestellt worden und werden sich sicherlich in noch viel höherem Maße finden, wenn die nachkanonische Pāliliteratur einmal systematisch daraufhin untersucht wird." (l.c., p. 351).

1.7 Quotations in the Pāli Commentaries as Sources for the Study of Literary Activities in Ceylon Before Buddhaghosa

Since only four non-canonical Pāli works written before Buddhaghosa are in existence today, quotations and general remarks concerning earlier literature found in Buddhaghosa's works form a very important source material for the description of the literary activity in Ceylon from the 3rd century B.C. to the 5th century A.D. B e c h e r t states in this connection: "Innerhalb der uns vorliegenden Überlieferung fällt die Nachweisbarkeit mehrerer Rezensionen der Samantapāsādikā, des Dīpavaṃsa und wohl auch anderer Texte wie Dhammapada, Theragāthā u.a. auf. Eine genaue Untersuchung der Zitate in der Pāli-literatur ist eine der wichtigsten ungelösten Voraussetzungen einer kritischen Geschichte der Pāli-literatur." (l.c., p. 344).

As a contribution towards such an 'exact examination of the quotations in the Pāli literature' the present study was undertaken.

1.8 The Present Enquiry into the Sources of the Pāli Commentaries: Demarcation of the Field of Enquiry and Some Problems of Methodology

The scope of the present research was largely determined by methodological considerations. When attempting a rigorously systematic survey of the internal evidence of the Pāli commentaries concerning their sources we are faced with a number of basic problems.

1.8.1 Choice of the Texts to be Examined for a Representative Study

As already explained above (§ 1.1, p. 9) the ten Pāli works definitely assigned to Buddhaghosa's authorship in the CPD are chosen for detailed study here: his encyclopaedic work Visuddhimagga (Vm), the three Abhidhamma commentaries (As, Vibh-a, and Ppk-a), the two Vinaya commentaries (Sp, and Kkh), and the four commentaries to the Four Major Nikāyas (Sv, Ps, Spk, and Mp).

1.8.2 Definition of Criteria for the Recognition of Quotations

This study procedes from the realisation that in the present state of our knowledge of Buddhaghosa's work the final proof of the quoted nature of a given passage still rests with the tracing of an earlier source which he must definitely have been able to use.

A preliminary examination of a limited text section (Sv 1-131, containing the Nidānakathā of Sv and the commentary on the Brahmajālasutta) showed that quoted passages in this material cannot be defined with absolute certainty by external criteria alone (see § E 1 in this study). However, it was possible to show that verse passages are usually quoted from earlier sources.[39] It was therefore decided to limit the present enquiry to verse passages, and to reserve the systematic study of prose quotations to a later date. This choice was also prompted by the fact that a systematic search for source references is much easier for verse passages, since a large number of printed editions of Pāli texts are now available to us, and B^e, N^e, and E^e publications feature verse indices for a considerable number of texts.

More reliable criteria for the recognition of a quoted passage

are among the results of the present study, not among its premises.

1.8.3 Enquiry into the Concept of "Source"

The relevance of this problem was not at once apparent, but it grew in importance as the interpretation of the reference patterns proceeded. Geiger ([1]1909 p. 542ff.) has already pointed out in his reply to the attacks by Franke (1907) that isolated correspondences limited to phrases or parts of verses do not indicate a definite source. This difficulty was taken care of by limiting the degree of correspondence between the original verse passage, found in BuT, with a prospective source reference, found in an older Pāli text definitely known to Buddhaghosa, to at least three pādas of a verse. (See § E 2 for further details.)

The question raised its head again, when considering the use Buddhaghosa may have made of some of the late canonical texts found in the Khuddakanikāya[40], and the semi-canonical literature[41]. It became clear that the definition of 'source references' to apply to 'references found in the Pāli canon and the semi-canonical literature preceding Buddhaghosa', is really based on an arbitrary decision made just to provide a consistent frame-work for research leading to a more adequate understanding of Buddhaghosa's sources.

At the conclusion of the present study a large number of the potential source references examined could be shown to indicate indirect sources (while the actual source was lost) or parallels to an existing source text (see ChL 11, column 4, and ChL 13, column 3 in part 2 and § 4 in part 1 of this study).

When dealing with the interpretation of the reference patterns obtained for individual verse passages, a number of new technical terms had to be coined to describe different patterns of source references. (See ChL 10-13.)

When it became clear that the previous existence of a lost source like the Sīhalaṭṭhakathā (+SAk) would provide the most reasonable explanation for the existing reference patterns, canonical references collected for a large number of passages in Buddhaghosa's works were reduced to the state of secondary source references. These passages were taken from the canon

into the +SAk, while the lost source +SAk was the direct source for Buddhaghosa's works.[42]

In a considerable number of cases it became possible to determine which of several canonical texts was the source for the verse passages in a given section of Buddhaghosa's works. To ascertain whether borrowing was made directly from this (or some other) canonical text, or whether it was derived from the lost +SAk is a more complicated process. For a large section of the material examined this question had to be left open.

1.8.4 Choice of Potential Source Texts Examined

It has been considered desirable to make the search for Buddhaghosa's possible sources among the Pāli texts, known to have been available to him, as thorough as possible before stipulating the existence of a lost source like the Sīhalaṭṭhakathā. The search for source references was limited to the Pāli canon[43] and the semi-canonical Pāli texts (Nett, Peṭ, Mil, Dīp, 1.2-3) to make the application of a rigorous methodology possible:

(1) These works are definitely known to have been used by Buddhaghosa in much the same form in which they are available to us today.[44]

(2) It is more practical to deal with all eligible Pāli sources first, before examining texts in other languages. If the corpus of verses to be examined is very large, verse indices can be used effectively for the tracing of source references, only if there is almost literal agreement between the first pāda of the verse concerned, both in the commentary and in the source text.

(3) Parallels found in Sanskrit and Prakrit texts can be interpreted, only if the absence of an eligible Pāli source is definitely established.[45]

1.8.5 Parallels Traced in the Commentaries to the Khuddakanikāya

References found in the commentaries to the Khuddakanikāya (except Ja, which is classified as a potential source text in this study, cf. Alsdorf 1964) were collected, simply because it was comparatively easy and convenient to do so in the same process of enquiry, and employing the same procedures, as for the col-

lection and verification of the canonical and semi-canonical references. The pattern of textual cross-relationships established in this way between the ten Buddhaghosa texts (BuT) and the commentaries to the Khuddakanikāya except Ja (siglum: Kh-a) is less complete than the patterns defined for duplicates among different BuT[46]. But it suffices to outline some major aspects of the relationship between the ten BuT and different works of the Kh-a group.[47]

1.8.6 Duplicates, Parallels, and the Direction of Borrowing

Repeated occurrences of the same verse passage (VP) in the ten Buddhaghosa texts studied in detail are referred to as 'duplicates' in this study. This expression is coined as a technical term to distinguish these reference patterns from 'parallels' - a term restricted in this study to BuT verse passages found in the Kh-a texts.

Duplicates are of special significance in this study, because the clear observation of their patterning, along with a study of the embeddening prose context, and the applicable canonical sources give proof of the existence of an intervening lost source - the ⁺SAk. Several 'types of duplication' are defined (see ChL 6-8):

'Text-internal duplicates' (t-i-d) is coined as a technical term for repeated occurrence of the same VP in the same BuT (see ChL 6). The 'standard sets of duplicates' (see ChL 7) are abstracts of reference patterns meant to define duplication between several different Buddhaghosa texts. 'Serial duplication' refers to sequences with uniform patterns of duplication observed between larger text sections belonging to different BuT. This type of duplication can be shown to divide some texts into large slices with different duplicate patterns (example: ChL 7.1.2 Vm = Vibh-a, and ChL 7.5.2 Vibh-a= Sutta-a).

The direction of borrowing for duplicates and parallels is sometimes difficult to define. Close observation of the general reference pattern, studies of the prose context, and occasionally examination of the complete prose text found between different VP have been found useful in this respect.

1.8.7 Survey of the Printed Editions of Pāli Texts

The large number of printed editions of Pāli texts now available to the research worker has given a completely new scope to Pāli studies since A d i k a r a m made the first systematic study of the Pāli commentaries which was published in 1946. I have found it useful to give in the appendix of part 2 an alphabetical list of editors and translators for E^e, E^t, and G^t, and a concordance with the editions already listed by H. S m i t h (1948) in the epilegomena to the CPD. Most of the printed editions listed have been used for the compilation of the concordances found in part 2 of this study All editions and translations listed were examined concerning information, relevant to the interpretation of our data, tucked away in prefaces, introductions, afterwords, and the like.

1.9 Collection and Processing of Data

We have chosen the ten Buddhaghosa texts from which verse passages were collected. We have limited the range of potential source texts to be examined, to extend to the whole Pāli canon and four semi-canonical Pāli texts. We have stated that parallels in the remaining Pāli commentaries, the texts of the Kh-a group, have also been collected. How then was all this done, and which editions of Pāli texts were used for the different steps?

1.9.1 Filing verses from E^e

All verses in ten ten Buddhaghosa texts were filed on punched cards using slips xeroxed from E^e. For Vm readings from E^e (2) were used in the card file, but E^e(1) references and v.l. were also noted. This yielded a stock of approximately 2240 verses and verse fragments. Source references supplied in the E^e publications were noted at the back each card.

1.9.2 Comparing B^e, C^e, S^e, and N^e (incomplete)

B^e was compared first. Variant readings and additional source

references were noted on the cards. Verses missed in E^e were added to the file on new cards. B^e yielded a wealth of additional source references in the foot notes, and a considerable number of additional verses missed by E^e editors (see ChL 1.1). The other editions - consulted in the sequence: C^e, S^e, N^e - contributed comparatively little to the present study. C^e and S^e have very few source references, and N^e generally has the same source references as B^e. Verse passages missed in E^e, and found on consulting B^e, were generally also found set off in C^e and N^e, while S^e ignores even more verse passages than E^e (though not always the same). C^e has more variant readings than B^e, but these were usually not important for the present study.

1.9.3 Compilation of an Alphabetical Verse List

Ab alphabetical list of the verses found in the ten Buddhaghosa texts was then compiled from the file. Duplicated verse passages in the BuT were easily located in this list. It was also used as a tool in the search for further source references.

1.9.4 Collection of Gāthā Indices to the Potential Source Texts from E^e, B^e, and N^e; Collection and Verification of Source References

The Gāthā indices collected were compared with the alphabetical verse list, and additional source references were noted. All available indices in E^e and B^e were compared. N^e indices were compared only for a few texts, where E^e and B^e indices were considered deficient (Vv, Pv, Ap, Kv). After the potential source references had been transferred into the card file, each reference was verified in B^e. Many references were dropped at this stage, because the correspondence between the verse in the BuT and the potential source text was found to extend to less than three pādas of the verse concerned. References verified in B^e were then converted into E^e references.

The margin pagination of N^e, referring to E^e (siglum: R.) an B^e (siglum: B.) pagination for the N^e text, has been found very useful at this stage, but every reference was re-confirmed in the applicable E^e volume as well. v.l. in the prospective source texts were noted in the card file.[48]

1.9.5 Card File for the Verses in the Dīpavaṃsa

The all-verse text Dīpavaṃsa is the only pre-Buddhaghosa Pāli text not supplied with a verse index in any of its editions or translations. A separate card file of the 1346 verses in this text was therefore made, using Dīp E^e(1). On comparing it with the alphabetical list of BuT verses, it was, however, found that only very few references to this text had escaped the notice of the editors and translators of this important 'potential source work'.

1.9.6 Collection and Verification of Parallels in the Kh-a Texts

Gāthā indices from B^e were used to trace references in these texts. The references were then verified in B^e and E^e, and listed in terms of E^e references. Unfortunately, the convenient margin pagination of N^e is not yet available for this literature.

1.9.7 Compilation of the Concordance (CVP) and the Check Lists (ChL)

The references obtained in this way were then compiled into a concordance listing all verse passages in the order in which they occur in the ten Buddhaghosa texts (see CVP in part 2 of this study). Extracts from CVP were compiled in a series of check lists to collect references with similar patterns together (see ChL in part 2 of this study). The reason for compiling the material in this form lies in the complicated nature of the pattern of cross-references gathered for the verse passages in the ten Buddhaghosa texts. A mere verse

list, or even a simple concordance between two texts can in no way adequately demonstrate the multifarious cross-connections between the individual Buddhaghosa texts and all the different older an later Pali texts consulted for potential source refe=rences and parallels.

1.9.8 Problems of Notation

In the compilation of the concordances and check lists consi=derable problems of notation had to be solved. It was attempted to follow the notations of the CPD as closely as possible, but a number of modifications were necessary. The references to lines usual in CPD, and used in my card file throughout, could not be included in the concordances and check lists, because they occupy too much space. Roman nume=rals printed as index figures are therefore used behind page numbers, if the page has more than one verse passage, to show which verse passage is intended. Our corpus of verse passages contains a considerable number of long verse passages which are generally covered completely by the applicable sources, duplicates, and parallels. On the whole it is therefore advisable to list references in terms of verse passages (VP) rather than in terms of individual verses. But occasionally it be=comes necessary to define sections of a longer VP, or pādas of single verses, because the correspondence is less perfect. The first device set up for this purpose consists of bracketed numbers giving the length of the complete VP, and the section specifically referred to after a colon. When more than two references are compared, it sometimes becomes necessary to distinguish between sections of the 'main entry' (which is always the first reference listed in an string of references) and sections of a subsequent reference. This is done by underlining the section of the main reference after writing it out in full, followed by a colon.

Example 1 (extract from a single VP):
Sp 285(2:1ab)

Example 2 (inclusion of a short VP in a long VP):
Kkh 14^{I}(1) = Kkh 11 (2:2)
Sp 1ff.(16:13,14) = Sp 616(2)

Example 3 (comparing several VP, some identical, some longer, some shorter):
Vm 636(2) = Ps V 23 = Spk II 171^{I}(3:1,2) = verse 1: Spk I 35^{I}

Example 4 (overlapping):
As 429f.(8:5-8) = Ppk-a V 366 (6:3-6)
Vm 193(2) = verse 2: Vm 175(2:2) = 2cd differs: As 198(2)

Further details are discussed in the description of the con=ventions and notations used (part 2, before CVP and before CVL respectively). A list abbreviations for Pāli texts and citations differing from the CPD (see: H. S m i t h , Prolegomena to CPD Vol. I, 1948) is given at the beginning of this study (see p. XVIII). The notation used for the Pañcappa=karaṇaṭṭhakathā (Ppk-a) is discussed in § 2.2.4 and in E 3.

1.10 Problems in the Surveillance of the Data and the Analysis and Presentation of the Reference Patterns

The materials obtained from the card file of verses found in the ten Buddhaghosa texts, and the references collected from the Pāli canon, the semi-canonical literature, and the commen=taries to the Khuddakanikāya supply us with a wealth of data. One of the major problems to be faced in the present study was therefore the search for methods of presentation for the multifarious data obtained appropriate for each different angle of enquiry. It has been found rather difficult to make an accurate inventory for each of the different categories of data. Classes and categories set up to organise the materials cannot always be demarcated with perfect neatness, and border=line cases occasionally make accurate registration of the data so complicated that a useful purpose is no longer served. This accounts for a number of minor inconsistencies in the calcu=lated totals given for different categories of verse passages

depending on their being derived from the CVP or the different parts of the ChL.
The following diagram gives a survey of the nature and size of our materials in the various stages of inquiry.

TABLE I: CHARACTER AND SIZE OF THE MATERIALS EXAMINED

I. RAW MATERIALS

	10 Buddhaghosa texts	
=	32 volumes in E^e	
=	prose and verse text	9077 pp.

II. CARD FILE

one verse per card	2600 verses

III. ALPHABETICAL VERSE LIST

	appr.	2200 verses
(excluding 400 verses in the prologues and epilogues)		

IV. CONCORDANCE OF VERSE PASSAGES (CVP)

occurrences of verse passages	1484 VP	see CVP
single verses	963 VP	
long verse passages (without add. t-t-d- occ.)	318 VP	see ChL 4
verse fragments (without add. t-i-d occ.)	66 VP	see ChL 3

V. STUDY OF DUPLICATION

non-duplicated verse passages	590 VP	see ChL 5
text-internal duplicates not found in other texts (matrix VP)	28 VP	see ChL 8.1
standard sets of duplicates (matrix VP 276, redundant listing 3 VP)	279+ VP	see ChL 7

VI. SOURCE STUDIES

untraced 413+ VP	non-duplicates	252 VP	see ChL 9.1
	t-i-d (per ChL 8.1)	13 VP	see ChL 9.2
	duplicates	148+ VP	
traced 484 VP	non-duplicates	338 VP	see ChL 10.1,3
	t-i-d (per ChL 8.1)	15 VP	see ChL 10.2,4
	duplicates	131 VP	

VII ANALYSIS OF SOURCE REFERENCES

1 single source references (SS)	see ChL 10.1-2
1.1 SS confirmed by context reference	
1.2 adequate SS	
1.3 inadequate SS	
2 multiple source references (MS)	see ChL 10.3-4
2.1 single source definable	
2.2 open alternative	
2.3 inadequate MS	
2.4 conflicting MS	
2.5 rejected source references	

Legend: + = These figures show slightly inflated values (see § 3.3.3.3).

1.11 The Interpretation of the Reference Patterns

The rather wide range of Pāli works examined makes it possible to derive results concerning the history of almost all Pāli commentaries, and almost all pre-Buddhaghosa Pāli works. But the limitation to verse passages makes these results liable to modification resulting from further studies of the verse contexts and the prose quotations. The examination of all verse passages - even including those definitely recognizable as author verses, even including verses found to be additions by scribes - was, however, absolutely necessary, because definite criteria for the determination of the quoted character of any given commentarial passage belong to the results of this study, not to the premises from which it can be started. The reference patterns for the individual texts available in the CVP, however, proved to be complex, that it became necessary to isolate related data in check lists (see ChL) before the interpretation of their general literary significance could be attempted. Later on the study of the prose context became necessary in addition. The correct interpretation of these reference patterns allows us new insights into the nature of the lost Sīhalatthakathā and its gradual development. Therefore the definition of categories and types for duplicated verse passages (in ChL 7, ChL 8, and in § 3 below), the analysis of different patterns of source references for individual verse passages (in ChL 10-13), and the general rules formulated for the interpretation of reference patterns belong to the significant insights into the structure of the Pāli commentaries gathered in the present study.

The prose context of the verse passages in our ten texts has also been examined, but in a less rigorous fashion. Therefore it has not been possible to tabulate the results of this inquiry. The most important general rules evolved for the interpretation of our data may be stated as follows:

(1) The ten Buddhaghosa texts contain a large number of untraced VP, which nevertheless have the appearance of being quoted from

earlier sources. We are thus led to assume the existence of lost sources. In the light of the traditional views on Buddhaghosa's work and the results of previous research (see § 1.2 above) the most probable lost source is the Sīhalatthakathā (+SAk).

(2) There is extensive duplication between the verse passages in the ten Buddhaghosa texts, which affect traced VP and untraced VP in much the same way. Therefore the interpretation of the pattern of duplication (to be seen in § 3) takes precedence over the interpretation of the pattern of 'source references'.

(3) The stereotyped prose context does not supply any information concerning the existence of a canonical source for a given VP, but it yields important information on the direction of borrowing between several commentaries, and the existence of a common lost source.

(4) This leads us to the conclusion that even the canonical VP in the present Pāli commentaries are mostly secondary borrowings of canonical passages already found in the +SAk-literature.

(5) A large number of canonical source references were collected. For the correct interpretation of our data we are, however, confronted with the problem of multiple source references found in different canonical texts for the same VP.[49] Several general rules could be formulated to isolate the most direct canonical source actually used by Buddhaghosa - or by the +SAk-text at his disposal (see ChL 10-14). But for a large number of traced VP with multiple source references the source pattern remained an 'open alternative' (see ChL 11).

Various reference patterns are discussed in § 4 and in E 5-8.

2 The Ten Buddhaghosa Texts Examined (BuT)

2.1 Quality of the Different Text Editions (E^e, B^e, C^e, S^e, N^e)

The editors of the Critical Pāli Dictionary made the following remarks on the Romanised editions of Pāli texts in 1933:

" - thanks to the Pali Text Society, the Simon Hewavitarne Bequest, and the Siamese Government - after 1926 there remained very few Pali classics to edit. ... The Pali Text Society gave but one first edition ... but ... it has brought out about 4500 pages of Ct.s [= commentaries], known before in Colombo and Bangkok prints, so that within two or three years, the whole of the Aṭṭhakathā will be referred to here as "page and line of E^e".

"As a matter of course we are adopting E^e references as soon as the editions reach us, but the original prints must still be consulted, for:

"Ps-Ce is more scientific than Ps-E^e, which (in vol. II-III) only gives an eclectic text from three orien=tal editions;

Mp-E^e [referring to Mp E^e(1) of 1924] does not always improve on C^e(S^e), and its readings have not been checked by reference to Mp-ṭ;

Sv-E^e(II-III, a most disappointing piece of work, is of little use without S^e(C^e) and the pṭ;

Sp-E^e suffers from underrating of the ṭīkās (Vjb, Sp-ṭ, Vmv), and the Chinese translation does not seem to have improved our text as yet.

"Only the editor of Ud-a and Spk has tried to compensate inferior MS tradition by a systematic study of the parallels." (CPD I pp. XVIIf.)[50]

The last Aṭṭhakathā volume was actually published as late as over 25 years later, when Th-a III E^e appeared in 1959.

H. Smith and D. Andersen further point out that "Indian and European editions will continue to help out each other." They summarise their criticism of the Pāli Text Society's work by referring to "the welcome, but hurried editions of the Aṭṭhakathā" (l.c.).

Much of the criticism levelled against the Romanised editions of the Pāli commentaries in the CPD is still relevant today, and more can be added. H a m m (1962 p. 365) even comes to the - rather pessimistic - conclusion: "Von einer wirklich kritisch zu nennenden Ausgabe irgend eines Pāli Textes stehen wir also noch weit entfernt. Ob sie jemals möglich sein wird, kann z.Z. nicht beurteilt werden." It is hoped that the collection of duplicated verse passages in several Buddhaghosa texts, of source references, and parallel passages undertaken in the present study will also serve as a useful tool for future re-editions of the Pāli commentaries.

In celebration of the 2500th anniversary of the Buddha's entry into Nirvāṇa (commemorated in the Theravāda countries in 1956) several South and South-East Asian countries have issued publi=cations of the Buddhist scriptures. B^e and N^e used in this study, a reprint of S^e, and a K^e issue of the Pāli canon were printed.[51]

The 1960's, therefore, saw an increasing awareness among Euro=pean scholars of the additional depth given to Pāli studies by the oriental printed books. A l s d o r f (1964 p. 200) criticises the Romanised editions again: "Only too many of the Pāli Text Society's editions can to put it mildly, at best be regarded as quite provisional". He emphasises the importance of using the oriental editions (l.c.).

H a m m (1962) has made a detailed comparison of two canonical Pāli Suttas in E^e, B^e, S^e, N^e,and K^e. He came to the conclusion that B^e has the best text (l.c. p. 365). $B^e$and S^e represent the text-tradition of their respective countries.[52] This is diffe=

rent for N^e, which closely follows B^e but gives v.l. from other editions as well. H a m m also criticises N^e as not giving enough v.l. from manuscripts and the printed editions other than B^e, as well as for having more printing mistakes than the other editions.

The use made in this study of the different printed editions of Pāli texts has already been outlined above. An alphabetical check list of editors and translators compiled from all E^e, E^t, and G^t consulted, informs us of contributions relevant to the interpretation of the new data collected here in the critical apparatus of all the texts surveyed. The outlay and the 'extras' of any given oriental edition are fairly uniform. Each edition - be it B^e, C^e, S^e, or N^e - can therefore adequately be described by listing the standard features of a single volume, and then specifying differences from this 'standard outlay'. The outlay of E^e publications is more varied. To introduce the detailed study of the ten Buddhaghosa texts I will now discuss the critical apparatus of their Romanized editions and their translations into English and German. A concordance of these editions (E^e) with the other editions of Buddhaghosa texts used (B^e, C^e, S^e, and N^e) is found in B 2. It specifies volume breaks in all editions, and the major subsections of our ten texts.

2.2 Survey of the Critical Apparatus of the Ten Buddhaghosa Texts in the Romanized Editions (E^e)[53]

2.2.1 The Visuddhimagga E^e

Vm was edited twice in Latin script. E^e(1) is much inferior in quality to E^e(2). But since E^e(1) is a PTS publication, and since it was reprinted in 1975 , it will continue to be much more widely used than E^e(2). Therefore,Vm references in this study are given to E^e(1), unless specified otherwise.

Vm I-II E^e(1) (^{1}1920-21, ^{2}1975, ed. C.A.F. Rhys Davids)

This edition is published in two volumes. The critical apparatus in vol. I features title pages, a dedication, a foreword (pp. VII-IX), a table of contents, and a "Note" (1 p.) preceding the Pāli text. In vol. II we find title pages, and a table of contents preceding the Pāli text. An index - giving words defined

in italics - (pp. 715-752), a list of "Quotations in the Visudhi-Magga (!) from Canonical Books and the Milindapañha" (pp. 753-761), an errata list (1 p.), and an interesting "Afterword" of considerable relevance for the present study with a short list of untraced quotations (pp. 763-768) are appended.

The list of quotations in Vm II E^e(1) was compiled before the complete Pāli canon had been published in E^e.

It lists repeated occurrences in different canonical texts only in a very limited fashion and is much less complete than the materials collected in the present study (compare CVP 1(Vm)). Prose references are also listed.[54]

Vm E^e(2) (1950, ed. H.C. Warren, rev. D. Kosambi, HOS No. 41)

This edition was prepared much earlier than its date of printing by H.C. Warren († 1899), and it was revised by D. Kosambi in 1927. It gives a much better text than Vm E^e(1). The critical apparatus features title pages, a table of contents, the important preface by D. Kosambi (pp. IX-XVIII), a foreword by E.P. Warren with a short biography of H.C. Warren, a list of abbreviations (1 p.), and a specimen page from H.C. Warren's transcript. All these precede the Pāli text. A list of words differently spelt (2 pp.), and "addenda" amending a few text sections (1 p.) are appended.

2.2.2 As E^e(1897, ed. E. Müller, revised ed. 1979)

This edition features a title page, a preface with explanations on the subsections of As and Dhs (pp. III-V), a table of contents listing the As sections and the applicable Dhs sections alternately (pp. VI-VIII) - before the Pāli text. An index of proper names (pp. 432-434), corrections (1/2 p.), and addenda (1/2 p.) are appended.

The edition is of very poor quality. It is extremely difficult to trace parallel passages to it in the other As editions, because the division into paragraphs is done in such a quaint, unreasonable way. The punctuation is often misleading, and the division into paragraphs does not always make sense.

To give a few examples:

At As 32^{28-29} the introductory section (Nidānakathā) is given

abridged with a reference to Ja I 2-47. But, if we compare the text of As(N) given in full in the oriental editions, as e.g. in As B^e with Ja(N) E^e, we find a considerable difference in the actual wording of the two parallel passages, which are presented as identical passages in As E^e.[55]

At As 35^b we find the most important text-internal subdivision of As, between As(N) on one hand and the commentary section of As on the other. In As E^e this important subdivision is ignored to the extent of printing the word "idāni:" which introduces the commentary section at the bottom of page 35 on the same line with the phrase "ayam tāva nidānakathā." which marks the end of the introductory section.

The final couplet of As is printed on page 430 in As E^e. However, two further verses obviously added by scribes are given on page 431 before the text closes with the wellwishing phrase characteristic of Sinhalese manuscripts - without any explanatory footnote by the editor. These two additional verses are not found in any of the oriental printed aditions. They also mark a distinctive difference to the standard epilogue affixed to all other Buddhaghosa texts. They can therefore hardly be regarded as forming part of the As text.

The recent reprint (1979) reached me too late to be used for the present study. It features a general index (pp. 432-500) and an index of proper names (pp. 501-505) compiled by L.S. Cousins, a list of variant readings (pp. 506-510) and a long table of quotations and references traced (pp. 511-535) compiled by I.B. Horner. In this reprint some - but by no means all of the mistakes in the Pāli text have been corrected.

Though the additions in the revised edition are valuable aids, still a completely new, critical re-edition remains a great desideratum. A re-arrangement of the paragraphs and the punctuation in conformity with the usage of the oriental printed editions, and the insertion of appropriate subtitles are absolutely necessary, if As E^e is to be used along with other editions of As.

2.2.3 Vibh-a E^e (^{1}1923, ^{2}1980, ed. A.P. Buddhadatta)

This edition features title pages, an interesting foreword (2 1/2 pp.), a table of contents, and an index compiled by H. and W. Stede (26 pp.).

The edition is of excellent quality, and gives many source references in the footnotes. Vm C^e by the same editor was printed in 1919. In view of the extensive duplication between Vm and Vibh-a (see ChL 7.1.2 and § 3 below) this was a good preparation for the edition of Vibh-a. The reprint is not available to me.

2.2.4 Ppk-a E^e I-V (1889-1923, by several different editors)

The romanised edition of this text is rather difficult to find. It is unique among all printed Pāli texts in being published fairly early (1889-1923), but in small instalments at seven different, well hidden places.

The recent reprints (since 1963) of each commentary section in the same volume with the canonical text to which it belongs, have improved the situation, but this reprinted form still remains inconvenient for a comparison with the oriental editions.

A critical apparatus other than footnotes to the text is practically absent in these instalment editions, since the individual sections of Ppk-a E^e are themselves generally treated as part of the critical apparatus to the editions of the canonical texts which they accompany.

The instalment publication has necessiated the setting up of a whole group of different CPD sigla for the different parts of Ppk-a. The sigla Dhātuk-a, Pp-a, Kv-a, Yam-a, Dukap-a, and Tikap-a (not Paṭṭh-a which would be more appropriate !) are used side by side with the volume and subvolume numbers affixed to the general siglum Ppk-a. The siglum Paṭṭh-a should be introduced to replace Dukap-a and Tikap-a, because these two sigla stand for text-internal subdivisions that cannot actually be applied to specific sections of Ppk-a.[56]

I have noted the following items as part of the critical apparatus:

2.2.4.1 Dhātuk-a (^{1}1892, ^{2}1963, ed. E.R. Gooneratne, repr. rev. by I.B. Horner, with Dhātuk E^{e})

There are title pages, and a table of contents, but no indices whatsoever. Dhātuk-a occupies pp. 114-138.

2.2.4.2 Pp-a (^{1}1913-14, in JPTS pp. 170-254, ed. G. Landsberg and C.A.F. Rhys Davids; ^{2}1972 rev. by I.B. Horner)

There is a short preface. The reprint is bound together with the reprint of Pp E^{e}. An index of words (pp. 255-266) and an index of proper names (1 p.) are added to it.

2.2.4.3 Kv-a (E^{e}(1) 1889, in JPTS pp. 1-199, 213-222, ed. J.P. Minayeff; E^{e}(2) 1979 ed. N.A. Jayawickrama)

Only E^{e}(1) was used for this study. The "Appendix" to it at JPTS pp. 213-22 features a preface (1/2 p.), a table of contents (7 1/2 p.), and an index of names and sects (2 pp.).
E^{e}(2) has title pages, a dedication, a very important introduction (pp. VII-XXV), a table of contents (4 1/2 pp.), a list of abbreviations (1 1/2 pp.) before the Pāli text. An index of proper names (2 pp.), and a general index (p. 205-232) are added.

2.2.4.4 Yam-a (1910-12, in JPTS pp. 51-107, ed. C.A.F. Rhys Davids)

There is a brief foreword (1 p.), but no index at all. Footnotes occasionally refer to canonical sources for prose passages.

2.2.4.5 Paṭṭh-a (1921-23, ed. C.A.F. Rhys Davids)

This text is printed in three instalments along with Tikap I-III on pp. 8-68 (commentary on the Paccayaniddesa), pp. 230-315 (commentary on the Kusalattika), and pp. 345-367 (commentary on the remainder of the Paṭṭhāna) respectively. The index by H. Stede covers both the canonical text and the commentary (pp. 371-378).

2.2.5 Sp I-VII E^{e} (^{1}1924-1947 by J. Takakusu, M. Nagai, and K. Mizuno, Vol. I-V ^{2}1966-1975), Sp VIII E^{e}(Index) 1977 by H. Kopp

This edition features successive pagination through all volumes. Each volume has a separate title page. Sp I prefixes a list of

abbreviations. The footnotes give variant readings, some source references, and other informations. Quotations are set in italics in the text.
The edition is of an indifferent quality. Verse passages are often not recognised (see ChL 1 in this study). The reprinted volumes and the index volume were not yet available to me for this study. Vol. I ^{2}1975 gives a list of verses not set off in E^{e}, and puts the passages concerned in square brackets in the connected text.
Vol. VIII features a title page and a table of contents, a preface (1 p.), and a foreword (2 pp.). There is an index of proper names (pp. 1417-1427), an index of words and subjects (pp. 1428-1687), an index of grammatical terms (pp. 1688-1690), an index of gāthās (pp. 1691-1694) with a very full listing of source references, and a table of contents (pp. 1695-1707).
It is a pity that particularly the last two items were not available to me when the present research began (in 1972). Thus it became necessary to collect all these data again.

The Nidānakathā of the Samantapāsādikā (Sp(N))

Sp(N) has been printed three times in a Romanized edition.
Sp(N) E^{e}(1) is appended to Vin III E^{e}(^{1}1881 by H. Oldenberg, pp. 283-343). It lacks the last paragraph of Sp(N)(cf. Sp(N) E^{e}(3) 213ff.).
Sp(N) E^{e}(2) consists of Sp E^{e} 1-105 (see the contents of Sp given in § B8). Sp(N) E^{e}(3) has been published along with Sp(N) E^{t} in 1962 as SBB Vol. 21. The critical apparatus of this excellent work is described below (§ 2.3.4).

2.2.6 Kkh E^{e} (1956, by D. Maskell)

This edition was published posthumously. It features a title page, a preface (by I.B. Horner), 'introductory items' (12 pp.), a table of contents, and a general index of Pāli words (8 pp.).
The footnotes sometimes give source references.

2.2.7 Sv I-III (^{1}1886-1932, ^{2}1968-1971)

This edition also features successive pagination through all three volumes. Sv I (1886) was edited by T.W. Rhys Davids and

E. Carpenter, Sv II-III (1931-32) was edited by W. Stede.
Sv I was the first Pāli commentary text published in Latin script. The edition was prepared with great care. The editors also worked on the edition and translation of the canonical text (D I-III E^e and D I-III E^t).
There are title pages, a preface by T.W. Rhys Davids, a table of contents (in English translation); indices cover verses (2 1/2 pp.), proper names (4 pp.), and words and phrases (16 1/2 pp.). The pagination for these indices (Sv I pp. 321-348) creates a gap in the consecutive pagination for the Pāli text (see also the synoptical tables in § B2). The text shows foot=notes with variant readings, and some source references. Italics are used to set off quotations.
Sv II-III were printed 45 years later, their inferior quality was remarked upon by the editors of the CPD (see § 2.1 above), but it has not proved a great obstacle for the purposes of the present study. Sv II E^e has an important preface (pp. V-XI). Both Sv II and Sv III feature an index of Pāli words (pp. XV-XXXI and pp. 1065-1075 respectively).
The revised reprint of Sv (^{2}1968-1971) was available to me only in the final stages of the present research. In addition to the features of the earlier publication of Sv E^e it has a "preface to the second edition" by I.B. Horner (3 1/2 pp., 1p., and 1 p. respectively) and two appendices in each volume: I. Some Readings of the Siamese Edition (K) and of DAṬ (=Sv-pṭ) Mss. (1 1/2 pp., 1 1/2 pp., and 2 pp. respectively), and II. Quotations and Refe=rences Traced (19 pp., 7 pp., and 13 pp. respectively).
On comparing the source references in the CVP with those supplied by I.B. Horner in Sv I-III and after re-writing the references in the notation adopted in this study, I found that only very few are duplicated in CVP. This is firstly because I.B. Horner lists prose references also, which were excluded in the present study. On the other hand, a number of source references given for verse passages in the CVP here are not listed by I.B. Horner. Lastly, the distribution of untraced verse passages in my materials form an important part of the general theory on the growth of the $^+$SAk literature presented here. But untraced

quotations, too, are not listed by I.B. Horner.
I therefore feel, that my study has not suffered from the non-use of these lists. However, if all the E^e of Buddhaghosa's commentaries had been provided with such lists of references and quotations, the general plan for research into the sources for Buddhaghosa's works undertaken here might have been drawn up along completely different lines. At present we have such lists only for Vm, Sv (repr.), and Mp. It would be a pleasant surprise to be provided with further lists in future.[57]

2.2.8 Ps I-V E^e (^{1}1922-1938, ^{2}1976-1979)

Ps I-II were edited by J. Woods and D. Kosambi , Ps III-V were edited by I.B. Horner.
Ps I features a title page, a table of contents, a brief intro=duction (2 pp.), a list of abbreviations (1 p.), a list of addi=tions and corrections (2 pp.) before the Pāli text. A list of Burmese readings is added (pp. 303-323).
Ps II has similar features, but lacks the list of Burmese read=ings. In both volumes source references are given in brackets directly after the text of quoted passages.
Ps III-V each features title pages, a table of contents, and a brief introduction before the Pāli text. Source references are given as a separate set of footnotes in these volumes. Ps V brings three indices after the Pāli text, which cover the whole of Ps: I. Index of words (solely words commented upon) pp. 111-134; II.Index of proper names (only names commented upon) pp. 134-135; III. Index of Quotations and References (including some untraced quotations) pp. 136-140.
Reprint: Ps I and II have been provided with a list of "para=llel passages and references traced additional to those given by the editors throughout this volume" compiled by I.B. Horner (Ps I pp. 324-332, Ps II pp. 424-439). Ps II has a brief list of additions and corrections preceding the Pāli text (pp. IX-X). A number of source references are also added in the footnotes. Ps III-V are reprinted without change, except that Ps IV and V have been bound together to form a single volume but retain their separate pagination. Unfortunately only the unchanged

reprints were available to me for the present study (But see the remarks on the reprint of Sv E^e in § 2.2.7).
H. Smith and D. Andersen (CPD I p. XVIII) remark on the poor quality of Ps E^e. This is particularly evident in Ps III-V, which were the earliest publications of that - meanwhile much more experienced - editor and translator of many Pāli texts. This has not, however, proved to be any great obstacle for the present research, where only verse passages, their sources, and parallels were inquired into without close attention to the minute details of the complete text. The wealth of source references, on the other hand, has been very helpful.

2.2.9 Spk I-III E^e (^{1}1929-1937, ^{2}1977, ed. F.L. Woodward)
CPD I p. XVIII remarks favourably on the good quality of this edition. Each volume features title pages, a brief preface, and a table of contents. Spk II adds a list of "errata in vol. I" (Spk II pp. X-XI), and Spk II adds a list of "errata in vol. II" (Spk III pp. X-XII). All these are prefixed to the Pāli text. Spk III contains the index to the whole Spk (Spk III pp. 310-451). It is an index of words only, but words commented upon are set off in heavy type, and names of works, Suttas etc. are set off in italics. Footnotes in Spk I-III list a considerable number of source references and parallel passages.
The reprint is not available to me.

2.2.10 Mp I-V E^e (^{1}1924-1956, ^{2}1966-1979, ed. by M. Walleser and H. Kopp
Material prepared by Edmund Hardy was used for Mp I-II. Mp I was prepared by M. Walleser, Mp II by M. Walleser and H. Kopp jointly , while Mp III-V were prepared by H. Kopp alone. Each volume has title pages, a table of contents, and a brief preface or foreword preceding the Pāli text. The most important preface is found in Mp V, which also contains the extensive indices for the whole Mp, as follows: I. Index of proper names (pp. 101-114), II. Index of words (pp. 114-174), III. Index of grammatical terms (pp. 174-176), IV Index of Gāthās (with numerous source references) (pp. 176-179), V. Index of quotations (p. 179),

VI. Index of authorities and their citations (p. 179), VII. Appendix (p. 180) with references to Buddhaghosa's commentaries, a list of the great monasteries, and a list of arts and sciences.
Mp I E^e(2) (1973, ed. H. Kopp)
This 'second edition' of Mp I is a revised reprint of the first edition by M. Walleser with the same pagination for the Pāli text. A short 'preface to the second edition' by I.B. Horner is inserted after the original preface. Additional source references for quotations are supplied.
Mp II ^{2}1967 also is a revised reprint with a 'preface to the second edition' by H. Kopp. Three appendices were added: I. readings of the Siamese edition (7 pp.), II. Readings of the Burmese edition (8 pp.), III. Quotations and references traced.
The remaining reprints (Mp III-V) are unchanged.
For the present study only Mp I E^e(2) could be consulted at a late stage in the compilation of the CVP.

2.3 The Critical Apparatus of the Translations of Buddhaghosa's Works into English and German
Of the ten Buddhaghosa texts examined here only Vm, As, Kv-a, and the Nidānakathā of Sp have been translated into English. Vm has two different English translations. It is also the only Buddhaghosa text translated into German. Further English and German translations of Pāli texts have also been surveyed. Contributions in these translations relevant to the interpretation of the data collected here, are marked by underlining in the alphabetical check list of editors and translators.

2.3.1 Vm I-III E^t(1) (^{1}1923-1931, ^{2}1971, entitled "The Path of Purity", transl. by Pe Maung Tin)
There is continuous pagination for the translation of all three volumes. Each volume has a title page and a table of contents. Vol. I has a short preface (2 pp.). Vol. III has an 'epilogue' by C.A.F. Rhys Davids (pp. 879-882) and three indices:
I. main words and subjects (pp. 883-889), II. proper

names (pp. 889-894), III. Pāli words (pp. 894-899), IV. Similes (pp. 899-907), Corrigenda (1 p.).
The reprint is without changes, but bound in a single volume.

Vm E^t(2) (^{2}1964, entitled "The Path of Purification", transl. by Bhikkhu Ñāṇamoli)
This much improved later translation is the standard work to be consulted today. Preceding the translation itself the critical apparatus features a title page, a foreword (to the second edition) by C.Nyānasatta Thera, a translator's preface, pp. VII-VIII, an interesting introduction pp. IX-XXXIX, a bibliography (1 p.), a list of abbreviations (1 p.), a table of contents (8 pp.). Appended to the translation is an index of subjects and proper names (pp. 841-863), an Pāli-English glossary (pp. 865-877), and six tables listing Abhidhamma terms.

2.3.2 As I-II E^t(^{1}1920-1921, ^{2}1976, entitled "The Expositor", transl. by Pe Maung Tin, ed. and rev. by C.A.F. Rhys Davids)
In the first volume the translation is preceded by the title page, an editorial note by C.A.F. Rhys Davids (pp. VII-XI), a preface (pp. XIII-XV), a list of books referred to (2 pp.), and a table of contents (2 pp.). A sheet of corrigenda added late is inserted before p. 1, and between pp. X-XI, and pp. 268-269.
In the second volume only the title page and the table of contents are prefixed to the translation. Four indices are added: I. proper names (pp. 543-546), II. main words and subjects (pp. 546-551), III. Pāli words defined or discussed (pp. 551-555), and IV. chief similies (p. 555). There is successive pagination in the two volumes. The reprint (1 vol.) is not available to me.
2.3.3 Kv-a E^t(^{1}1940, ^{2}1969, entitled "The Debates Commentary", transl. by B.C. Law)
The critical apparatus features title pages, a preface (pp. V-VI), a table of contents (pp. VII-XII), an editor's afterword by C.A.F. Rhys Davids (pp. 247-248), and an 'index of

certain terms' (p. 248).
N.A. Jayawickrama, who has recently published a new edition of the Pāli text, "emphatically" states "that a new translation is urgently needed to replace this" (Kv-a E^e(2) 1979 p. XXIV).

2.3.4 Sp(N) E^t with Sp(N) E^e(3) (1962, by N.A. Jayawickrama)
Preceding the translation the critical apparatus features title pages, a table of contents, a preface (pp. IX-X), and an important 'translators introduction' (pp. XI-XXXIX). Appended to the translation we find a list of abbreviations (pp. 94-95), notes on the translation (pp. 95-118), and three indices (I. general index pp. 119-125, II. index of proper names pp. 126-131, III. list of untranslated Pāli words (1/2 p.).
The text edition has a separate title page but successive pagination with the translation. It is preceded by a list of abbreviations (1 p.), and succeded by an index to the Pāli text (pp. 215-222).
The work is entitled "The Inception of Discipline and Vinaya-Nidāna".

2.3.5.Vm G^t (^{1}1931-1942, ^{2}1952, ^{3}1975(rev.), entitled "Visuddhi-Magga oder Der Weg zur Reinheit", transl. Bhikkhu Nyanatiloka)
The German translation of the Visuddhimagga belongs to the best known books on Buddhism in German language. It was originally published in several parts: in 1931 (part 1-4), 1935 (part 5-7), and 1942 (the remaining Vm). The third revised reprint was published quite recently. Only vol. I of the 1931 edition and the reprints have been available to me.
The critical apparatus of Vm I G^t(^{1}1931) consists of title pages, a preface, and a table of contents preceding the translation of Vm chapter 1-4. An index of Pāli terms is appended.
The preface gives important information on the Chinese parallel text Cie-t'o-tao-lung (=Vimuttimagga)[58].
The reprint (^{2}1952, in one volume) has title pages, a table of contents, the preface to the 1st impression (p. VII-X), a preface to the second impression (p. XI-XIV), words of gratitude (to the financial sponsor, 1/2 p.), abbreviations (1 p.)

before the translation. After it we have appendices containing:
a) notes with a table of Abhidhamma categories (p. 861-946),
b) German technical terms (p. 947-956), c) place names (1 1/2 p.),
d) words not listed in the PTS Dictionary (2 1/2 pp.), and
a folding table with Abhidhamma terms.
The revised reprint (^{3}1975) has the same apparatus but adds a third preface.

2.4 Text-internal Subdivisions of the Ten Buddhaghosa Text, and the Distribution of Prose and Verse Passages

Nine of the ten Buddhaghosa texts selected for detailed study are commentaries on canonical Pāli texts. Their text-internal subdivisions are thus dependent on the subdivisions in the canonical texts to which they belong. The only exception to this is the Visuddhimagga, which is not attached to any specific canonical text. B 1 gives a detailed survey of the text-internal subdivisions found in each text. The size of each subdivision is given in pages along with the number of verse passages (VP) found in each subdivision. In Ppk-a and Sp prologue and epilogue verses are listed in a separate column, as these two texts have many prologues and epilogues attached to subsections. In Sp, Sv, Ps , and Spk the text-internal subdivisions are quite small. Therefore summaries have been made for these texts. For Ps a summary listing the Vaggas is given in addition to the summary for the three 'Pannāsa'-sections. These lists show us that our ten texts differ widely in size for each text, as well as in the size and number of the internal subdivisions, and in the number of verse passages found in the whole text, as well as in the individual subdivisions.
Sp, Ps and Mp are the longest texts with appr. 1500 pages each, and appr. 200 VP (in Sp and Ps) and 130 VP (in Mp).
Sv and Spk are of medium length with appr. 1000 pages and appr. 170 VP and 130 VP respectively. Vm is still shorter (appr. 700 pp.), but it has the highest number of verse passages (appr. 300 VP). The three Abhidhamma commentaries are short (appr. 500 pp. each), but they contain nearly as many verse passages as some

Sutta commentaries which are twice and thrice as long (90 VP in Ppk-a, and appr. 120 VP each in As and Vibh-a). The shortest text, supplying only few significant data, is Kkh with only 18 VP in 214 pages of text.
The frequency ratio for verse passages is highest in Vm (43.6 VP in 100 pp.) and lowest in Mp (8.1 VP in 100 pp.). In all texts verse passages tend to be more frequent at the beginning of major subdivisions.

Table II: Distribution of Prose and Verse Passages in the Ten Buddhaghosa Texts (after B 1)

text	vol. Ed	size (pages)	verse passages	major subdivisions	density of distribution		% of all	
					pp. per VP	VP per 100 pp.	pp.	VP
Vm	2	713	311	23 chapters	2.3	43.6	7.9	21
As	1	427	92	17 sections	4.2	24.1	4.7	6.2
		B^{e} 46	22					
Vibh-a	1	524	123	18 chapters	4.2	23.7	5.8	8.4
		S^{e} -	1					
Ppk-a	5	534	87	11 sections	6.1	16.3	5.9	5.9
Sp	7	1416	191	21 sections	7.4	13.5	15.6	12.9
Kkh	1	208	15	15 sections	11.9	8.4	2.4	1.2
		B^{e} 2	2					
		C^{e} 3.5	1					
Sv	3	1036	168	34 Suttas	6.1	16.4	11.4	11.5
		B^{e} 2	2					
Ps	5	1528	218	152 Suttas	7	14.3	16.8	14.8
		S^{e} -	1	in 15 Vaggas				
Spk	3	1069	122	56 Saṃyuttas	8.8	11.4	11.8	8.2
Mp	3	1567	127	14 sections	12.3	8.2	17.3	8.6
		C^{e} 1	1					
total	31	9077	1484		6.1	16.3	100.1	100.2

Notes on the text-internal subdivisions

As: Nidāna (3 sections), on Mātikā (1 section), on Citta (10 sections), on remaining Dhs (3 sections);

Ppk-a: 5 texts commented upon, additional subsections in Kv-a and Paṭṭh-a;

Sp: Nidāna (2 sections), groups of Vinaya rules (16 sections), other Vinaya texts commented upon (3 sections);

Kkh: groups of rules (15 sections);

Mp: Nipātas (11 sections), subsections in the Ekanipāta (3 further sections).

2.5 Non-quoted Verse Passages. The Prologue and Epilogue Verses.

2.5.1 The Prologue and Epilogue Verses

When enquiring into the sources for all verse passages in the ten Buddhaghosa texts, the first consideration is to exclude from our enquiry all verses definitely written by Buddhaghosa himself, or added later on by scribes in the process of handing down his works until the present. Our criteria for recognizing such verse passages are imperfect. We have to rely on the prose context, and on the subject matter. However, the prologue (ganthārambhakathā, ārambhakathā) and epilogue (nigamanam, nigamanakathā, pariyosanakathā) of each text certainly belong to this category. Each of our texts except the Visuddhimagga[59] begins with such a verse passage ranging in length from two to twenty verses. It closes with a similar verse passage from four to fifteen verses in length, which is followed by a stereotype prose passage giving the name of the commentary and the name of Buddhaghosa as the author, and closing off with a 'final couplet' which differs only by a single word in some of the ten texts examined (see Vm 712(2)≠As 430f.(4:1-2)≠Vibh-a 524≠Ppk-a V 367=Sp 1416 =Kkh 357 B^e≠Sv III 251 B^e≠Ps V 110=Spk III 309≠Mp IV 100 in the CVP, in ChL 2.3, and in ChL 7.3.2). What the card board covers are for the external form of a book, the prologues and epilogues are for its contents: the outside cover, the frame. The Visuddhimagga lacks a verse prologue, but it has a Nidānakathā (Vm 1-7).

Major subdivisions within each text are also occasionally marked by short prologues and/or epilogues. Isolated cases are found at Kkh 157(1) (prologue to the Bhikkhunīpātimokkhavaṇṇanā), Sv 132(2) (epilogue to the Brahmajālasuttavaṇṇanā), and Ppk-a II 7(3) (epilogue to the Nidānakathā of the Kathāvatthu commentary). In Ppk-a and Sp we find separate prologues and epilogues at every major subdivision. In Ppk-a the title of the book itself, "Pañcapakaraṇaṭṭhakathā (the commentary on five books)", already tells us that it was conceived as a work dealing with five distinct canonical texts, each requiring a separate prologue and epilogue. It seems that Sp, too, was conceived not as a single text dealing with a whole Piṭaka, but as a series of commentaries on the different books of that Piṭaka, each set off from the next by its frame of prologue and epilogue verses, but provided with a common name and longer prologues and epilogues for the complete work.[60] All prologue and epilogue VP are listed in ChL 2. Table III gives a count of all VP involved, specifies non-duplicate VP, text-internal duplicates (t-i-d), and duplicated VP, as well as the number of verses in long VP. All these verse passages were excluded from the systematic search for source references and parallels described above (see § 1.9.4 and § 1.9.6).

2.5.2 Duplication Among the Prologue and Epilogue Verses

In addition to the 'final couplet' characteristic of all Buddhaghosa texts ChL 2 shows that the prologues and epilogues of the four Sutta-a are variants of the same standard prologue and epilogue (see below, table VI). The epilogue of As and Ppk-a V is also quite similar, the minor prologues and epilogues of Sp show a considerable number of text-internal duplicates (see ChL 2.2), and the minor epilogue in Kv-a is a duplicate of the prologue to Kv-a.

2.5.3 Differences Between the Different Printed Editions

The differences between various printed editions are greater for the epilogue verses than for any other section of the ten Buddhaghosa texts examined. The use of asterisks (+) adopted elsewhere is not sufficient for these verse passages, because E^e verses may

be absent in B^e, C^e, or S^e, and vice versa. Table IV shows the distribution of the epilogue verses where it differs in the four older editions. N^e is not shown because it merely summarises the information of the other editions. With the exception of the standard epilogue and the final couplet (which seems to be missing in Kkh E^e and Sv E^e through negligent editing) the remaining VP all seem to be scribes' additions.

2.5.4 Verses Added by Copyists

Each of the ten Buddhaghosa texts has an epilogue consisting of four to fifteen verses followed by a stereotype prose section and the final couplet. Verse passages added after the final couplet seem to be additions by copyists. The well-wishes inserted into the epilogues of Sp also seem to be scribes' additions, even though they are found in all printed editions:
Sp 201(4) epilogue to the Verañjakaṇḍavaṇṇanā
=Sp 284(4) epilogue to Pārājika I
=Sp 1414^{II}(4) epilogue to the whole Sp, second VP.
The list showing the distribution of prologues and epilogues in Sp (see table V) shows that in this way of the 14 minor epilogue VP in this text only four VP remain as earlier compositions. This makes it questionable whether these epilogues (- and indeed the minor prologues as well -) were written by Buddhaghosa at all. The minor prologues and epilogues of Kkh, Sv, and Ppk-a III (see § 2.4.1 above) are also likely to be scribes' additions.

2.5.5 The Standard Prose Section of the Epilogues and the Final Couplets

The standard prose section giving the name of the commentary and Buddhaghosa as the author and the final couplet of well-wishes seem to function as the seal of Buddhaghoṣa's authorship in the works attributed to him. In Pj I and II and the Dhp-a secondary epilogues have apparently been added to the original ones to strengthen the claim that these texts were written by Buddhaghosa. In the case of the Abhidhamma commentaries it seems somewhat doubtful, that these stereotype passages were found at the end of As and Vibh-a from the very beginning. They might have been added later. The duplication in the epilogues of As and Ppk-a (see: As 429f.(8:5-8)=Ppk-a V 366^{II}(6:3-6)) contains

well-wishes which are appropriate at the end of a text, but which here are repeated in the final couplet. The epilogue of Vibh-a also ends in a well-wish (at Vibh-a 523(8:7)), which is repeated in the final couplet.[61] The symmetry in the general distribution of prologues and epilogues in the Abhidhamma commentaries would work out much neater, if not only As 430f. (4:3-4) was regarded as a scribe's addition after the final couplet, but if, in addition As 429f. (8:5-8), duplicated in the epilogue of Ppk-a, together with the stereotype prose and the final couplet of both As and Vibh-a were regarded as later additions. We would then obtain a work provided with a long prologue (20 verses for As), a long epilogue (13 verses, i.e. Ppk-a V 366(7) to close off Ppk-a, and Ppk-a V 366^{II}(6) to close off the complete commentary on the Abhidhammapiṭaka), followed by the standard prose epilogue, and the final couplet. This work would moreover be structured by six minor prologues and epilogues, ranging from four to eight verses for each text contained in the Piṭaka commented upon. However the present evidence is too weak to decide this point definitely.[62] The standard prose passage and the final couplet at the end of all the ten texts may be the sign of a very early redaction, rather than part of Buddhaghosa's original work.

2.5.6 The Standard Prologue and Epilogue of the Sutta Commentaries

While duplication between prologue and epilogue verses is rare between most Buddhaghosa texts, the prologues and epilogues to the Sutta commentaries are almost identical. The differing or absent verses are shown in table VI. The standard prologue has 19 verses. v.5 differs for each commentary, and v. 11-13 are absent in Sv and Ps. All other verses are identical. The standard epilogue has 12 verses. Mp adds three verses not found in the other texts (v. 3, 4, and 6 of the standard epilogue), and Spk adds two verses (v. 11, and 12 of the standard epilogue); v.2 and 9 differ for each text. The first verse is identical for Sv, Ps, and Mp, but different for Spk.

There are thus five verses held in common.

2.5.7 Other Non-quoted Verse Passages in the Ten Buddhaghosa Texts

Prologue and epilogue verses have been excluded from the search for source references, because they must have been written by Buddhaghosa himself, or added later by scribes. It is however still perfectly possible, that a good number of other VP, included in the search for source references without success, have also been composed by Buddhaghosa. They seem to be particularly frequent in Vm and Ppk-a, where many of the untraced VP could be 'author's verses'. A more detailed study of untraced VP at the beginning and end of chapters, and of VP containing mnemonic material, as well as a closer study of the more difficult types of prose contexts may yield more refined criteria to determine the quoted or non-quoted character of such verse passages.

Table III: Prologue and Epilogue Verses in the Ten Buddhaghosa Texts

(After ChL 2) Legend: pr = prologue, ep = epilogue

	total VP	non-duplicates	t-i-d	duplicates	prologues	epilogues	single verses	long VP	analysis of long VP (occurrences)									
									couplets	triplets	4 verses	5 verses	6 verses	7 verses	8 verses	9 verses	10 verses	over 10 verses
Vm	5	3	1	1	-	5	1ep	4	ep	-	ep	ep	-	-	-	ep	-	-
As	3	1	-	2	1	2	-	3	-	-	ep	-	-	-	ep	-	-	pr(20v.)
Vibh-a	4	3	-	1	1	3	1ep	3	ep	-	pr	-	-	-	ep	-	-	-
Ppk-a	12	9	1	2	4	7	-	1	pr	2pr	pr	pr	-	-	-	-	-	-
					1VP				ep	ep	2ep	ep	2ep	ep	-	-	-	-
Dhātuk-a	2	2	-	-	1	1	-	2	pr	-	ep	-	-	-				-
Pp-a	2	2	-	-	1	1	-	2	-	pr	-	-	ep	-				-
Kv-a	2	1	1	-	-	1	-	1	-	ep	ep	pr	-	-				-
					1VP													
Yam-a	2	2	-	-	1	1	-	2	-	pr	-	ep	-	-				-
Patth-a	4	2	-	2	1	3	-	4	ep	-	pr	-	ep	ep				-
Sp	23	18	4	1	13	9	12	12	5pr	-	-	pr	-	-	-	-	-	pr(16v.)
					1VP				4ep	ep	4ep	-	-	-	ep	-	-	ep(15v.)
Kkh	5	4	-	1	2	3	1pr	4	ep	-	-	-	pr	ep	-	-	-	appendix (50v.)
Sv	4	1	-	3	1	3	-	4	2ep	-	-	-	-	ep	-	-	-	pr(16v.)
Ps	4	1	-	3	1	3	1ep	3	ep	-	-	-	-	ep	-	-	-	pr(16v.)
Spk	3	-	-	3	1	2	-	3	ep	-	-	-	-	-	-	ep	-	pr(19v.)
Mp	4	1	-	3	1	3	-	4	ep	-	-	ep	-	-	-	-	ep	pr(19v.)
Abhi-a	16	13	1	2	6	9	1	15										pr
					1VP													
Vin-a	27	22	4	1	15	11	12	15										pr, ep, appendix
					1VP													
Sutta-a	6	3	-	3	1	5	1	5										pr
9 comm.	48	40	4	4	23	24	14	34										3pr, 1ep appendix
					1VP													
Vm, Abhi-a	20	16	2	2	6	13	2	18										pr
					1VP													
Total	51	41	6	4	22	27	15	36										3pr, 1ep, appendix
					2VP													

Notes to Table III

In the analysis of long VP underlining shows the occurrence of duplicates; dotted underlining shows the occurrence of text-internal duplicates (add. t-i-d occ.). Totals given count every VP only once. Occurrences of duplicates which do not function as prologue or epilogue are not considered (see Vm and Sp).

In column 4 the entry "1VP" refers to a verse passage which functions both as prologue and epilogue.
The dotted underlings "5pr"(under Sp couplets) and "4ep"(under Sp long VP of 4 verses) refer to three additional t-i-d occurrences. Other underlinings refer to a single additional occurrence only.

Duplicates: all ten texts: 1 final couplet (ep)
As≠Ppk-a: 1 ep VP (6-8 verses)
four Sutta-a: 1 pr VP (16-19 verses)
1 ep VP (7-10 verses)

Details for the Prologue and Epilogue Verses of Sp

18 VP non-duplicates = 12 pr, 6 ep
4 VP t-i-d = 1 pr, 2 ep, 1 pr and ep
1 VP duplicate = final couplet

13 VP prologues = 12 VP non-duplicates: 9 single verses,
2 couplets,
1 VP of 5 verses;
1 VP t-i-d (16 v. of main prologue ≠ couplet not used as pr or ep)

9 VP epilogues = 6 VP non-duplicates: 2 single verses,
2 couplets,
1 triplet,
1 VP of 4 verses;
2 VP t-i-d: 1 VP of 4 verses (3 id. occ.)
1 VP of 15 verses (3 ≠ occ.)
1 duplicate VP: final couplet

1 VP prologue and epilogue: couplet (3 ≠ occ. pr, 1 ≠ occ. ep)

12 VP single verses =11 VP non-duplicates: 9 VP pr, 2 VP ep;
1 VP t-i-d (1 VP with 3 ≠ occ.; 1 occ. is a single verse.)

12 long VP = 7 VP non-duplicates:
3 pr (2 couplets, 1 VP of 5 verses)
4 ep (2 couplets, 1 triplet, 1 VP of 4 verses)
4 VP t-i-d:
1 pr (1 VP of 16 verses ≠ 1 couplet)
1 pr and ep (1 VP couplet with 3 ≠ occ. pr ; 1 ≠ occ. 8 verses ep)
2 ep (1 VP of 4 verses 3 id. occ.;
1 VP of 15 verses ≠ couplet ≠1vs.)
1 duplicate: final couplet (ep).

Table IV: Differences Between the Different Editions Concerning Prologue and Epilogue Verses in the Ten Buddhaghosa Texts

Buddhaghosa	no. of verses	E^e	B^e	C^e	S^e	position and subject matter
Vm 713	4	x	-	x	-	after the final couplet
As 430f.	4:3,4	x	-	-	-	
Vibh-a 291S^e	1	-	-	-	x	after the final couplet
Sp II 612S^e	1	-		-[1]	x	after Pārājika IV
Sp III 172B^e	2	-	x	x	x	at the end of the Bhikkhuvibhaṅga commentary
Sp 949	1	x	x	-	-	at the end of the BhikkhunĪvibhaṅga commentary
Sp II 712C^e	2	-	-	x	x	
Sp 1154	1	x	-	x	not available to me	at the end of the Mahāvagga commentary
Sp 1300	4:3,4	x	-	-		at the end of the Cullavagga commentary (Uddāna listing chapters)
Kkh 356 B^e	7	-	x	x		epilogue
Kkh 357 B^e	2	-	x	-		final couplet
Kkh 204ff.C^e	50	-	-	x		separate text entitled "SamutthānasĪsasaṃkhapaṃ"
Sv III 250B^e	7	-	x	x	x	epilogue (not set off in S^e)
Sv III 251B^e	2	-	x	x	x	final couplet
Ps III 754S^e	1	-	-	-	x	after the final couplet
Mp II 876C^e	5	-	-	x	-	after the final couplet; new title:"MālahārinĪ"

Legend: x = occurs
- = is absent

Note: N^e has not been considered since it merely sums up the material from the earlier printed editions, particularly B^e.

1) Sp II 612 S^e(1) epilogue to Pārājika IV-V
=Sp III 172 B^e(2:2) epilogue to the BhikkhunĪvibhaṅga comm.
=Sp 1415(15:15) epilogue to the whole Sp

Table V: Distribution of Prologues and Epilogues in the Samantapāsādikā (Sp)

prologue verses	text section	epilogue verses
Sp 1ff.(16)	1 Bāhiranidāna	
	2 Bhikkhuvibhaṅga Commentary	±Sp III 172 B^{e}(2)
	2.1 On the Verañjakaṇḍa	Sp 201(4)
	2.2 On the Pārājika Rules	
	2.2.1 Pārājika I	Sp 284(4)
Sp 285(2)	2.2.2 Pārājika II	Sp 392(8)
Sp 393(2)	2.2.3 Pārājika III	
Sp 482(2)	2.2.4 Pārājika IV	±Sp II 612 S^{e}(1)
Sp 517(1)	2.3 On the Saṅghādisesa Rules	
Sp 636(1)	2.4 On the Nissaggiya Rules	
Sp 735(1)	2.5 On the Pācittiya Rules	
Sp 886(1)	2.6 On the Pāṭidesanīya Rules	
Sp 889(1)	2.7 On the Sekhiya Rules	
	3 Bhikkhunīvibhaṅga Commentary	
Sp 900(2)	3.1 On the Pārājika Rules	
Sp 906(1)	3.2 On the Saṅghādisesa Rules	
Sp 916(1)	3.3 On the Nissaggiya Rules	
Sp 919(1)	3.4 On the Pācittiya Rules	
Sp 948(1)	3.5 On the Pāṭidesanīya Rules	Sp 948f.(3)
		±Sp 949(1)
		±Sp 712 C^{e}(2)
Sp 951(5)	4 Khandhaka Commentary	
	4.1 On the Vinaya Mahāvagga	±Sp 1154(1)
	4.2 On the Vinaya Cullavagga	±Sp 1300(4)
Sp 1301(2)	5 Parivāra Commentary	Sp 1414^{I}(2)
		Sp 1414^{II}(4)
	General Epilogue to the whole Sp: Sp 1415(15)	

Note: The sign ± marks epilogue verses found only in some of the printed editions. Sp 1300(4:3-4) is found only in E^{e}.

Table VI: Identical Verses in the Prologues and Epilogues of the Sutta Commentaries

prologue

verse	Sv	Ps	Spk	Mp
1	x	x	x	x
2	x	x	x	x
3	x	x	x	x
4	x	x	x	x
5	//	//	//	//
6	x	x	x	x
7	x	x	x	x
8	x	x	x	x
9	x	x	x	x
10	x	x	x	x
11	-	-	x	x
12	-	-	x	x
13	-	-	x	x
14	x	x	x	x
15	x	x	x	x
16	x	x	x	x
17	x	x	x	x
18	x	x	x	x
19	x	x	x	x

epilogue

verse	Sv	Ps	Spk	Mp
1	x	x	//	x
2	//	//	//	//
3	-	-	-	x
4	-	-	-	x
5	x	x	x	x
6	-	-	-	x
7	x	x	x	x
8	x	x	x	x
9	//	//	//	//
10	x	x	x	x
11	-	-	x	-
12	-	-	x	-
13	-----prose-------			
14	x	x	x	x
15	x	x	x	x

legend:
x identical
// different
- absent

2.6 General Distribution of Reference Patterns in the Ten Buddhaghosa Texts Examined

2.6.1 The Visuddhimagga (Vm)

The Visuddhimagga is the only text among the ten works examined in this study which is not attached to any specific canonical text. It is divided into 23 chapters (entitled 'niddesa') which are organised into three parts.[63] The first two chapters (on Sīla and Dhutaṅga respectively) constitute the first part dealing with Sīla (morality). Chapters 3-13 constitute the second part dealing with Samādhi (concentration), chapters 14-23 constitute the third part dealing with Paññā (insight, wisdom). An introduction (Nidānādikathā, 5 1/2 pp.) and an epilogue (in E^e(1) and E^e(2): Nigamanaṃ, in B^e: Nigamanakathā, 3 pp.) form the external frame.

Vm belongs to the shorter texts covered in this study (713 pp.), but the frequency ratio for verse passages is high (311 VP; 43.6 VP per 100 pp.). There is no verse prologue, but the epilogue has 5 VP. Vm has a large number of text-internal duplicates (ChL 8.1 lists 5 "t-i-d matrix VP" with 20 occurrences in Vm; ChL 7 lists 13 VP with 45 occurrences in Vm and 17 occurrences in other Buddhaghosa texts.) Only Sp has more t-i-d. Long VP are more frequent than in other BuT (98 VP = 35.1 °/o of all VP in Vm). Verse fragments are also found (11 VP = 4.7 °/o). There is an average number of duplicated verse passages (140 VP = 50.2 °/o of all VP in Vm), and non-duplicated verse passages (133 VP = 47.7 °/o of all VP in Vm). When we examine the texts involved in duplication we find that half of all duplicates occur in Vm (see ChL 7.1 and ChL 7.6-7). Parallels to the commentaries on the Khuddakanikāya (except Ja) are slightly less than average in Vm (103 VP = 36.9 °/o of all VP in Vm). Duplicates as well as parallels frequently fall into ordered sequences (see ChL 7.1.1 Vm=As (10 VP), ChL 7.1.2 Vm=Vibh-a (77 VP), ChL 7.1.3 Vm=Sp (13 VP),etc.). But traced verse passages are fairly rare in Vm (95+ VP = 55 non-duplicates, 2 t-i-d, 38+ duplicates = 34 °/o of all VP in Vm = 19.6 °/o of all traced VP). Many of the

untraced VP not found in other BuT (non-duplicates 78 VP, t-i-d 3 VP = 29°/o of all VP in Vm likely to be compositions by Buddhaghosa himself (cf. § 2.5.7 above). Untraced duplicates (102 VP = 36°/o of all VP in Vm) may also be derived from the lost Sīhalaṭṭhakathā (+SAk) (see § 4.1-2 below).

Major features in the distribution of these verse passages within Vm may be stated as follows:

(1) Chapter 1 and 2 have fewer VP than the remaining Vm. Most of them are untraced non-duplicates.[64]

(2) Chapter 7 has an ordered sequence of generally untraced VP duplicated in Vm≠As≠Sp. They deal with the measurements of the world system, and are referred to as the 'Cakkavāḷa Set of Duplicates' in the present study (see § 4.2.3 below for further details). Many of these VP occur in serial order in Nidd-a, Paṭis-a, and Pj also.

(3) Chapter 8 has an ordered sequence of untraced VP on mindfulness on breathing (Ānapānassati) found also in Sp in the same order (see ChL 7.1.3 and § 4.2.4 below). Both these ordered duplicates were apparently borrowed from the old Sinhalese Vinaya commentary for the compilation of Vm and Sp respectively.

(4) Chapter 9 has an ordered sequence of VP from Ja.

(5) Chapter 10-15 have an ordered sequence of untraced Vm=As duplicates dealing with Abhidhamma topics (see ChL 7.1.1).

(6) Chapter 16-17 has a long ordered sequence of Vm=Vibh-a duplicates also on Abhidhamma topics, chiefly made up of untraced VP (see ChL 7.1.2). Both these series may have been derived from +SAk. Many of the Vm=Vibh-a duplicates are paralleled in Nidd-a and Paṭis-a.

(7) Chapter 18-23 has a comparatively large number of VP ascribed to the 'Porāṇa'.

2.6.2 The Atthasālinī (As)

This commentary deals with the Dhammasaṅgaṇī, the first book of the Abhidhammapiṭaka. Its prologue and epilogue (3 VP) have already been discussed above (see § 2.5). Since it is the first Abhidhamma commentary As is provided with a lengthy introduction (Nidānakathā) which contains many verse passages (78 pp.[65],

51 VP, frequency ratio 65.4 VP per 100 pp.). The section commenting on canonical materials comprises 83.5°/o of all pages but only 55.3°/o of all VP in the complete As (395 pp., 63 VP, frequency ratio 15.9 VP per 100 pp.).

The most noteworthy feature of As it its 'patched appearance'. We can state the different categories of VP for the complete As, and must do so, if we want to find standard values for a comparison of the ten Buddhaghosa texts studied here. But for closer interpretation of the reference patterns the Nidānakathā (As(N)) and the commentary section of As have to be examined separately. As(N) is discussed in § 2.6.11 along with the Nidānakathā of Sp and Sv. Here I will discuss the commentary section (siglum: As(Cy)) only.

The text-internal subdivisions in the commentary section of the Atthasālinī follow the text structure of the Dhammasaṅgaṇī (Dhs). Dhs contains a lengthy Mātikā of Abhidhamma terms and four chapters of uneven length. The relationship between canon and commentary and the use of verse passages in As may be briefly summarised as follows:

text section of Dhs and As	Dhs E^e	As E^e	VP in As
Mātikā	8 pp.	19 pp.	4 VP
Cittuppādakaṇḍa	116 pp.	241 pp.	34 VP
Rūpakaṇḍa	56 pp.	47.5 pp	9 VP
Nikkhepakaṇḍa	54 pp.	66 pp.	14 VP
Aṭṭhakathākaṇḍa	30 pp.	20 pp.	-
Epilogue of As			2 VP
total	264 pp.	395 pp.	63 VP

The 63 VP in As contain 3 additional occurrences for text-internal duplicates. One further VP occurs once in As(N) and once in As(Cy). There are 44 VP with single verses, 6 VP with verse fragments, and 11 VP with long verse passages.

In the commentary section of As we find 29 non-duplicated VP,

one text-internal duplicate listed in ChL 8.1 (duplicated in As(N)), and 31 VP duplicated in other Buddhaghosa texts.

In As§ 1 (On Mātikā) and As § 2.1 (On Cittuppādakaṇḍa, Kāmāvacarakusalavaṇṇanā; 107.5 pp., 18 VP) duplication seems to be accidental. But As § 2.2-3 (Rūpāvacarakusalavaṇṇanā and Arūpāvacarakusalavaṇṇanā, 51.5 pp., 10 VP) and As § 3 (Rūpakaṇḍavaṇṇanā; 47.5 pp., 9 VP) show very significant patterns of duplication. As § 2.2-3 contains nearly all the VP listed in ChL 7.1.1. They occur in As and Vm in the same sequence, are all untraced, and deal with Abhidhamma topics. As § 3 contains the VP belonging to the'Cakkavāḷa Set of Duplicates' which are found also in Vm, Sp, Pj II and Nidd-a III (see § 4.2.3 below). Another group of patterned duplicates is found in As § 4 (Nikkhepakaṇḍavaṇṇanā). 6 VP, all duplicated in the Sutta commentaries, are found closely together here in connection with the exegesis of the term 'sakkāyadiṭṭhi'.

A group of chiefly non-duplicated VP, which are closely connected, is found in As§ 2.1 (6 VP from As 57^I to As 59) in connection with the exegesis of the word 'samaya', and another group is found in the later part of As § 4, which features 7 non-duplicated VP mainly from canonical sources.

The commentary section of As contains 30 traced VP and 31 untraced VP. A cluster of traced VP is found in the later part of As § 4 (7 VP), and a cluster of untraced VP is found in As § 2.2-3 (9 VP duplicated as defined in ChL 7.1.1). Otherwise the distribution of traced and untraced VP does not follow any significant pattern.

The commentary section of As contains 25 VP paralleled in the Kh-a. Ordered sequences are found in the 'Cakkavāḷa Set' of As § 3 (7 VP with Nidd-a III, Paṭis-a. and Pj II parallels), and among the Sutta-a duplicates of As § 4 (6 VP found in Nidd-a III, and in Paṭis-a in much the same order as in As). Non-serialised parallels are found in these texts too. A few VP are found in Pd and other commentaries to texts of the Khuddakanikāya.

Categories of Verse Passages in the Atthasālinī

category	As(N)	As(Cy)	total As	°/o of all VP in As: As(N)	As(Cy)	total As
added t-i-d	9	3	12			
single verses	33	43	77	32.4	42.2	75.5
verse fragments	-	6	6	-	5.9	5.9
long VP	8	11	19	7.8	10.8	18.6
total	41	60	102			
non-duplicates	20	29	49	19.6	28.4	48
t-i-d (per ChL 8.1)	1 occ.	1 occ.	1			
duplicates	21	31	52	20.6	30.4	58.8
total	41	60	102			
traced VP	27	30	57	26.5	29.4	55.9
untraced VP	14	30	45	13.7	29.4	44.1
total	41	60	102			
paralleled (in Kh-a)	22	25	47	21.6	24.5	46
non-paralleled	19	35	55	18.6	34.3	53.9
total	41	60	102			

Note: One t-i-d VP found once in As(N) and once in As(Cy) is considered only in the totals, not in the sections.

2.6.3 The Sammohavinodanī (Vibh-a)

The Sammohavinodanī is the commentary on the Vibhaṅga, the second book of the Abhidhammapiṭaka. It falls into 18 sections, each commenting on a separate chapter of the canonical text. There is a brief prologue (1 VP) and epilogue (3 VP), already discussed above (see § 2.5). Vibh-a belongs to the shorter BuT.

Its size is similar to that of the other Abhidhamma commentaries (524 pp.), but it has more verse passages (124 VP), nearly as many as Spk and Mp, which are twice and thrice its size. The frequency ratio for verse passages is similar to As, and belongs to the highest among the nine commentary texts written by Buddhaghosa (23.7 VP per 100 pp.). In As this high frequency ratio is the result of the frequent use of VP in the Nidānakathā (see figures given for As(N) and As(Cy) respectively in § 2.6.2). In Vibh-a it is the result of extensive duplication with materials found in Vm, which abound in verse passages.

This duplication divides Vibh-a in two sections:

Vibh-a Chapter 1-6 has 214 pp. (= 40.8 °/o of all pp.) with 96 VP (= 78.7 °/o of all VP), which include all the 77 VP listed in ChL 7.1.2 Vm=Vibh-a. The frequency ratio for verse passages is 44.9 VP per 100 pp. in this section, which is more characteristic for Vm than for the commentary texts.

Vibh-a Chapter 7-18 has 310 pp. (= 59.2 °/o of all pp.) with only 28 VP (= 22.1 °/o of all VP), which include all the 14 VP listed in ChL 7.5.2 Vibh-a=Sutta-a. The frequency ratio is as low as 8.7 VP per 100 pp. in this section - a value approaching that of Mp (with the lowest frequency in all BuT).

Nearly all VP in Vibh-a chapter 1-6 are untraced. The Vm duplicates frequently occur in Nidd-a and Paṭis-a also. VP duplicated in Vm and Vibh-a occur in nearly the same sequence in both texts. The intervening prose is also very similar (see details below in §4.2.2). This is the most extensive occurrence of 'ordered duplication' found in our corpus of verse passages. A common origin from the lost Sīhaḷaṭṭhakathā is likely (see § 4.2.2 and table XXXI).

Though duplication to the Sutta commentaries is extensive in Vibh-a chapter 7-18, it does not show the same neat serialisation as the Vm duplicates. Canonical sources are more frequent here, but 'Porāṇa' verses and untraced VP are also found. In a number of cases the duplicates of ChL 7.5.2 have identical contexts, which leads us to deduce a common source no longer available to us, which already contained canonical verse passages. To some extent this duplication is defined in § 4.1 as "The Commentary on the Satipaṭṭhānasutta".

Long VP and verse fragments are rare in Vibh-a. 18 VP of the 23

long VP found in Vibh-a belong to the Vm=Vibh-a duplicates listed in ChL 7.1.2.

Duplicated VP are more common in Vibh-a than in any other BuT. (99 VP = 88.4°/o of all VP in Vibh-a), but there is only 1 VP of the t-i-d type listed in ChL 8.1 and only 13 VP which are not duplicated in other BuT.

Traced VP are rare, and mostly found in Vibh-a chapter 7-18. ChL 10 lists only 22 VP with source references (=19.6 °/o of all VP in Vibh-a). Only in Ppk-a with its many prologues and epilogues, and its wealth of mnemonic verses is the percentage of untraced VP still higher than in Vibh-a.

2.6.4 The Pañcapakaraṇaṭṭhakathā (Ppk-a)

Ppk-a resembles the other Abhidhamma commentaries in size (534 pp.), but it has less verse passages (87 VP = frequency ration 16.3 VP per 100 pp.). The study of these VP does not tell us much about the sources of Ppk-a. This is partly because the text falls into five separate sections dealing with different books of the Abhidhammapiṭaka. Each of these sections is provided with prologue and epilogue verses, and differs in length and frequency of verse passages.

The information given in Table II and in B 1 on the text-internal structure of Ppk-a and the distribution and frequency of verse passages can be supplemented as follows:

text section	size (pages)	VP pr, ep (occ.)	frequency ratio (VP per 100 pp.)	°/o of whole Ppk-a	
				pages	VP
Dhātuk-a	25	10 1pr, 1ep	40	4.7	11.5
Pp-a	84	4 1pr, 1ep	4.8	15.7	4.6
Kv-a	199	10 1pr, 2ep	5	37.3	11.5
Yam-a	56	3 1pr, 1ep	5.4	10.5	3.5
Paṭṭh-a	170	60 1pr, 3ep	35.3	31.8	69
Whole Ppk-a	534	87 5pr, 8ep	16.3	100.0	100.1

In addition to the many prologue and epilogue verses Ppk-a contains a set of duplicates in which 4 VP account for 24 occurrences of verse passages (see ChL 7.2.1), thus further reducing the stock of VP which may have been quoted from earlier sources. But other VP in Ppk-a,too, generally lack the characteristics associated with quotations from earlier sources in the Buddhaghosa texts.

Contents and prose context of the 8 VP in Dhātuk-a, which are not prologue and epilogue verses, show them to be mnemonic verses (uddānagāthā) summarising the contents of the Dhātukathā.

Pp-a contains only 2 VP besides the prologue and epilogue. Both are duplicated in Sv (See ChL 7.5.3), and have a canonical source.

Kv-a contains 10 VP. The prologue is partly duplicated at Kv-a 7(3), which marks the end of the Nidānakathā.This partial t-i-d occurrence may be regarded as 'epilogue' of this Nidānakathā. It contains 1 further VP, which has 25 verses and is taken from DĪp. The commentary section of Kv-a has 6 VP in addition to the epilogue. All occur in the first 5 Vaggas of Kv-a, which occupy less than half of the whole commentary (Kv-a $1\text{-}88^{10}$). 3 VP have neither source references, nor duplicates, nor parallels; 2 VP are duplicated (see ChL 7.5.3 and ChL 7.5.5), and 2 VP have canonical source references.

Yam-a contains only a single VP in addition to the prologue and epilogue. It is found at the end of a major text-internal subdivision, the Pavattivāravaṇṇanā (B^e: Pavattimahāvāravaṇṇanā), and resembles the mnemonic verses of Dhātuk-a and Paṭṭh-a in contents.

Paṭṭh-a contains more VP than any other section of Ppk-a, but they are confined to selected portions. Paṭṭh-a § 5.1 (On the Paccaya Uddesa = Ppk-a V $8^1\text{-}22^b$) has 7 VP; Paṭṭh-a § 5.3 (On the Paṇṇattivāra = Ppk-a V $230^1\text{-}246^4$) has 44 VP; the Nigamanakathā (Ppk-a V $363^1\text{-}367^b$) has 7 VP including the epilogue verses. The 60 occurrences of verse passages in Paṭṭh-a contain 1 prologue VP, 3 epilogue VP, 1 set of 4 VP heavily duplicated (see ChL 7.2.1: 4 VP found 6 times each in Paṭṭh-a), and 1 set of 23 single verses on possible questions to be formulated under the Paṭṭhāna method in the Paṇṇattivāravaṇṇanā (Paṭṭh-a § 5.3).

This leaves only 7 unattached VP (2 VP in Paṭṭh-a § 5.1 and 5 VP in Paṭṭh-a § 5.3) and 1 t-i-d VP in Paṭṭh-a.
The 87 occurrences of verse passages in Ppk-a are thus shown to contain 53 non-duplicated VP (with 5 prologue VP, 4 epilogue VP, 1 set of 23 connected verses on possible questions, and only 2 traced VP), 2 t-i-d matrix VP (1 VP which functions as prologue and epilogue, and 1 untraced VP), and 10 duplicated VP (1 epilogue VP, the set of 4 traced VP defined in ChL 7.2.1 in Paṭṭh-a; and 1 epilogue verse and 4 VP defined in ChL 7.5 in Pp-a and Kv-a).
This reduces the data available from Ppk-a to 65 VP.
Only 9 VP are traced (4 VP in ChL 7.2.1, 2 VP in ChL 7.5.3, 1 VP in ChL 7.5.5, and 1 non-duplicated VP from Kv-a), and only 2 VP are paralleled in the commentaries to the Khuddakanikāya (2 VP listed in ChL 7.5.3; 1 traced, 1 untraced).

2.6.5 The Samantapāsādikā (Sp)

The Samantapāsādikā (Sp), the commentary on the Vinayapiṭaka, is only a little shorter than all three Abhidhamma commentaries together (1416 pp.). But it has not as many verse passages (191 VP). The frequency ratio for verse passages lies just a little higher than the average frequency ratio of VP in the Sutta commentaries (13.5 VP per 100 pp.).
Like the Atthasālinī the Samantapāsādikā has a lengthy introductory section, entitled Bāhiranidāna (Sp 1-105 = 7.4°/o of the complete Sp;siglum: Sp(N)). This introductory section has many verse passages (59 VP = 30.9 °/o of all VP in Sp). The frequency ratio for verse passages in the introductory section of Sp is 56.2 VP for 100 pp., but only 10 VP per 100 pp. for the commentary section of Sp. Since the introductory section also has completely different reference patterns from the commentary section, it is discussed separately in § 2.6.11 along with the introductions to As and Sv.
Like Ppk-a the Samantapāsādikā features many minor prologues and epilogues at major text-internal subdivisions (see discussion above § 2.5). Except the main prologue all these VP are found in the commentary section of Sp, thus further reducing the stock of

VP quoted from older sources in this section.
The four major subdivisions in the commentary section of Sp and their verse passages may be summarised as follows:

text section	size (pages)	VP	VP per 100 pp.	°/o of whole Sp	
				pages	VP
Sp § 2: On Bhikkhuvibhaṅga (Sp 106-899, see details below)	795	92	11.6	56.1	48.2
Sp § 3: On Bhikkhunīvibhaṅga (Sp 900-949)	50	10	20	3.5	5.2
Sp § 4: On Khandhakas (Sp 950-1300)	350	19	5.4	24.7	10
Sp § 5: On Parivāra (Sp 1301-1416)	116	11	9.5	8.2	5.8
whole commentary section of Sp	1311	132	10.1	92.6	69.1

In the first and longest section the exegesis of the first Vinaya rules, the four Pārājikas, is more detailed and contains more VP than the later sections of Sp. The exegesis of the first Pārājika in its turn begins with a section entitled 'Verañjakaṇḍavaṇṇanā', which in size and contents is almost a separate chapter by itself (Sp § 2.1 = Sp 106-201, 96 pp., 25 VP). The 'exegesis proper' of the four Pārājika rules is more than three times as long, but has only 1 1/2 times as many verse passages (Sp § 2.2 = Sp 285-516, 315 pp., 39 VP).
The exegesis of the remaining rules for monks occupies 384 pp. (Sp § 2.3-7 = Sp 517-899) and has 28 VP (with 6 VP used as prologues and epilogues). It is thus comparable in size and number of verse passages to the remaining three sections of our text (Sp § 3-5).
This characteristic patterning of text-internal subdivisions, where more detailed treatment is given to the initial material, with the accompanying feature of the more frequent use of verse passages in the initial sections, is referred to as 'the thinning out effect' in this study. It is frequent in the canonical Pāli texts, found to be characteristic of Buddhaghosa's works, and also present in the commentaries to the Khuddakanikāya. While it can be

observed in all the commentaries examined in this study, it is most prominent in As, Sp, Kkh, and the four Sutta commentaries.[66] Table XIV counts the VP in Sp in the different categories set up for the classification of our data, and shows their distribution in the different subsections of Sp. Additional occurrences of text-internal duplicates reduce the stock of VP to be examined in the commentary section of Sp from 132 to 116 VP.

There are 23 long VP in Sp(Cy) and 3 verse fragments. 90 VP are single verses (14.1 °/o, 1.8°/o, and 55.2°/o of all VP in Sp respectively).

63 VP are non-duplicates, 10 VP are t-i-d listed in ChL 8.1, and 43 VP are duplicates listed in ChL 7 (38.7°/o, 6.1 °/o, and 26.4°/o of all VP in Sp respectively).

The commentary section of Sp contains 61 traced VP and 55 untraced VP (37.4°/o and 33.7°/o respectively). There are 22 VP which function as prologues and epilogues (13.5°/o of all VP in Sp), and they occur 29 times.

41 VP in Sp(Cy) are paralleled in the commentaries to the Khudda=kanikāya, 75 VP are not found there (25.2 °/o and 46°/o of all VP in Sp respectively).

Sp § 2.1 , the commentary on the Verañjakaṇḍa (Sp 106-201), covers 96 pp. with 25 VP (6.8°/o of all pp., 13°/o of all VP in Sp). The frequency ratio of verse passages is 26 VP per 100 pp.

21 VP are duplicated in other Buddhaghosa texts. They fall into three distinctive patterns:

(1) At the beginning there are 2 VP belonging to the duplication connected with the 'tertiary standard Nidāna of the Sutta commen=taries' (see § 4.1 below).

(2) Sp 115-123 contains 15 VP duplicated in the same order at Vm 201-211 (16 VP in Vm). 6 VP are also found in the same sequence in As 298-299. This serial duplication deals with the measure=ments of the world system and is referred to as the 'Cakkavāḷa Set of Duplicates' in this study. The VP are ultimately derived from +SAk. But in Sp the whole section, including the intervening prose is almost literally identical with Vm, and a context refe=rence is given to "Visuddhimagge buddhānussatiniddese" (see § 4.2.3. below).

(3) Sp 170-172 contains 4 VP found in the same sequence in three Sutta commentaries (Sp = Sv = Ps = Mp). The pattern is listed in § 4.1 as 'The Commentary on the Bhayabheravasutta (M No. 4, Ps I 109-137) Concerning the Conversion of Lay-followers'.

Sp § 2.2 , the commentary on the Pārājika rules (Sp 202-516), covers 314 pp. with 39 VP (22.2°/o of all pp., 20.4°/o of all VP in Sp). The frequency ratio is 12.4 VP per 100 pp. Here we find a considerable number of minor prologues (3 VP) and epilogues (3 VP).

In the subsection dealing with the third Pārājika (Sp 2.2.3) there is serial duplication affecting 11 VP in Sp 406-437 and Vm 90, 126, 269-286. They are listed in ChL 7.1.3 (7 VP) and ChL 7.7.2 (3 VP). 6 VP of this group are also found in the same serial order in Paṭis-a. The ultimate source seems to be "Porāṇa", because we find 4 VP with this context source. 1 further VP found in Sp=Vibh-a=Spk (see ChL 7.5.5 Sp 437(1) etc.) may be considered as an extension of this serial duplication pattern in a looser fashion. The pattern is listed as the 'Ānāpanassati Set of Dupli=cates' in § 4.1. (see the detailed discussion in § 4.2.4).

Otherwise duplication with other BuT is quite rare in Sp § 2.2 (only 2 VP, both traced). We find 5 non-duplicated VP from the Parivāra (3 VP with context source reference) in Sp § 2.2.1 and Sp § 2.2.2. The remaining (usually non-duplicated) VP are untraced (5VP) , from canonical sources (1 VP), or the "Aṭṭhakathā" (1 VP). One untraced VP occurs 3 times in Sp § 2.2 (t-i-d only).

An interesting, but minor detail of the reference pattern is the special case Sp 499^{I}(1) = Nidd-a II 277
Sp 499^{II}(1)= Nidd-a II 277.
Its interpretation requires further study of the parallel patterns between BuT and Kh-a which are not possible within the framework of the present publication.

Sp § 2.3-7, The commentary on the remaining Vinaya rules for monks (Sp 517-899), extends over 383 pp. and features 28 occurrences of verse passages including 4 additional occurrences of t-i-d. The frequency ratio for verse passages is only 7.3 VP per 100 pp.

The reference patterns are characterised by many prologue and

epilogue verses (6 VP), many non-duplicates (21 VP), most of which are traced (16 traced VP, 8 VP in Vin V). The section commenting on the Sekhiya rules contains an old Jātaka story (with 4 VP) in the version found in the Vinayapiṭaka. But the general trend to the infrequent use of single, non-duplicated, non-paralleled verses, which are chiefly taken from the Parivāra, characteristic for the later part of Sp is unmistakeably present.

Sp § 3, the commentary on the Vinaya rules for nuns (Sp 900-949), extends over 50 pp. and features 10 VP, all non-duplicated and non-paralleled. 8 VP function as prologues and epilogues. The remaining 2 VP are from the Parivāra (with context source reference).

Sp § 4, the commentary on the Khandhaka (Sp 950-1300), extends over 350 pp. and features 19 VP (frequency ratio: 5.4 VP per 100 pp.). The reference pattern is characterised by a section with serial duplication in Kkh (ChL 7.2.2 (4VP), ChL 7.2.3 (1 VP)) in which the context source "Aṭṭhakathā etc." is frequent (see § 2.6.6 and § 4.1 below). A minor detail are 2 VP close together from Dhp (Sp 1007, Sp 1008) with parallels in Ap-a.
Otherwise the patterning continues the general trend towards single verses without duplicates or parallels chiefly taken from the Parivāra (6 VP non-dupl. from Vin V).

Sp § 5, the commentary on the Parivāra (Sp 1301-1416) extends over 116 pp. and features 11 VP including 5 VP functioning as prologue and epilogues. There are two additional occurrences for t-i-d, 3 traced VP, 1 duplicated VP, and 1 VP with a parallel in Kh-a.

Categories of Verse Passages in the Samantapāsādikā

text section	total occ.	add. t-i-d	total VP	long VP	verse fragments	single verses	dupl. VP	t-i-d (ChL 8.1)	t-i-d non-dupl. VP	traced VP	traced un-traced VP	para-lleled VP	non-para-lleled VP	pr, ep (occ.)
Sp(N) I	25	9	16	4	1	11	14	2	-	4	12	3	13	1 pr
Sp(N) II	34	3	31	12	-	19	2	-	29	19	12	2	29	-
Sp(N)	59	12	47	16	1	30	16	2	29	23	24	5	42	1
Sp § 2.1	25	2	23	5	1	17	21	1	1	11	12	20	3	1 ep
Sp § 2.2	39	11'	29'	4'	-	25	13	5'	11	17	12'	17'	12	6'
Sp § 2.3-7	28	4'	26'	1	2	23	2	3'	21	16'	10'	1	25	6'
Sp § 3	10	-	10	3	-	7	-	-	10	2	8	-	10	8 5pr
Sp § 4	19	-	19	4	-	15	5	-	14	12	7	2	17	3 1pr
Sp § 5	11	2	9	6	-	3	2	1	6	3	6	1	8	5 1pr
Sp(Cy)	132	19'	116'	23'	3	90	43	10'	63	61'	55'	41'	75	29 occ.
whole Sp	191	31'	163'	39'	4	120	59	12'	92	84'	79'	46'	117	

Legend: The sign ' marks figures with partial t-i-d counted repeatedly as found in Sp § 2.2.2 (1 VP) and Sp § 2.7 (2VP). They are:
Sp 392(8), verse 1ab: Sp 285(2:1ab) etc. in Sp § 2.2.2 etc.
Sp III 172 B(2), verse 2: Sp II 616 Se = Sp 1415(15:15) in Sp § 2.7 etc.
Sp 896(a,d), only d: Sp 897 (1:d) = Vin ≠ Ja in Sp § 2.7.

2.6.5.1 Saṅghabhadra's Shan-Chien-P'i-P'o-Sha, a Version of the Samantapāsādikā translated into Chinese

The Shan-Chien-P'i-P'o-Sha (=Śudarśanavibhāṣa) was translated into Chinese by Saṅghabhadra in 489 A.D. T a k a k u s u (1896) has reviewed this text, and has shown that it is a Chinese version of the Samantapāsādikā (Sp(C)). This text is now available in an English translation by P. V. B a p a t and A. H i r a k a w a (Poona 1970), which has been consulted for the present study. In CVP 5(Sp) the verse passages of the Samantapāsādikā are marked with C or (C), if a corresponding section is described as a gāthā by the translator of the Chinese version. Only VP set off as metrical passages in the English translation (Sp(C) E^t) have been considered. All these VP are arranged in the same order in the Chinese text as in the Pāli. However, even a superficial comparison shows that the 'thinning out effect' applies to such verses more rapidly than to verse passages in the Sp in general.

Within the framework of the present study it is not possible to examine the Chinese text, or even to go carefully through the English translation to see how many further verse passages of Sp are represented in Sp(C) without any external indication of their metrical form. Some of the sections that are involved in serial duplicates between Sp and other Buddhaghosa texts have been examined more closely below (see § 4.2). The correspondence between Sp and Sp(C) E^t is amazingly close in such sections as the classification of the Buddhavacana (where Sp (C) E^t mirrors a version slightly prior to Buddhaghosa), the standard exegesis of the epithets of the Buddha found in the 'Cakkavāla Set' of duplicates in the commentary on the Verañjakaṇḍa (see § 4.2.3 below), and the description of meditation on the in-and outgoing breath found in the 'Ānāpānassati Set' of duplicates (see § 4.2.4 below). Nevertheless, it can also be demonstrated that significant passages of Sp are not represented in Sp(C). P.V. B a p a t (1970) states in his introduction to the English translation that all these changes were introduced by the translator into Chinese (p. X-XII). It seems more likely that Sp(C) represents a different version of the old Vinaya commentary translated into Chinese, not a translation of the existing Pāli text. A closer examination of this question based on the Chinese text is desirable.

Table VII: Text Sections and Verse Passages in the Samantapāsādikā and in Saṅghabhadra's Shan-Chien-P'i-P'o-Sha

text section	Sp				Sp(C) E^t			
	beginning	size (pages)	VP	prep	beginning	size (pages)	VP	pr, ep
prologue	1^1	2.5	1	1	1^1	1	1	1
Sp(N) I: classification of the Buddhavacana	3^1	28.5	24	–	2^5	15	14	–
Sp(N) II: church history	31^{25}	74.5	34	–	17^8	61.5	22	–
whole Sp(N)		105	59	1		77.5	37	1
Sp § 2.1: on Verañjakaṇḍa	106^1	96	25	1	78^{22}	70	8	1
Sp § 2.2.1: On Pārājika I	202^1	83	12	1	148^{26}	71	4	–
Sp § 2.2.2: On Pārājika II	285^1	108	8	2	219^{28}	65.5	6	1
Sp § 2.2.3: On Pārājika III	393^1	89	15	1	285^{16}	50	6	1
Sp § 2.2.4: On Pārājika IV	482^1	35	4	2	335^{13}	19.5	1	1
Sp § 2.3: On Saṅghādisesa rules	517^1	119	8	1	354^{34}	52.5	3	1
Sp § 2.4: On Nissaggiya rules	636^1	99	6	1	407^{14}	37.5	–	–
Sp § 2.5: On Pācittiya rules	735^1	151	7	1	445^1	40.5	3	–
Sp § 2.6: On Pāṭidesaniya rules	886^1	3	1	1	486^{22}	0.5	–	–
Sp § 2.7: On Sekhiya rules	889^3	11	6	2	487^1	3	–	–
Sp § 2: On Bhikkhuvibhaṅga		795	92	3		411	31	5
Sp § 3: On Bhikkhunīvibhaṅga	900^1	50	10	8	490^1	2.5	–	–
Sp § 4: On Khandhakas	950^1	350	19	3	493^{14}	42	2	–
Sp § 5: On Parivāra	1301^1	114	9	3	535^{22}	17	–	–
epilogue	1414^{20}	2	2	2		–	–	–
whole Sp(Cy)		1311	132	19		475	33	5
whole Sp		1416	191	20		552	70	6

2.6.6 The Kaṅkhāvitaraṇī (Kkh)

This text is a commentary on the Pātimokkha rules. As in the case of Ppk-a, here too, our data are insufficient to tell us much about the development of this text. It is included in the present study only for the sake of neatness in the delimination of the field of enquiry. Kkh is the shortest work studied (214 pp. = 2.4°/o of all pages listed in table II), and it contains only 18 VP (frequency ratio 8.4 VP per 100 pp.). One of these is an additional t-i-d occurrence.

There are 4 VP in Kkh which function as prologue and epilogue. The epilogue usual to Buddhaghosa's works is absent in Kkh E^e. Kkh B^e and C^e supply it, but C^e lacks the final couplet. The long verse passage entitled "Samuṭṭhānasīsasaṅkhapaṃ" inserted in Kkh C^e between the epilogue verses and the standard prose of the epilogue is already mentioned (see § 2.5, § 2.7.2 above). It is referred to as 'appendix' in this study, and treated as a single long VP, but it is actually a separate text compiled by scribes, not part of Buddhaghosa's original compilation. Most VP in Kkh are found at the beginning of the text in the Nidānavaṇṇanā (Kkh 1-17) and the Pārājikakaṇḍavaṇṇanā (Kkh 17-34).

There are only 8 long VP (chiefly prologue, epilogue and appendix) but no verse fragments. 9 VP consist of single verses.

9 VP are non-duplicates (including 1 VP pr, 2 VP ep, and the appendix). 7 VP in addition to the 'final couplet' are duplicates. Duplication is usually to Sp. It is defined in ChL 7.7.2 (5 VP in Kkh) and ChL 7.2.3 (2 VP).

It can be observed that the duplicates are usually found in the later part of Sp and that their occurrence is arranged more or less in reverse order in Kkh and Sp. 6 duplicated and 1 non-duplicated VP are traced. The sources are: Vin V (3 VP), post-canonical context sources (3 VP), canon (1 VP).

The most important information on Kkh is, however, derived from a prose passage: At Kkh 159[24-25] we read: "ayaṃ eva hi attho Sīhaḷamātikaṭṭhakathāyaṃ vutto. Samantapāsādikāya [B^e: °yaṃ] pan' assa vicāraṇakathā."(This very explanation is given in the Sīhaḷamātikaṭṭhakathā.[67] But in the Samantapāsādikā there is

a detailed discussion[68] for this.)

This shows that Sp was compiled before Kkh - a fact which is also borne out by numerous other prose references to Sp in Kkh.[69] If we remember that Mātikaṭṭhakathā is used as an alternative title for Kkh (see: DPPN 475 and 602), it becomes clear that Kkh made use of an indepent Sinhalese commentary on the Pātimokkha - the 'twofold lists' (dvemātikā) - as its most important source work.[70]

Duplicates to Sp may therefore be derived either directly from Sp - which was written before Kkh - , or from the lost +SAk(Pātim). From the present study confirmation of Buddhaghosa's authorship for Kkh cannot be obtained.

2.6.7 Commentaries to the Four Major Nikāya (Sutta-a)

The Visuddhimagga and the commentaries to the Abhidhammapiṭaka and the Vinayapiṭaka are divided into well defined segments by the patterning of the source references, duplicates and parallels collected for each text.

In the commentaries to the Four Nikāyas on the other hand duplication shows a closely interlaced pattern, which highlights certain close relationships, but does not result in clear-cut segmentation for our four texts.

There are more traced VP, very few text-internal duplicates, many single verses among the VP, and extensive duplication to other Sutta commentaries which cannot be serialised as easily as in the other BuT. A survey of the duplicate verse passages in all four texts - in terms of the methodology discussed in § 3.3.3 below - yields the following data:

text	occ.	'basic VP'	non-dupl.	t-i-d matrix VP ChL 8.1	dupl. matrix VP ChL 7	ChL 7.4	ChL 7.3	ChL 7.5	ChL 7.6	ChL 7.7	dupl. involving other BuT
Sv	170	156	48	-	108	55	15	23	5	10	53
Ps	219	210	95	3	112	63	4	26	7	12	49
Spk	122	117	50	-	68	38	2	12	6	10	30
Mp	128	119	51	5	64	30	2	20	4	8	34
total	639	603	244	8	352	186	23	81	22	40	166
dupl. matrix VP					149	75	5	33	16	19	74

The Sutta commentaries account for 43°/o of all occurrences of VP in the ten BuT (639 out of 1484 occ.), for 25.3°/o of all additional occurrences of text-internal duplicates (37 out of 146 occ.)[71], for 43°/o of all 'basic VP' (603 out of 1339 VP)[71], for 41.4°/o of all non-duplicated VP (244 out of 590 VP), for 28.6°/o of the text-internal duplicates not found in other BuT (8 VP out of 28 matrix VP listed in ChL 8.1)[71], and 54°/o of all matrix VP for duplicates in other Buddhaghosa texts (149 out of 276 VP)[71].

Some of these categories are introduced, defined, and surveyed only later on, particularly in § 3.3.2.1 and § 3.3.3.1 of this study. They are employed to measure our data, and to define the amount of inflation in the number of verse passages caused by the various types of duplication found among them.

In a general way we can say that 43°/o (639 VP) of all verse passages are found in the Sutta commentaries, but only 18.2°/o of all verse passages (244 VP)[72] are found just once in a specific Sutta commentary. A very small number of VP is found repeatedly in the same Sutta commentary - and not in any other Buddhaghosa text (8 VP with 16 occurrences).

But a large number of verse passages (381 VP, including additional t-i-d: as much as 28.5°/o of all occurrences of VP in the ten BuT, or 59.6°/o of all VP in the Sutta-a) are found several times in the ten Buddhaghosa texts. These 381 VP are repetitions of

149 'matrix VP' listed in ChL 7, and defined more closely in § 3.3.3 below. About half of them (75 matrix VP) occur repeatedly in several Sutta commentaries. These are listed in ChL 7.4.1-11 and account for 186 VP in individual Sutta commentaries. The remaining half (74 matrix VP) occur in several Sutta commentaries, as well as in the other Buddhaghosa texts. They are listed in ChL 7.3, ChL 7.5-7 and cover 166 occurrences of VP in the Sutta commentaries. Table XXVI below shows that 30 matrix VP in this category are found only once in a Sutta commentary, so that in this category again duplication between several Sutta commentaries inflates our materials from 44 matrix VP to 136 occurrences of VP in different Sutta commentaries. If all Sutta commentaries were considered as a single text, we would obtain 244 non-duplicated VP, 74 VP duplicated in other Buddhaghosa texts (with an intricate pattern of additional duplication within this hypothetical 'commentary on all Four Major Nikāyas'[73]), and 83 VP duplicated within this large commentary (as presently listed in ChL 7.4 and ChL 8.1). This gives us a stock of only 401 VP for all four Sutta commentaries. The remaining 238 VP in the Sutta commentaries (37.2°/o of all VP in the Sutta-a) are just additional occurrences of t-i-d (37 occ.) and duplicates between different Sutta-a (111 add. occ. for 75 matrix VP duplicated only in the Sutta-a as defined in ChL 7.4, and 92 add. occ. for 74 matrix VP duplicated in the Sutta-a and other BuT as defined in ChL 7.3 and ChL 7.5-7 with a number of further add. t-i-d occ.).

Traced Verse Passages in the Sutta Commentaries

We have seen how duplication inflates the number of verse passages from 401 VP to 639 occurrences of VP. 37.2°/o of all VP in the Sutta commentaries are additional occurrences of duplicates. When measuring traced and untraced verse passages this has to be considered. A summary is given in the following diagram:

	non-duplicate VP			t-i-d matrix VP			duplicate matrix VP			stock of VP		
	total	traced	untraced	total	traced	untraced	total	traced	untraced	total	traced	untraced
total	590	338	252	28	15	13	276	130'	146'	894	483	411
Sutta-a	244	195	49	8	8	-	149	102	47	401	305	96
°/o of the stock of VP for Sutta-a	60.8	48.6	12.2	2	2	-	37.2	25.4	11.7	100	76	24
°/o of all ten BuT	41.4	57.7	19.4	28.6	53.3	-	53.9	78.5	32.2	44	63.2	23.4

Note: Redundant listing in ChL 7 is corrected in figures marked with '.

The values for the six other Buddhaghosa texts are as follows:

	non-duplicate VP			t-i-d matrix VP			duplicate matrix VP			stock of VP		
	total	traced	untraced	total	traced	untraced	total	traced	untraced	total	traced	untraced
Vm	133	55	78	5	2	3	140	38	102	278	95	183
As	47	34	13	2	1	1	53	22	31	102	57	45
Vibh-a	13	5	8	1	-	1	100	17	83	114	22	92
Ppk-a	53	2	51	2	-	2	10	7	3	65	9	56
Sp	91	46	45	10	4	6	61	34	27	162	84	78
Kkh	9	1	8	-	-	-	10	8	2	19	9	10
other BuT	346	143	203	20	7	13	374 201'	126 76'	248 125'	567	226	341
% of the stock of VP for six BuT	61	25.2	35.8	3.5	1.2	2.3	35.4	13.4	22	100	39.9	60
°/o of all ten BuT	58.6	42.3	80.6	71.4		46.4	72.8	59.2	85.6	63	46.8	82.9

Note: Redundant listing in ChL 7 is corrected in figures markes with '.

In the stock of VP found in the Sutta commentaries we find 76°/o traced VP (305 VP), while the stock of verse passages for the remaining six Buddhaghosa texts contains only 39.9°/o traced VP, even though both groups have 74 matrix VP (48 traced, 26 untraced) in common. The percentage of non-duplicated VP is similar in both groups (appr. 60°/o of the stock of VP in each groups), but in the Sutta commentaries they are usually traced (48°/o of the stock of VP), while in the remaining BuT they are frequently untraced (35.8°/o of the stock of VP). The same applies to the matrix VP for duplicates. They range from 35-37°/o in both groups, but the Sutta commentaries have more traced VP (25.4°/o of the stock of VP), while the remaining BuT have more untraced VP (22°/o of the stock of VP). In fact, the 76 matrix VP for traced duplicates in the six other Buddhaghosa texts even contain 44 traced matrix VP duplicated in the Sutta commentaries, so that we have only 38 traced matrix VP for duplicates not found in the Sutta commentaries.
In the general outline given for each Sutta commentary below, duplication and the distribution of traced passages is only briefly summarised. The pattern of distribution is very complicated and is taken up in greater detail later on (see table XXV). Some connected series of duplicated VP are listed in § 4.1.

2.6.7.1 The Sumaṅgalavilāsinī (Sv)

The Sumaṅgalavilāsinī , the commentary on the Dīghanikāya, is provided with a lengthy introductory section because it is dealing with the first text in the Suttapiṭaka. This Nidānakathā (siglum: Sv(N)) duplicates the beginning of the introductory sections in Sp and As, but it is much shorter (Sv 1-25, with only 23 VP). In this section the reference patterns are different from the commentary section of Sv, and it is therefore discussed together with the other long introductory sections in § 2.6.11.

The text-internal subdivisions of Sv are in conformity with the 34 Suttas of the Dīghanikāya arranged in three Vaggas. The data available for our study may be summarised as follows:

text section	size (pages)	VP	VP per 100 pp.	°/o of Sv(Cy) pages	°/o of Sv(Cy) VP
Sv § 1: On Sīlakkhandhavagga (13 Suttas, Sv 26-320)	353	69	19.6	34.9	46.9
Sv § 2: On Mahāvagga (10 Suttas, Sv 407-815)	409	66	16.1	40.4	44.9
Sv § 3: On Pāṭikavagga (11 Suttas, Sv 816-1064)	249	10	4	24.6	6.8
Epilogue of Sv (per B[e])	2	2		0.2	1.4
total commentary section of Sv	1013	147	14.5	100.0	100.0

The subsections, involving the individual Suttas and VP found in them, can be seen in B 1. A few famous Suttas are commented upon in much greater detail than the rest. These Suttas usually also have a large number of VP (except No. 16 and 33). The commentary on the Mahāgovindasutta (No. 19) is short (Sv 647-671 = 25 pp.), but it contains many verse passages (12 VP).

name and serial number of Suttas	size pages	VP	VP per 100 pp.	°/o of all Sv(Cy) pages	°/o of all Sv(Cy) VP
1 Brahmajālasutta (Sv 26-131)	106	28	26.4	10.5	19
2 Sāmaññaphalasutta (Sv 132-238)	107	32	29.9	10.6	21.8
14 Mahāpadānasutta (Sv 407-480)	74	10	13.5	7.3	6.8
16 Mahāparinibbānasutta (Sv 516-615)	100	6	6	9.9	4.1
22 Mahāsatipaṭṭhānasutta (Sv 741-806)	66	19	28.8	6.5	12.9
33 Saṅgītisutta (Sv 971-1052)	82	5	6	8	3.4
summary of extensive subsections in Sv(Cy)	535	100	18.7	52.8	68

The table above shows that the six most extensive subsections take up more than half (52.8°/o) of the commentary section of Sv, and contain over two third (68°/o) of all its verse passages.

Duplication between all four Sutta commentaries is dealt with in further detail in § 3.3.3.5. Some aspects of duplication between Sv and Ps are more closely defined in § 4.1. But a detailed discussion is not possible in this study.

In terms of the 'basic VP' defined in § 3.3.2.1, Sv has 156 VP. There are 48 non-duplicated VP (30.8°/o), of which 38 VP are traced, and 108 duplicated VP (69.2°/o), of which 70 VP are traced. It, therefore, contains 48 untraced VP (30.8°/o) and 108 traced VP (69.2°/o).

2.6.8 The Papañcasūdanī (Ps)

Papañcasūdanī (Ps), the commentary on the Majjhimanikāya, is considerably longer than Sv (1528 pp.). It has more verse passages than any of the nine commentaries examined in this study (219 VP), but the frequency ratio for verse passages is below the average (14.3 VP per 100 pp.). The text-internal subdivisions follow the 152 Suttas of the Majjhimanikāya, which are arranged in three collections of approximately fifty Suttas (entitled 'Paṇṇāsa') with five Vaggas of ten Suttas each.[74] The distribution of verse passages in the sections dealing with individual Suttas, and a summary for each Vagga-group dealing with ten Suttas is given in B 1. We can outline the major subsections of Ps as follows:

text section	size pages	VP	VP per 100 pp.	°/o of all Ps pages	°/o of all Ps VP
prologue and Nidāna (Ps I 1-2)	2	3	-	0.1	1.4
Ps § 1: On Mūlapaṇṇāsa (Ps I 3-302, Ps II 1-423)	723	142	19.6	47.3	64.8
Ps § 2: On Majjhimapaṇṇāsa (Ps III 1-454)	454	50	11	29.7	22.8
Ps § 3: On Uparipaṇṇāsa (Ps IV 1-239, Ps V 1-108)	347	21	6.1	22.7	9.6
epilogue	2	3	-	0.1	1.4
total Ps	1528	219	14.3	99.9	100.0

Ps lacks the long Nidānakathā of Sv. In the commentary section of Sv the frequency of verse passages is similar to Ps. Ps and Sv also have the largest number of duplicated VP among any two Sutta commentaries (Sv = Ps 74 VP in: ChL 7.4.1 (25 VP), ChL 7.4.7 (6 VP), ChL 7.4.8 (7 VP), ChL 7.4.11 (9 VP), ChL 7.3.2 (1 VP), ChL 7.5.1 (3 VP), ChL 7.5.2 (6 VP), ChL 7.5.3 (2 VP), ChL 7.5.4 (5 VP), ChL 7.6.2 (2 VP), ChL 7.7.2 (6 VP), ChL 7.7.3 (2 VP)).

The large number of text-internal subdivisions makes the surveillance of the distribution of VP difficult. Though all Vaggas in the three Paṇṇāsa-sections of the Majjhimanikāya have the same number of Suttas, this is not reflected in Ps. The length of the individual sections and the number of VP found in them give a good illustration of the tendency to treat all initial portions in greater detail ('thinning out effect'). The commentary on the first Paṇṇāsa is nearly twice as long as the commentary on the remaining two Paṇṇāsa-sections (723 pp.) and it has 65°/o of all VP (142 VP).

In the Mūlapaṇṇāsavaṇṇanā and the Majjhimapaṇṇāsavaṇṇanā the first Vagga again, though it comments on the same number of Suttas as the other Vaggas, is much longer and has distinctly more VP than the commentary on the other Vaggas (Mūlapariyāyavaggavaṇṇanā 300 pp., 74 VP, and Gahapativaggavaṇṇanā 124 pp., 22 VP). The commentary on Vagga 3 is much longer than that on Vagga 2, but this concerns the prose portions only.

The longest section commenting on a single Sutta is Ps I 3-59[33] (57 pp. with 28 VP) commenting on the Mūlapariyāyasutta, and Ps I 225[1]-302[15] (78 pp. with 22 VP) commenting on the Satipaṭṭhānasutta. These are the first and the last Sutta in the first Vagga.

Other Suttas commented upon in considerable detail are:

No. 2 Sabbāsavasutta	28 pp.	5 VP	(Ps I 59-87)
No. 4 Bhayabheravasutta	28 pp.	9 VP	(Ps I 109-137)
No. 11 Cūḷasīhanādasutta	18 pp.	6 VP	(Ps II 1-18)
No. 12 Mahāsīhanādasutta	35 pp.	10 VP	(Ps II 19-54)
No. 26 Pāsarāsisutta (= Ariyapariyesanasutta)	31 pp.	5 VP	(Ps II 163-193)

No. 27 Cūḷahatthipadopamasutta	24 pp.	5 VP	(Ps II 194-217)
No. 35 Cūḷasaccakasutta	16 pp.	7 VP	(Ps II 267-283)
No. 47 Vīmaṃsakasutta	11 pp.	9 VP	(Ps II 378-389)
No. 49 Brahmanimantikasutta	11 pp.	6 VP	(Ps II 405-415)
No. 56 Upālisutta	48 pp.	15 VP	(Ps III 52-100)
No. 83 Makhādevasutta	10 pp.	10 VP	(Ps III 309-319)

Less than 5 VP are found in the sections commenting on Suttas No. 3, 5-8, 13, 16, 20-24, 28, 32, 38-39, 43 with 4-25 pp. and 1-3 VP in the Mūlapaṇṇāsavaṇṇanā;

No. 53-54, 60-62, 68, 73-75, 82, 86, 89, 91, 95, 100 with 3-37 pp. and 1-4 VP in the Majjhimapaṇṇāsavaṇṇanā;

No. 102, 104, 115-116, 122-123, 127, 129, 135, 137, 140, 142, 145 with 2-25 pp. and 1-4 VP in the Uparipaṇṇāsavaṇṇanā.

Numerous Suttas are commented upon entirely in prose. This feature also is more common in the commentary on the Majjhimapaṇṇāsa (32 Suttas commented upon in prose) and the Uparipaṇṇāsa (39 Suttas commented upon in prose), while in the Mūlapaṇṇāsavaṇṇanā only 21 Suttas are concerned, and none of these are in the first Vagga.

Duplication of verse passages is frequent in Ps. There are 95 non-duplicated VP (45.2°/o of the 210 'basic VP' defined in § 3.3.2.1), of which 83 VP are traced. 3 traced VP are matrix VP for text-internal duplicates (as listed in ChL 8.1) and 112 VP (53.3 °/o of the 'basic VP') are duplicates; 81 of these are traced . Half of all duplicated VP are confined to the other three Sutta commentaries (ChL 7.4 lists 63 VP of which 49 VP are traced; they represent 56.3°/o of all duplicates in Ps).[75]

Duplication in the four Sutta commentaries is also dealt with in § 3.3.3.5. Serial patterns are defined in § 4.1.

Traced verse passages are even more frequent than duplicates in Ps (171 VP, which represent 81.4°/o of the 210 'basic VP'). The distribution of traced VP among non-duplicated VP and duplicated VP is fairly even. We have 83 traced non-duplicates, 3 traced matrix VP for t-i-d (see ChL 8.1), and 81 traced

duplicates. But duplicates restricted to other Sutta commentaries are more often traced (63 VP: 49 traced, 14 untraced), than duplicates found in other Buddhaghosa texts as well (49 VP: 32 traced, 17 untraced).
After the commentary on Sutta 35 (ending Ps II 283[29]) there are only few duplicates, but a considerable number of non-duplicated VP from the Jātakas in close sequence. The most important groups of such ordered patterns are found in the commentaries on Sutta 47 (Vīmaṃsakasutta, 9 VP), Sutta 49 (Brahmanimantikasutta, 6 VP), Sutta 56 (Upālisutta, 15 VP), and Sutta 83 (Makhādevasutta, 10 VP).
The following sections contain VP not found in other Sutta commentaries: the commentary on Sutta No. 6 (3 VP), No. 7 (1 VP), No. 11 (6 VP), No. 20 (3 VP), No. 23 (2 VP), No. 28 (3 VP), No. 32 (2 VP), No. 38-49 (18 VP), No. 56 (15 VP), No. 62-89 (23 VP).

2.6.9 The Sāratthappakāsinī (Spk)

In the Sāratthappakāsinī, the commentary on the Saṃyuttanikāya, the canonical text sections commented upon are even smaller than in Ps. In B 1 I have listed the size and number of VP in each of the sections commenting on the 56 Saṃyuttas, and the number of Vaggas and Suttas per Saṃyutta, wherever it could be determined. The Saṃyuttas are organised in turn into five Vaggas, which are convenient units for summarising our data:

text section	Saṃ-yutta	size (pages)	VP	VP per 100 pp.	°/o of Spk pages	°/o of Spk VP
prologue and Nidāna	-	3	2			1.6
Spk § 1: On Sagāthavagga (Spk I 4-356)	1-11	353	56	16.7	33	47.2
Spk § 2: On Nidānavagga (Spk II 1-248)	12-21	248	25	10	23.2	20
Spk § 3: On Khandhavagga (Spk II 249-354)	22-34	106	13	12.3	9.9	10.4
Spk § 4: On Saḷāyatanavagga (Spk II 355-404, III 1-115)	35-44	165	12	7.3	15.4	9.6
Spk § 5: On Mahāvagga (Spk III 116-307)	45-56	192	12	6.3	18	9.6
epilogue of Spk		2	2			1.6
total Spk	56	1069	122	11.7	99.5	100

The 'thinning out effect' already referred to above (at § 2.6.5 etc.) is clearly observable in Spk, too. The commentary on the first two Vaggas is much longer and has many more VP, than the sections commenting on the remaining Vaggas.
The commentary on the first Saṃyutta in each Vagga also is usually longer and has more VP than the sections commenting on the remaining Saṃyuttas. In the commentary on the last Vagga (Spk § 5) the second and third Saṃyutta are treated more in detail (see No. 46 and 47 in the diagram below).
The following table shows that the commentary on these six Saṃyuttas covers nearly half of the Spk in size, and contains more than 70°/o of her verse passages.

text section	size (pages)	VP	VP per 100 pp.	°/o of Spk pages	°/o of Spk VP
No. 1 Devatāsaṃyutta	99	28	31.3	9.3	24.8
No.12 Nidānasaṃyutta	128	22	17.2	12	17.6
No.22 Khandhasaṃyutta	87	13	14.9	8.1	10.4
No.35 Saḷāyatanasaṃyutta	123	12	9.8	11.5	9.6
No.46 Bojjhaṅgasaṃyutta	39	4	10.3	3.7	3.2
No.47 Satipaṭṭhānasaṃyutta	55	7	12.7	5.1	5.6
summary	531	86	16.8	49.7	71.2

In fact in Spk § 3 and Spk § 4 only the commentary on the first Saṃyutta (No. 22 and No. 35 in the diagramme above) contain VP at all. Spk § 1 features a few VP in most of the sections commenting on its 11 Saṃyuttas, but Spk § 2 has VP only in the commentary on Saṃyutta No. 12, 16 (2 VP), and 20 (1 VP), and Spk § 5 has VP only in the sections commenting on Saṃyutta No. 46, 47, and 55 (1 VP).
The length of VP is similar to the other Sutta commentaries. 5 additional occurrences of t-i-d reduce the stock of VP to be analysed to 117, and among these are 10 fragments and 27 long VP. Spk lists 50 non-duplicated VP in ChL 5, no text-internal duplicates confined to Spk in ChL 8.1, and 68 duplicated VP in ChL 7. The duplicates occur in all other BuT, but they are particularly

frequent in the Sutta commentaries. ChL 7.4, which defines duplication within the Sutta commentaries, lists 38 VP from Spk. Only 30 VP from Spk are found in the remaining Buddhaghosa texts.

2.6.10 The Manorathapūraṇī (Mp)

The Manorathapūraṇī, the commentary on the Aṅguttaranikāya, is the longest of all the Buddhaghosa texts surveyed (1568 pp.), with the lowest frequency of verse passages (129 VP, 8.2 VP per 100 pp.). The text-internal subdivisions are easily surveyed, because they follow the eleven Nipātas of the Aṅguttaranikāya. A glance at B 1 shows the 'thinning out effect' already observed in other commentaries also operating in Mp. In fact, the sections commenting on Nipāta 5-11 are so much briefer and have so few verse passages, that they can be considered together, while the commentary on the first Nipāta contains a greatly elaborated section, the commentary on the Etadaggavagga (Mp § 1.14), which is almost a book by itself. Allowing for these special features, we can draw up the following table in illustration of the most important subsections in Mp, and the verse passages found in them:

text section	size pages	VP	VP per 100 pp.	°/o of Mp pages	°/o of Mp VP
prologue and Nidāna	3	2	22.5	0.2	1.6
Mp § 1.1-13: Nipāta 1, Vagga 1-13 (Mp I 4-123)	120	27	22.5	7.7	21.1
Mp § 1.14: On Nipāta 1, Vagga 14 (Etadaggavagga, Mp I 124-458)	335	47	14.1	21.3	36.7
Mp § 1.15-20: Nipāta 1, Vagga 15-20 (Mp II 1-87)	87	7	8.1	5.6	5.5
Mp § 2: Nipāta 2 (Mp II 88-166)	79	11	13.9	5	8.6
Mp § 3: Nipāta 3 (Mp II 167-386)	220	10	4.6	14	7.8
Mp § 4: Nipāta 4 (Mp III 1-221)	221	13	5.9	14.1	10.2
Mp § 5-11: Nipāta 5-11 (Mp III 222-416, Mp IV-V)	499	7	1.4	31.8	5.5
epilogue of the Mp	4	3		0.3	2.3
total Mp	1568	128	12.2	100	99.3

The commentary on the first Nipāta takes up over one third of the whole Manorathapūraṇī (524 pp. = 34.6°/o) and nearly two thirds of its verse passages (81 VP = 63.3°/o; frequency ratio: 14.9 VP per 100 pp.).

If the commentary on the Etadaggavagga is left out of consideration, this section shrinks to a size which is more in line with the normal outlay of the Sutta commentaries. (Mp § 1 without the commentary on the Etadaggavagga comprises 207 pp. with 34 VP. This is 13.2°/o of all pp. and 26.6°/o of all VP in Mp. The frequency ratio is 16.4 VP per 100 pp.).

Approximately the last third of Mp is taken up by the commentary on Nipāta 5-11 (503 pp.), which contains only 10 VP including the epilogue verses (frequency ratio: 2 VP per 100 pp.).

The middle section of Mp is taken up by the commentary on Nipāta 2-4 (Mp II 88-Mp III 221). Here we find 34 VP on 520 pp., which yields a moderate frequency ratio of 6.5 VP per 100 pp., still much below the average for the whole text.

The 128 VP listed in B 1 for Mp contain 9 additional occurrences for text-internal duplicates, so that the stock of VP to be examined comprises only 119 VP. These contain 4 verse fragments, and 22 long VP (including 3 VP of 10v. each).

50 VP are non-duplicated (39°/o of all VP in Mp), 5 VP are t-i-d not found in other BuT (per ChL 8.1), and 64 VP are duplicates (50°/o of all VP in Mp, but less than in any other Sutta-a). As in the other Sutta commentaries most verse passages are traced to canonical or post-canonical sources (86 VP = 72.3 of all VP in Mp). There are only 34 untraced VP (28.6°/o of all VP in Mp). 66 VP have parallels in the commentaries to the Khuddakanikāya (55.5°/o of all VP in Mp).

A closer study of the prose sections may still bring to light many more interesting data in Mp. The role played by this text in the development of legends around the early Buddhist saints (see Mp § 1.14) and its relationship to other texts dealing with this topic (like S, Dhp, Ap, Ja, Dhp-a and Ap-a) still requires further study.

2.6.11 The Introductory Sections of the Atthasālinī (As(N)), the Samantapāsādikā (Sp(N)), and the Sumaṅgalavilāsinī (Sv(N))

The commentary on the first text in each Piṭaka begins with a lengthy introduction. The pattern of cross references obtained for these introductions are quite different from those for the commentary sections in the texts concerned. As there is also a good amount of duplication among them, they will be discussed together in the present paragraph, apart from the commentaries to which they are prefixed.
The technical data of the three Nidānakathā-sections are here summarised in the usual form:

text section	size (pages)	VP	VP per 100 pp.	% of the complete text	
				pages	VP
prologue (Sv 1f.)	1.5	1			0.6
Nidānakathā (Sv 2^{10}–25^{b})	23.5	23	93.6	2.3	12.9
whole Sv(N)	25	24	92	2.4	13.5
prologue (Sp 1ff.)	2.5	1		0.2	0.5
Sp(N)I: Classification of the Buddhavacana (Sp 3^{1}–31^{24})	28.5	24	84.2	2	12.6
Sp(N)II: Church History (Sp 31^{25}–105^{b})	74.5	34	45.6	5.3	17.8
whole Sp(N)	105	59	56.2	7.4	30.9
prologue (As 1f.)	1.5	1		0.3	0.9
As(N)I: On the Abhidhammapiṭaka (As 2^{13}–17^{fn})	15	8	53.3	3.2	7
As(N)II: Classification of the Buddhavacana (As 17^{fn}–32^{22})	15	21	133.3	3.2	17.5
As(N)III: Early Buddhabiography (As 32^{23}–35^{b} E^{e}=As 33^{6}–78^{b} B^{e})	45	22	48.8	9.5	19.3
whole As(N)	78^{fn}	52	65.4	16.5	44.7

Note: In As(N)II the beginning of the duplicated section does not have a literal correspondence and an exact line can therefore not be specified. The size of As(N) is calculated from B^{e}.

Sv(N) ≠ Sp(N) I ≠ As(N) II: Classification of the Buddhavacana

Sv(N) is the shortest Nidānakathā. It contains an account of the First Buddhist Council with a detailed classification of the holy scriptures, the Buddhavacana. This is a stereotype account found also with minor variations in Sp(N) and As(N). The VP found in this section are listed in ChL 7.3.1 (The Nidāna Set I: 13 VP, 2 traced). 13 matrix VP yield 20 occ. in Sp(N) I, 20 occ. in As As(N) II, and 21 occ. in Sv(N). Five of these matrix VP have text-internal duplicates which follow the same pattern of duplication in the same sequence in all three Nidānakathā versions. One matrix VP (on the Saṃyuttanikāya) is duplicated in Spk in addition, and one matrix VP (on Aṅguttaranikāya) in Mp. Sv has two more t-i-d occurrences than Sp and As, but only one occ. is in Sv(N). One VP in Sv(N) is non-duplicated and untraced. One matrix VP listed in ChL 7.3.2 is also found in this section. It is a verse on the Elders who held the First Buddhist Council, and occurs twice in Sp, but is missing in As.
While the pattern of duplication, including text-internal duplication is very smooth for the verse passages in this section, a close examination of the prose text shows greater divergencies in the three standard accounts. [76]

Sp(N) II: Church History

This section deals with the history of Buddhism in India, the Second and Third Buddhist Councils, the missions of King Asoka, and the introduction of Buddhism in Ceylon. The 31 VP found in this section are usually non-duplicates. The two duplicated VP (listed in ChL 7.3.2 Nidāna II) are remnant patterns. The duplicate Sp 62f.(14:1) =As 32 shows that As(N) also touches on historical topics (the lineage of teachers), while Sp 75f.(4:1) ≠ Ps III 351 = Dīp (4:1) ≠ Ja is a chance similarity, probably due to the use of individual lines from the Jātakas in the compilation of the Dīpavaṃsa. One VP on the lineage of teachers in India occurs twice in this section (Sp 32(2)=Sp 62) and is therefore listed in ChL 8.1. Two further verse passages found at the beginning and end of this section are add. t-i-d occ. of the 'topical couplet' found at Sp 3(2) etc.

The stock of 31 VP has 22 VP found also in Sp(C) in the same sequence. 12 VP are found in DĪp, but the verses are often only similar, inspite of context references to "DĪpavaṃse"(2 VP). "Porāṇa"occurs three times as a context reference; all these verses are found in DĪp, but usually with v.l. There are 3 VP traced to Ja, and 5 VP with canonical sources (usually in patterns classified as 'inadequate' or 'conflicting' in ChL 12 and ChL 13).

It is now generally agreed that a lost text, the SĪhaḷaṭṭhakathā-mahāvaṃsa (+SAk(Mhv)), is the source of this historical account (see H. O l d e n b e r g DĪp E^e(1) 1879 Introduction, W. G e i g e r 1908, and the summary in H. B e c h e r t 1964).

As(N) I: On the Abhidhammapiṭaka

As 2-17 deals with the origin and the contents of the Abhidhammapiṭaka. The 8 VP in this section include 4 duplicated VP listed in § 4.1 as "the Paṭṭhāna Method Set". These are Aṭṭhakathā verses inserted late into the canonical text of the Paṭṭhānapakaraṇa. (see § 4.5.3). There are 3 untraced VP (2 non-duplicates and 1 t-i-d matrix VP) and 1 untraced VP found also in Vm, Vibh-a, three Sutta commentaries and many Kh-a texts. This VP fits into the same pattern as the 'Abhidhamma Duplicates II (Vm=Vibh-a)' discussed in § 4.2.2. Only two of the 8 VP are set off in As E^e.

As(N) III: Early Buddhabiography

This section is wrongly identified with the Dūrenidāna section of the Jātaka commentary in As E^e and therefore given abridged (As 32^{23}-35^b). The full text is given in As 33^6- 78^b B^e. On comparing it with Ja I 2^{13}- 47^{17} (Dūrenidāna) we note that both verse and prose passages are largely identical in both accounts. However, there are also variations in the distribution of prose and verse passages which are important enough to justify the suggestion, that an earlier version of the Buddhabiography, now lost, was actually used as a source for As(N) in this section.

The 22 VP in this section include 11 VP named 'Lost Jātaka Verses' in the CVP. They are assigned to well known Jātakas in the prose context, but they are not actually found in these Jātakas as they are available to us now. All verses are found in Ja(N), Ap-a, and Bv-a in the same order (serial parallels) and 6 VP are found in Cp.

The Buddhavaṃsa is a major source for this account, mentioned specifically at As 33^{25} B^e. Two long VP (with 33 and 181 verses respectively) are taken from it, and also two short VP. These are almost two complete chapters from Bv (Bv II Sumedhapattana-kathā v. 1-187(except v. 59) and Bv III DĪpaṅkarabuddhavaṃsa v. 1-31 (except v. 19-23, 26,31) per B^e 1961). Bv B^e lacks one and a half verses found in this As section.

As(N) III has 2 untraced VP (found only in Ja(N), Bv-a, and Ap-a), and 1 VP from Th or, alternatively, from a canonical Jātaka source. Only two duplicated VP occur. They are listed in ChL 7.4 and ChL 7.5 respectively.

From a close examination of the prose text, and the verse passages found in Ja(N) but missing in As(N) III, it can be shown that the direct source for the Buddhabiography in As(N) III must be a lost source which was also used for the compilation of the Jātakanidāna, and which in its turn has drawn materials from Bv and Bv-a. The Nidānakathā in Ap-a, on the other hand, is almost a literal copy of Ja(N) with a few further additions. This accounts for the serial parallels in Ap-a shown in the CVP.

3 Categories of Verse Passages Found in the Ten Buddhaghosa Texts

3.1 General Survey of the Data Obtained

The data collected in the concordance of verse passages (CVP) are primarily examined from four different points of view in the present study: (1) the length of the individual verse passage, (2) duplication within the ten Buddhaghosa texts, (3) source references obtained, (4) parallels traced in the commentaries of the Khuddakanikāya. The check lists of verse passages in part 2 (ChL) order the references obtained under these aspects.

3.2 Long Verse Passages and Verse Fragments

The typical verse passage in the ten Buddhaghosa texts has only a single verse embeddened on prose. The 1339 VP collected include 969 single verses, but only 319 long verse passages and 59 verse fragments. This is 71.9°/o, 23.7°/o, and 4.4°/o of all VP respectively.

3.2.1 Verse Fragments

Verse fragments are rare in our data. They are extracted in ChL 3. The 34 non-duplicated verse fragments listed there are distributed as follows: Vm 5 VP, As 5 VP, Vibh-a 1 VP, Sp 1 VP, Sv 11 VP, Ps 5 VP, Spk 4 VP, Mp 2 VP.

Duplication usually involves also single verses and long verse passages. In ChL 8.1 we find only 1 VP where all occurrences are verse fragments, and 3 further VP with a single occurrence which is a verse fragment. In ChL 7 we find 18 VP which involve verse fragments, but only 6 VP have verse fragments in all occurrences: in ChL 7.1.3, ChL 7.4.1, ChL 7.4.4, ChL 7.4.11, ChL 7.6.1 (2VP). In 7 VP only a single occurrence is a verse fragment: in ChL 7.2.3 (Vm fragment), ChL 7.4.4 (1 VP with Ps fragment, 1 VP with Spk fragment), ChL 7.4.11 (Spk fragment), ChL 7.5.1 (As fragment), ChL 7.5.2 (Ps fragment), ChL 7.6.1 (Vm fragment). In the remaining 5 VP from the standard sets of duplicates there are two occurrences of verse fragments each: in ChL 7.3.1 (1 VP, Sp fragment and Sv fragment), ChL 7.4.8 (1 VP, single verse, 2 occ. have four pādas, and 2 occ. have 6 pādas), ChL 7.6.2 (1 VP, Vm fragment and Sv fragment), ChL 7.7.1 (1 VP with 7 occ. in Vm of which 2 occ. are verse fragments), and in ChL 7.7.3 (1 VP, Ps fragment and Spk fragment).

From ChL 9 and ChL 10 we derive the information that verse fragments in the ten BuT are usually taken from well known and frequently used canonical sources. Very few verse fragments are untraced.[77] The duplication involving verse fragments is also surveyed in table VIII.

Table VIII: Duplication and Source References for Verse Fragments (after ChL 3, ChL 9, and ChL 10)

text	total VP	verse fragments	non-duplicates: total VP	non-duplicates: traced VP	non-duplicates: untraced VP	t-i-d after ChL 8.1	duplicated VP involving verse fragments
Vm	279	12	5	4	1	-	7 (1 untraced)
As	102	6	5	4	1	-	1
Vibh-a	112	1	1	1	-	-	-
Ppk-a	66	-	-	-	-	-	-
Sp	169	4	1	1	-	4 occ. (=1 VP, traced)	2 (1 untraced)
Kkh	17	-	-	-	-	-	-
Sv	155	17	12	11	1	-	5
Ps	211	12	5	5	-	-	7
Spk	117	10	4	3	1	-	6
Mp	119	4	3	3	-	1 occ. (traced)	1
total	1347	66	36	32	4	5 occ. (=1VP)	19 (1 untraced) (29 fragm. occ.)

Notes: The figures in column 2 and 3 omit additional t-i-d occ. The t-i-d occurrences given in column 7 involve 4 VP, but only 1 VP (in Sp) has verse fragments in all occurrences. The duplicate pattern referred to in column 8 involves single verses and long VP in 12 VP. 3 VP feature two identical verse fragments in the same BuT (in Vm, Sv, and Spk).

Legend: fragm. = fragmentary
occ. = occurrence

The fragmentary occurrences of additional t-i-d in Ppk-a are not considered (see CVP 4.5.3 and ChL 7.2.1).

3.2.2 Long Verse Passages

A little less than a quarter (23.7°/o) of all verse passages in the ten Buddhaghosa texts are longer than a single verse. When examining this feature of our materials more closely we find that nearly half of all long VP are couplets (151 VP = 11.3°/o of all VP), and another quarter are VP with three verses (71 VP = 5.3°/o of all VP). The remaining long VP range mostly from 4-10 verses each (82 VP = 6.1°/o of all VP), but 14 VP (1°/o of all VP) are still longer. These extra long VP frequently function as prologue or epilogue (pr: 6 VP of 16-20 v.; ep: 1 VP of 15 v.) or are added later (as i.e. the appendix to Kkh C^e with 50 v.). The Nidānakathā of As features 2 extremely long VP (As 33-36 B^e with 33 v., and As 42-56 B^e with 181 v.), the Nidānakathā of Ppk-a III has 1 VP with 25 v., and Sp(N) features 1 VP with 14 v. Isolated cases of very long VP are Ps II 17f.(26 1/2 v.), and Vm 56f.(12 v.).

Table IX shows the distribution of long verse passages in the different Buddhaghosa texts. Vm has more and longer VP than the other BuT. See also § 2.6.1 above). The values given are derived from ChL 4.

The 157 non-duplicates listed are distributed as follows: Vm 61 VP, As 7 VP, Vibh-a 4 VP, Ppk-a 20 VP, Sp 20 VP, Kkh 4 VP, Sv 8 VP, Ps 10 VP, Spk 12 VP, Mp 11 VP. (Vm takes up 38.9°/o of all VP in this category !)

ChL 8.1 lists 13 long VP which are text-internal duplicates but are not found in any other Buddhaghosa texts: Vm 4 VP, As 1 VP, Sp 6 VP, Ps 1 VP, Mp 1 VP. This is 19.7°/o of all t-i-d.

ChL 7 lists 62 long VP duplicated in other Buddhaghosa texts. That is 22.2°/o of all standard duplicates (see table XII for details).

Source patterns for long VP are similar to those for single verse passages. A survey may be given as follows:

long VP	total	traced	untraced
non-duplicates	156	56	95
t-i-d (after ChL 8.1)	13	6	7
duplicates (after ChL 7)	62	25	37
total long VP (counting dupl. only once)	231	87	139(60.2°/o)

Table IX: Distribution of Long Verse Passages and Verse Fragments (per ChL 3 and ChL 4)

	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	Abhi-a	Vin-a	Sutta-a	nine comm.	Vm and Abhi-a	total
couplets	48	8	11	5	22	4	15	15	11	12	24	26	53	104	72	152
triplets	21	3	7	6	6	2	6	8	6	5	16	8	25	49	37	70
4 verses	10	1	2	3	5	–	3	2	3	–	6	5	8	19	16	29
5 verses	6	–	1	3	1	–	1	2	4	1	4	1	8	13	10	19
6 verses	3	–	1	3	–	–	–	–	–	–	4	–	–	4	7	7
7 verses	3	3	–	1	–	1	1	1	–	–	4	1	2	7	7	10
8 verses	1	1	1	–	2	–	–	–	–	–	2	2	–	4	3	5
9 verses	1	–	–	–	–	–	–	–	1	–	–	–	1	1	1	2
10 verses	4	–	–	–	–	–	–	2	1	3	–	–	6	6	4	10
4-10 verses	28	5	5	10	8	1	5	7	9	4	20	9	25	54	48	82
over 10 verses	1	3	–	1	3	1	1	2	1	1	4	4	5	13	5	14
t-i-d (not counted)	5	–	–	1	7	–	2	1	–	1	1	7	4	12	6	17
total long VP	99	19	23	22	39	8	27	32	27	22	64	47	109	220	162	318
fragments	12	6	1	–	4	–	17	12	10	4	7	4	43	54	19	66
t-i-d (not counted)	1	–	–	–	3	–	1	–	1	1	–	3	3	6	1	7
total VP (type -V)	110	25	24	22	43	8	44	44	37	26	71	51	152	274	181	384

Details of verse passages with more than 10 verses (14 VP):

Vm 56f.(12)
As 1f.(20) pr
As 33-36 B^e(33)
As 42-56 B^e(181)
Ppk-a III 3ff.(25)
Sp 1f.(16) pr
Sp 62f.(14)
Sp 1415(15) ep
Kkh 204ff. C^e(50) = appendix
Sv 1f.(16) pr
Ps I 1f.(16) pr
Ps II 17f.(26,ab)
Spk I 1f.(19) pr
Mp I 1ff.(19) pr

Table X: Duplication for Long Verse Passages (after ChL 4)

text	total VP	long VP	non-dupl. 38.9 %	t-i-d (after ChL 8.1)	duplicates	prologue, epilogue non-dupl.	prologue, epilogue duplicate
Vm	279	99	61	5	33		
As	102	19	6'	2'	11		
Vibh-a	112	23	4	-	19''	1pr, 1ep	1ep
Ppk-a	66	22	18	1	3	4pr, 5ep 1VP t-i-d(pr,ep)	2ep
Sp	169	39	20	7	10	3pr, 4 3p	
Kkh	17	8	4	-	4	1pr, 1ep, 1appendix	
Sv 1	155	27	8	-	19	1ep	
Ps	211	32	10	1	21		
Spk	117	27	12	-	15		
Mp	119	22	11	1	10	1ep	
total	1347	318	154	17	62	233 VP(after ChL 7)	

Legend: ' As 33-36 B^e(33) and As 42-56 B^e(181) have partial duplicates for small sections.
'' 18 VP from ChL 7.1.2

Table XI: Long Verse Passages Among the Non-Duplicates and the Text-internal Duplicates With Their Sources (after ChL 4, ChL 8.1, ChL 9.1, ChL 10.1 and ChL 10.2)

text	total non-dupl. (ChL 5)	long non-dupl. VP	untraced	traced SS	traced MS	prologue, epilogue, etc.	total t-i-d ChL 8.1	long t-i-d	traced	untraced
Vm	133	61	38	12	9		5	4	2	2
As	49	6'	1	2	5	1 pr	2	1	1	-
Vibh-a	13	4	3	1	-	1 pr, 1ep	1	-	-	-
Ppk-a	53	18	17	1	-	4 pr, 4ep	2	1	-	1
Sp	101	20	10	5	3	1 pr, 4ep	10	6	1	5
Kkh	9	4	4	-	-	1 pr, 1ep 1 appendix	-	-	-	-
Sv	48	8	3	3	2	1 ep	-	-	-	-
Ps	95	10	4	5	-		3	1	1	-
Spk	50	12	7	2	2		-	-	-	-
Mp	51	11	6	1	3	1 ep	5	1	1	-
total	602	154	94	32	24		28	13	6	7

Legend: ' includes As 42-56 B^e(181), but not As 33-36 B^e(33)
SS = single source pattern (cf. ChL 10.1)
MS = multiple source pattern (cf. ChL 10.2)

Table XII: Long Verse Passages and Verse Fragments in the Standard Sets of Duplicates and Their Sources (after ChL 7)

standard sets	total VP	long VP	traced	un=traced	verse frag=ments	traced	un=traced
ChL 7.1.1 Vm=As	10	4	–	4	–	–	–
ChL 7.1.2 Vm=Vibh-a	77	18	–	18	–	–	–
ChL 7.1.3 Vm=Sp	13	2	2	–	1	–	1
ChL 7.1.4 Vm=As=Sp	4	1	1	–	–	–	–
ChL 7.2.1 As=Ppk-a	5	1	–	1	–	–	–
ChL 7.2.2 Sp=Kkh	6	1	–	1	–	–	–
ChL 7.2.3 Sp=Kkh=others	2	1	1	–	1	1	–
ChL 7.3.1 Nidāna I	13	2	1	1	1	1	–
ChL 7.3.2 Nidāna II	6	3	3	–	–	–	–
ChL 7.4.1 Sv=Ps	25	6	4	2	1	1	–
ChL 7.4.2 Sv=Spk	4	1	–	1	–	–	–
ChL 7.4.3 Sv=Mp	1	–	–	–	–	–	–
ChL 7.4.4 Ps=Spk	10	3	2	1	3	3	–
ChL 7.4.5 Ps=Mp	4	–	–	–	–	–	–
ChL 7.4.6 Spk =Mp	4	1	–	1	–	–	–
ChL 7.4.7 Sv=Ps=Spk	6	2	2	–	–	–	–
ChL 7.4.8 Sv=Ps=Mp	7	2	2	–	1	1	–
ChL 7.4.9 Ps=Spk=Mp	3	–	–	–	–	–	–
ChL 7.4.10 Ps=Spk=Mp	2	–	–	–	–	–	–
ChL 7.4.11 Sv=Ps=Spk=Mp	9	2	–	2	2	2	–
ChL 7.5.1 As=Sutta-a	7	1	1	–	1	1	–
ChL 7.5.2 Vibh-a=Sutta-a	14	–	–	–	1	1	–
ChL 7.5.3 Ppk-a=Sutta-a	3	1	–	1	–	–	–
ChL 7.5.4 Sp=Sutta-a	5	–	–	–	–	–	–
ChL 7.5.5 9 commentaries	4	–	–	–	–	–	–
ChL 7.6.1 Vm=one Sutta-a	10	2	1	1	3	3	–
ChL 7.6.2 Vm=several Sutta Sutta-a	6	3	2	1	1	1	–
ChL 7.7.1 Vm=Abhi-a =Sutta-a	5	2	1	1	1	1	–
ChL 7.7.2 Vm=Sp=Sutta-a	8	1	1	–	–	–	–
ChL 7.7.3 Vm=Sutta-a =others	6	2	1	1	1	1	–
total standard duplicates	279	62	25	37	18	17	1

The system used in this table is explained in § 3.3.3.

3.3 Duplication of Verse Passages

The systematic survey of verse passages duplicated in the ten Buddhaghosa texts form the basis of the theory concerning the growth of the Sīhaḷatthakathā advanced in this study (see § 4.2). Duplication can be considered from various angles, but our first aim in studying it is to get a more correct survey of our data, the stock of verse passages actually available for inquiry, without the deceptive augmentation caused by the repeated occurrence of identical and nearly identical verse passages.
As already illustrated in table I and table II the ten Buddhaghosa texts contain 1484 VP on 9077 pages of text (frequency ratio 16.3 VP per 100 pp.). These data are inflated by two varieties of duplication: repeated occurrence of the same verse passage within the same text, 'text-internal duplication' (see ChL 6 and ChL 8.1 for the VP concerned), and repeated occurrence of the same verse passage – with the same canonical and post-canonical source references – in several Buddhaghosa texts, referred to as 'duplication' in this study (see ChL 7 for the VP concerned). Verse passages found in several Buddhaghosa texts, may also occur repeatedly in one (or several) of them (see ChL 8.2–4 for the VP concerned), thus mixing both types of duplication.

3.3.1 Non-duplicated Verse Passages in the Ten Buddhaghosa Texts

However, we also have a large number of VP which occur only once. ChL 5 lists 590 non-duplicated VP in the ten Buddhaghosa texts. This is 39.8°/o of all verse passages found to occur in them. Table XIII illustrates the occurrence of non-duplicated VP, text-internal duplicates, and duplicated VP in each of the ten BuT, comparing it with the total occurrence of verse passages in each text. But for practical purposes in the surveillance of our data we usually base our figures on the number of verse passages that obtain, if text-internal duplicates are considered only once per text (see further details below in § 3.3.2). Comparison of the non-duplicated VP with this 'basic number of VP per text', therefore, gives a more correct view of the importance of non-dupli=

cated VP in our data.

The values obtained for non-duplicated verse passages in the individual Buddhaghosa texts are: Vm 133 VP, As 47 VP, Vibh-a 13 VP, Ppk-a 53 VP, Sp 91 VP, Kkh 9 VP, Sv 48 VP, Ps 95 VP, Spk 50 VP, and Mp 51 VP. The VP concerned are listed in ChL 5. The percentage of non-duplicated verse passages is highest in Ppk-a (60.9°/o of all occurrences of VP, and 83.8°/o of all 'basic VP' respectively), and lowest in Vibh-a (10.5°/o of all occurrences of VP, and 11.6°/o of all 'basic VP' respectively). In the other BuT it ranges from 28-61°/o of all occurrences of VP, and 31-57°/o of all 'basic VP' respectively. The medium value for all ten Buddhaghosa texts is 39.8°/o of all occurrences of VP, and 44.8°/o of all 'basic VP' respectively.

There are 251 untraced VP among the non-duplicates (42.5°/o of all non-duplicates). The VP concerned are listed in ChL 9 along with untraced text-internal duplicates. They are distributed over all the ten BuT. ChL 10.1-2 lists 339 traced VP which are non-duplicates (57.3°/o of all non-duplicates). They, too, are distributed among all source texts, and all lost sources, as well as found in all Buddhaghosa texts. Table XIV shows the major categories of source references for non-duplicated VP as found in each Buddhaghosa text.

Table XIII: The Occurrence of Duplicated Verse Passages in the Ten Buddhaghosa Texts (based on B 1, ChL 5-7, and ChL 8.1)

text	occ. of VP (per ◊B8)	non-dupl. VP (ChL 5)	t-i-d occ. (ChL 6)	t-i-d matrix VPVP (ChL 8.1)	dupl. VP (ChL 7)	'basic' VP (without add. occ. of t-i-d)	°/o of all occ. of VP			% of all 'basic VP' per text		
							non-dupl.	t-i-d occ.	dupl. VP	'basic' VP	non-dupl. VP	dupl. VP	t-i-d matrix VP (ChL 8.1)
Vm	311	133	47	5	140	278	42.8	15.1		89.4	47.8		1.8
As	114	47	21'	2	52"	101 (=102)	41.2	18.4		89.5	46.1		2
Vibh-a	124	13	15	1	99	115	10.5	12.1		92.7	11.3		0.9
Ppk-a	87	53	28	2	10	65	60.9	32.2	11.5	74.7	81.5	15.4	3.1
Sp	191	91	51	10	61' (=59)	163' (=160)	47.6	26.7	30.9	83.8	56.9	36.9	6.3
Kkh	18	9	2	-	10' (=8)	17	50	11.1	44.4	94.4	52.9	47.1	-
Sv	170	48	26	-	106	156	28.2	15.3		91.8	30.8		-
Ps	219	95	18	3	114	210	43.4	8.2		95.9	45.2		1.4
Spk	122	50	9	-	67	117	40	7.2		96	41.7		-
Mp	128	51	17	5	64	119	39.8	13.3		93	42.9		4.2
total	1484	590	234'	28	719	1339	39.8	15.8		90.2	44		2.1

Note: Figures marked with ' contain references of VP counted repeatedly.
The figure marked " shows that As 33-36 B^e and As 42-56 B^e are not classified as duplicates of each other, even though some of their verses are identical.

Table XIV: Non-duplicated Verse Passages and Text-internal Duplicates With Their Sources (after ChL 5, and ChL 8.1)

text	total VP	non-dupl.			source references									t-i-d VP		
		all VP	untraced	traced	canon	Jātaka	post-canon	confirmed context source	lost context source	inadequate source	conflicting	multiple (canon = Ja)	prologue, epilogue	all	traced	untraced
Vm	278	133	78	55	28	8	–	6	12	7	2	3	3	5	2	3
As	102	47	13	34	17	2	–	1	3	8	5	1	1	2	1	1
Vibh-a	115	13	8	5	3	1	–	–	–	1	–	–	3	1	–	1
Ppk-a	65	53	51	2	1	–	1	1	–	–	–	–	10	2	–	2
Sp	160	91	45	46	30	6	4	15	1	7	2	3	18	10	4	6
Kkh	17	9	8	1	1	–	–	–	–	–	–	–	2	–	–	–
Sv	156	48	10	38	35	4	–	3	1	1	1	4	1	–	–	–
Ps	210	95	12	83	30	51	1	12	3	4	–	6	1	3	3	–
Spk	117	50	16	34	16	9	1		4	9	–	5	–	–	–	–
Mp	119	51	11	40	28	15	–		–	5	–	4	1	5	5	–
Abhi-a	282	113	72	41	21	3	1	2	3	9	5	1	14	5	1	4
Vin-a	177	100	53	47	31	6	4	15	1	7	2	3	20	10	4	6
Sutta-a	605	244	49	195	109	79	2	15	8	19	1	19	3	8	8	–
nine comm.	1064	457	174	283	161	88	7	32	12	35	8	23	38	23	13	10
Vm, Abhi	560	246	150	96	49	11	1	8	15	16	7	4	17	10	3	7
total	1339	590	252	338	189	116	7	38	24	42	10	26	40	28	15	13

Notes: Ja(N) is disregarded as source. Ap references are classified as inadequate source references here (1 VP in Ps, 1 VP in Spk and overlapping references listed below).

Overlapping categories are: canon = Ja (s.a. column 13); canon = Dīp (1 VP in Sp); canon = Ap (1 VP in Mp); Ja = Ap (3 VP in Mp). Sp has 19 VP with source Vin V. The untraced VP for Kkh include 1 appendix.

Classification of source categories for the t-i-d (to column 16): Vm (canon 2 VP), As (Bv 1 VP), Sp (canon≠Ja 1 VP, Vin V 2 VP, inadequate 1 VP; prologue and epilogue 4 VP), Ps (canon 2 VP, Ja 1 VP), Mp (canon 2 VP, Ja 2 VP, Ap 1 VP).

3.3.2 Text-internal Duplication

3.3.2.1 Augmentation of the Stock of Verse Passages Caused by Text-internal Duplication

Repeated occurrence of a given verse passage in the same Buddhagosa text swells the number of verse passages, and tends to give a distorted view of the source relationships for this text. When surveying the materials I have, therefore, carefully distinguished between 'occurrences of verse passages' (siglum: occ.) in a given text, and the stock of VP available in it, if repeated VP are counted only once. If each text-internal duplicate is counted only once, our data give us a more correct estimate of the source used for a given text, and the amount of duplication found between different Buddhaghosa texts. In the survey of our data we generally relate each item to the number of 'basic VP' in each Buddhaghosa text - a figure found, if each text-internal duplicate is considered only once.
In the survey of text-internal duplication we therefore have to distinguish between the 'total occurrences' of text-internal duplicates (siglum: t-i-d occ.), the number of 'matrix VP' for text-internal duplicates, derived if each VP found repeatedly in the same Buddhaghosa text is considered only once, and the 'additional occurrences of text-internal duplicates' (siglum: add. t-i-d occ.), which define the amount of inflation given to the data in each Buddhaghosa text by text-internal duplication.
Table XV illustrates the relationship between the 'occurrences of VP' in each Buddhaghosa text - (as listed in B 1 and table II) - and the number of 'basic VP' per Buddhaghosa text - the figures used to measure duplication and the distribution of source patterns in each Buddhaghosa text. The figures arrived at,and the percentage of the complete materials involved in the pattern of duplication are also shown in table XIII.
Briefly we can say, that 1484 occurrences of verse passages in the ten Buddhaghosa texts are reduced to 1339 'basic VP' (90.2°/o of all occurrences of VP). 88'matrix'VP for text-

internal duplicates occur repeatedly in individual Buddhaghosa texts, so that our data are inflated by 146 'additional occurrences of t-i-d' (9.8°/o of all occ. of VP).[78] This results in a total of 234 occurrences of t-i-d, out of which only the 88 matrix VP add to the actual stock of verse passages.
Text-internal duplicates are particularly frequent in Vm (47 occ.) and Sp (51 occ.), and very rare in Kkh (2 occ.) and Spk (9 occ.). The average amount of text-internal duplication for the ten Buddhaghosa texts is found to be 23.4 t-i-d occurrences per text, out of which 14.6 are unproductive, additional occurrences.
But there is also mixture of text-internal duplication with duplication in other Buddhaghosa texts. The 88 matrix VP defined for text-internal duplicates are therefore to be divided into two groups: those not found in the other nine Buddhaghosa texts (see ChL 8.1: 28 VP with 78 occ.), and those which enter into the pattern of duplication between different Buddhaghosa texts (see ChL 8.2-4: 60 VP with 156 t-i-d occ.). The second category is usually ignored when discussing the reference patterns, because 60 VP, which function as 'matrix VP' for 156 t-i-d occurrences, become themselves occurrences - in different Buddhaghosa texts - for 43 duplicated VP listed in ChL 7. In the survey of our data they are therefore generally included in the category of duplicates without further mention of the text-internal duplication existing for some occurrences of these duplicates.

The number of occurrences for matrix VP of t-i-d and the overlapping of text-internal duplication with duplication in other Buddhaghosa texts is analysed in table XVI. Twofold occurrence in the same text is the rule (65 out of 88 matrix VP), and very often there is only partial correspondence between the occurrences (27 matrix VP with two occ., 6 matrix VP with 3 occ.). In fact text-internal duplicates with more than three occurrences are extremely rare (only 14 out of 88 matrix VP[79]). The mode of duplication for text-internal duplicates is analysed in table XVII and XVIII.

Table XV: Additional Occurrences for Text-internal Duplicates and the 'Basic Verse Passages' in Each Buddhaghosa Text (after B 1, ChL 6, ChL 8.1-4)

text	occ. of VP (B 1)	all t-i-d occ. ChL 6	matrix VP for t-i-d					all occ. for t-i-d					additional occ. for t-i-d					'basic' VP
			ChL 8.1	ChL 8.2	ChL 8.3	ChL 8.4	ChL 7	total	ChL 8.1	ChL 8.2	ChL 8.3	ChL 8.4	ChL 7	total	ChL 8.1	ChL 8.2	ChL 8.3	ChL 8.4	ChL 7	total	
Vm	311	47	5	5	1	3	9	14	20	10	7	10	27		15	5	6	7	18	33	278
As	114	21'	2	4	2	-	6	8	7'	8	6	-	14		5'	4	4	-	8	13'	102
Vibh-a	124	15	1	3	1	1	5	6	3	6	2	4	12		2	3	1	3	7	9	115
Ppk-a	87	28	2	-	4	-	4	6	4	-	24	-	24		2	-	20	-	20	22	65
Sp	191	51	10	5	4	1	10	20	28	10	11	2	23		18	5	7	1	13	31	160
Kkh	18	2	-	-	-	1	1	1	-	-	-	2	2		-	-	-	1	1	1	17
Sv	170	26	-	7	3	2	12	12	-	14	8	4	26		-	7	5	2	14	14	156
Ps	219	18	3	2	2	2	6	9	6	4	4	4	12		3	2	2	2	6	9	210
Spk	122	9	-	3	-	1	4	4	-	6	-	3	9		-	3	-	2	5	5	117
Mp	128	17	5	-	-	3	3	8	10	-	-	7	7		5	-	-	4	4	9	119
total	1484	234'	28	29	17	14	60 (occ.)	88	78'	58	62	36	156		50'	29	45	22	96	146'	1339

Notes:
(1) Figures marked with ' include As 42-56 B^e(181) as a t-i-d occ. to As 33-36 B^e(33)(see ChL 6).
(2) The figures given for ChL 7 are calculated. They summarize the figures given in ChL 8.2-4.
(3) The 60 VP counted as matrix VP for t-i-d in ChL 8.2-4 present occurrences of 43 duplicated VP in ChL 7. 19 VP from ChL 7 are listed in ChL 8.2, 14 VP in ChL 8.3 and 10 in ChL 8.4. All these VP have t-i-d.

3.3.2.2 Sources for Text-internal Duplicates

Text-internal duplication is usually a stylistic feature without relevance to source patterns. Examples of text-internal duplicates with a large number of occurrences will illustrate this point. The 'thema verse' of Vm (see Vm 1^{I}(1) etc.) occurs seven times in this text. Its origin in the Saṃyuttanikāya (S I 13, S I 165) has very little to do with the fact that it is repeated seven times in Vm. The reason for this frequent repetition is its function as a guide line for the contents of Vm. The 'topical couplet' of the introductory section of Sp (see Sp 3 (2) etc.) occurs five times in Sp. Because it contains the guidelines for the compilation of the Nidānakathā, it is repeated at the beginning and end of major subsections of Sp(N). The text-internal duplication found in the prologues and epilogues of Sp (4 VP, see ChL 2.2) are repetitions used to emphasize text-internal subdivisions in this lengthy text. A set of 4 VP with mnemonic verses on the Paṭṭhāna methods may be regarded as 'topical verses' for Paṭṭh-a. Each VP occurs six times in Paṭṭh-a. The occurrences are placed at the beginning, the end, and in the 'Chapter on Possible Questions' (Ppk-a V § 3) which surveys possible expansions of the method of exegesis (see ChL 7.2.1, the extract in ChL 8.3 and § 2.6.4 above). Vm chapter 7 and 8 contain the VP with the most extensive use of text-internal duplication (see Vm 213(1) etc.). A set of ten occurrences, which are modifications of the same basic verse, is used at the conclusion of each of the ten sections dealing with the ten kinds of Anussatikammaṭṭhāna ('exercises called recollections'; per CPD).

Some of the matrix VP for these frequently repeated text-internal duplicates may well have been compiled by Buddhaghosa himself, but canonical verses, verses said to be derived from the "Aṭṭhakathā", untraced VP quoted from earlier sources, and even scribes' additions (like Sp 201(4) etc., cf. § 2.5.4) are also found.

A feature of particular interest is the use of text-internal duplicates in the introductory sections of Sp, Sv, and As (see ChL 7.3.1). Here we find serial duplication in ordered sequence between 13 VP; and 3 VP are found to occur twice - in the same order - in each Nidānakathā. One VP, a couplet, repeats its first verse once, and its second verse twice in the same order in Sp(N), Sv(N), and As(N). The conclusion to be drawn is , that the text-internal duplication was already present in the source used by all three sections.[80]

This repetition of text-internal duplication by all occurrences of VP belonging to an extensive duplicate pattern is otherwise found only between Vm and the Abhidhamma commentaries (ChL 7.1.1 (1 VP) and ChL 7.1.2 (2 VP)).

Traced and untraced t-i-d are briefly mentioned in table XIV. Only the matrix VP listed in ChL 8.1 are surveyed there, since they are an independent category which together with duplicates and non-duplicates can be used to survey our complete stock of VP. For the study of the source patterns in the ten Buddhaghosa texts it is important to note that t-i-d patterns generally do not show up source structures. Frequently they are only indications of the compilatory technique employed by Buddhaghosa.[81] In this they are fundamentally different from the pattern of duplication observed between different Buddhaghosa texts.

There are, however, also exceptions to the use of t-i-d as stylistic devices, when repeated borrowing from lost sources or the use of old stereotype conventions of exegesis caused the text-internal duplication. Examples of this are: Vm 205^{I}(1) = Vm 366 and $^{+}$Sp 122^{I}(2) verse 1: Sp 170^{I} in the Cakkavāḷa Set of duplicates discussed in § 4.1.1.3.

Table XVI: Text-internal Duplication (after ChL 6 and ChL 8.1)

text	VP in ChL 6	VP in ChL 8.1	occurrences for t-i-d	duplication per VP: twofold: all VP	twofold: identical	twofold: partial	3fold (partial unless marked i)	partial, 4-10fold: 4fold	5fold	6fold	7fold	10fold	t-i-d added to ChL 7	further (non t-i-d) occurrences in ChL 7	add. occ. of t-i-d: ChL 6	add. occ. of t-i-d: ChL 8.1
Vm	14		47	9	5	4	2	-	-	1	1	1	9	17	33	
		5	20	2	-	2	2	-	-	-	-	1				15
As	8		21	6	5	1	-	1	1				6	8	13'	
		2	7	1	1	-	-	-	1							5'
Vibh-a	6		15	4	3	1	i1	1	-				5	7	9	
		1	3	1	1	-	1	-	-							2
Ppk-a	6		28	2	1	1	-	-	-	4			4	20	22	
		2	4	2	1	1										2
Sp	20		51	13	7	6	i2) 2	2	1				10	13	31	
		10	28	5	2	3	i1) 2	1	1							18
Kkh	1		2	1	-	1	-	-					1	1	1	
		-	-	-	-	-										-
Sv	12		26	11	8	3	-	1					12	14	14	
		-	-	-	-	-										-
Ps	9		18	9	4	5							6	6	9	
		3	6	3	1	2										3
Spk	4		9	3	3	-	1						4	5	5	
		-	-	-	-	-										-
Mp	8		17	7	2	5	1						3	4	9	
		5	10	5	1	4										5
total	88		234'	65	38	27	9	5	2	5	1	1	60	95	146'	
		28	78'	18	6	12	6	1	2	-	-	1				50'
Abhi-a	20		64	12	9	3	1	2	1	4	-	-	15	35		
		5	14	4	2	1	1	-	1	-	-	-	-	-		
Vin-a	21		53	14	7	7	4	2	1	-	-	-	11	14		
		10	28	5	2	3	3	1	1	-	-	-	-	-		
Sutta-a	33		70	30	17	13	2	1	-	-	-	-	25	29		
		8	16	8	2	6	-	-	-	-	-	-	-	-		
nine comm.	74		187	56	33	23	7	5	2	4	-	-	51	78		
		23	58	16	6	10	4	1	2	-	-	-	-	-		
Vm, Abhi-a	34		109	21	14	7	3	2	1	5	1	1	24	52		
		10	34	6	2	3	3	-	1	-	-	1	-	-		

Notes: In ChL 8.1 all traced t-i-d are twofold occurrences. Figures marked with ' include As 42-56 B^e(181) as t-i-d to As 33-36 B^e(33).

Table XVII: Mode of Duplication for All Text-internal Duplicates

text	total t-i-d occ.	add. t-i-d occ.	t-i-d matrix VP: total	t-i-d matrix VP: ChL 8.1	t-i-d matrix VP: ChL 7	mode of duplication: identical	mode of duplication: similar	mode of duplication: matrix is larger	mode of duplication: mixed types
Vm	47	33	14	5	9	5	$1^{f)}$	$5^{a)}$	$3^{d)e)}$
As	21	13	8	2	6	5	1	$2^{b)}$	$1^{c)}$
Vibh-a	15	9	6	1	5	$4^{a)}$	$2^{b)}$	-	-
Ppk-a	28	21	5	1	4	1	-	-	$4^{d)}$
Sp Sp(pr,ep)	37	22	15	5		$8^{a)}$	$3^{a)}$	$4^{b)c)}$	-
Kkh	2	1	1	-	1	-	-	1	-
Sv	26	14	12	-	12	8	2	$2^{b)}$	-
Ps	18	9	9	3	6	4	2	3	-
Spk	9	5	4	-	4	3	-	$1^{a)}$	-
Mp	17	9	8	5	3	2	$4^{a)}$	2	-
total	234	146	88	28	60				

The standard mode of text-internal duplication consists of two identical occurrences per matrix VP. Variations are indicated by index letters as follows: a) three occ., b) four occ., c) five occ., d) six occ., e) seven occ., f) ten occ.

Details for mixed types in the mode of duplication:

Vm 1^{I}(1): 4 occ. id., 2 occ.: matrix VP is larger.
Vm 59(2): 4 occ. sim., 2 occ.: matrix VP is larger.
Vm 175(2): 1 occ.: overlapping with matrix VP.
As 33-36 B^e(33) : 1 occ.: overlapping; 2 occ.: matrix is larger.
Ppk-a V 8^{II}(1), Ppk-a V 9^{I}(1), Ppk-a V 9^{II}(1), Ppk-a V 9^{III}(1): every matrix VP is duplicated by 1 id. occ. and 4 occ. with a larger matrix VP.

Table XVIII: Mode of Duplication for Text-internal Duplicates Also Found in Other Buddhaghosa Texts

text	matrix VP total	matrix VP ChL 8.1	matrix VP ChL 7	mode 1: every text has t-i-d Vm=As	Vm=Vibh-a	Vm=Sp	Nidana I	Sv=Ps	mode 2: some texts have t-i-d	mode 3: only this text has t-i-d	details for mode 3: (dupl. have 2 id. occ. unless marked otherwise)
Vm	14	5	9	1 (id.)	2 (id.)	1 (id.)	–	–	1	4	see below.
As	8	2	6	1 (id.)	–	–	4[a)e)] (3 id.)	–	–	1	ChL 7.5.5 (1 VP)[b)]
Vibh-a	6	1	5	–	2 (id.)	–	–	–	1	2	ChL 7.1.2 (2 VP)
Ppk-a	6	1	4	–	–	–	–	–	–	4	ChL 7.2.1 (4 VP)[a)]
Sp	15	5	10	–	–	1 (id.)	4[a)e)] (3 id.)	–	1	4	ChL 7.2.3 (2 VP) ChL 7.3.1 (1 VP) ChL 7.3.2 (1 VP)
Sp(pr, ep) Kkh	1	–	1	–	–	–	–	–	–	–	ChL 7.2.3 (1 VP)[a)f)]
Sv	12	–	12	–	–	–	4[a)e)] (3 id.)	1 sim.	1	6	see below.
Ps	9	3	6	–	–	–	1 sim.	1	1	4	see below.
Spk	4	–	4	–	–	–	–	–	–	4	see below.
Mp	8	5	3	–	–	–	–	–	1	2	ChL 7.4.6 (1 VP)[d)] ChL 7.4.8 (1 VP)
total	88 (71 VP)	28	60 (43 VP)	1	2	1	4	1	2	32	

Legend for the index letters used in table XVIII:

a) matrix is larger (for 1 VP)
b) similar (for 1 VP)
c) overlapping
d) 3 occ. (for 1 VP)
e) 4 occ. (for 1 VP)
f) 2 entries in Sp

Details for VP under mode 2:

ChL 7.7.1: Vm 59(2) verse 1: Vm 4 occ., Vibh-a 4 occ., ≠ Ps 1 occ.

ChL 7.7.2: Vm (2)=Sp 122[I](2) verse 1: Sp 1 occ.
Sv 228[I] etc. 2 occ.
Ps I 129[I] etc. 2 occ.
Spk 1 occ.
Mp II 105[I] etc. 1 occ.

Details for VP under mode 3:

Vm: ChL 7.1.1 (1 VP)[c)]
ChL 7.1.3 (1 VP)
ChL 7.7.1 (1 VP: Vm=Vibh-a=Sv)
ChL 7.6.2 (1 VP: Vm=Spk=Ps)[a)]

Sv: ChL 7.3.1 (2 VP)[a)]
ChL 7.4.1 (2 VP)[b)]
ChL 7.4.11 (1 VP)
ChL 7.6.1 (1 VP)

Ps: ChL 7.4.1 (1 VP)[a)]
ChL 7.5.1 (1 VP: As=Sv=Ps)
ChL 7.5.2 (1 VP: Vibh-a=Sv=Ps)[a)]
ChL 7.5.4 (1 VP: Sp=Sv=Ps=Mp)

Spk: ChL 7.4.2 (1 VP)
ChL 7.4.4 (1 VP)
ChL 7.6.2 (1 VP)[d)]
ChL 7.7.3 (1 VP)

3.3.3 Duplication Between Several Buddhaghosa Texts

3.3.3.1 Augmentation of the Stock of Verse Passages Caused by Duplication Between Several Buddhaghosa Texts

Duplication between two or more Buddhaghosa texts is much more common than text-internal duplication. 55.1°/o of all occurrences of VP, or alternatively 53.9°/o of all 'basic VP' are affected by duplication in different Buddhaghosa texts.
As shown in table XIII and table XV inflation by text-internal duplication accounts for nearly 10°/o of the occurrences of VP in the ten BuT (1484 total occ., 146 add. t-i-d occ., 1339 'basic VP' represent 100°/o, 9.8°/o, and 90.3 °/o of all occ. respectively). But if the duplicated VP found repeated in different Buddhaghosa texts were also considered only once, our data would be much more drastically reduced.
Non-duplicated VP account for only 39.7°/o of all occurrences of VP in the ten Buddhaghosa texts. The matrix VP for t-i-d not found in other BuT with their 78 occurrences account for 5.3°/o of all occurrences. So that 55.1°/o (819 occ.) of our data are affected by duplication in different Buddhaghosa texts.
This figure still includes the deceptive augmentation caused by text-internal duplication, where it mixes with duplication in several Buddhaghosa texts. This factor covers another 6.5°/o of all occurrences (156 t-i-d occ. listed in ChL 8.2-4, with 60 matrix VP and 96 add. occ.). Disregarding these occurrences also, we arrive at the figure of 723 'basic VP' which are duplicated in two or more Buddhaghosa texts.
If we give our survey entirely in terms of the 1339 'basic VP', disregarding the inflation by 10°/o of additional t-i-d occurrences, we obtain:

590 non-duplicated VP =44.1°/o
28 t-i-d (the matrix VP listed in ChL 8.1) = 2.1°/o
723 duplicated VP in the ten BuT =53.9°/o

Whichever way we turn our data, over 50°/o are affected by duplication in different Buddhaghosa texts.

We have two objects in the systematic survey of this duplication:
(1) It is desirable to measure the 'basic stock of duplicated VP' obtained if each duplicate is counted only once, because the same source references apply to each occurrence in the ten Buddhaghosa texts.
(2) The pattern of distribution for duplicated VP in the ten Buddhaghosa texts tells us which texts copied from each other, and which texts used common lost sources.
However, we must be able to survey our data from the point of view of each individual Buddhaghosa text. If the repeated occurrence of duplicated VP in different Buddhaghosa texts were consistently suppressed in the discussion of source patterns, it would no longer be possible to discuss the sources of individual Buddhaghosa texts separately. While text-internal duplication of verse passages can be disregarded in the discussion of source relationships, this is not possible for duplication in different Buddhaghosa texts. For this reason both, occurrences of duplicated VP in individual BuT, as well as the matrix VP abstracted from them (and listed in ChL 7) have to be used in the analysis of our data.

3.3.3.2 The Standard Sets of Duplicates

We were able to reduce 234 occurrences of text-internal duplicates to 88 matrix VP in the study of text-internal duplication (see table XIII and § 3.3.2). In a similar fashion the 723 duplicated VP in the ten BuT can be reduced to a stock of 279 matrix VP.
To make an ordered survey of duplicated VP in the ten BuT I have defined 'standard sets of duplicates' which allow us to list duplicated verse passages with a minimum of repetition.[82]

ChL 7 is a check list of the 279 matrix VP defined for the 723 duplicated VP and arranged under different standard sets. Table XIX gives a list of the seven standard sets and their 30 sub-

sets with the reference number given to each subset in ChL 7, the sigla of the Buddhaghosa texts (or group of Buddhaghosa texts) combined in each subset, and a classification of traced VP, untraced VP, occurrences without considering text-internal duplication, and additional t-i-d occurrences.
This information is one of the most important keys to the successful handling of our data, because it allows us to distinguish between the stock of verse passages regardless of repetition , and the actual occurrence of the verse passages in the Buddhaghosa texts. It will form the basis of almost all further analysis of our materials.
The standard sets of duplication are defined along formalistic lines: all verse passages found in the same combination of two or more Buddhaghosa texts are grouped together. But purely theoretical considerations have to be modified repeatedly to suit the nature of the pattern of duplication actually found in our material and so obtain a really effective description of our data.
The mathematical possibilities for duplication between ten units are governed by the formula

$$\frac{n!}{r!\ (n-r)!}$$

This would yield 1023 possible combinations[83]. Each combination could, of course, apply to several VP actually found in our materials. Fortunately duplication actually existing between the ten Buddhaghosa texts is much less complex, though we may find it intricate enough as it is.
Even a superficial glance at the CVP shows that duplication of verse passages is more uniform in some Buddhaghosa texts than in others, and that the combination or number of different BuT involved does not bear a direct relation to the number of matrix VP classifiable under a specific combination of Buddhaghosa texts.
To give just two contrastive examples: CVP 3(Vibh-a) shows five pages of VP duplicated in Vibh-a and Vm (CVP pp. 288-292), while the remaining three pages of CVP 3(Vibh-a) abound in VP duplicated in Vibh-a and various Sutta commentaries (CVP pp.

292-295). CVP 7-10 (Sv, Ps, Spk, Mp), on the other hand, abound in duplicated VP. Duplication between the four Sutta commentaries themselves is notably more frequent than duplication with other Buddhaghosa texts, but we rarely find a straightforward pattern of combinations between the same Buddhaghosa texts applicable to a series of verse passages.
The system of standard sets finally adopted was set up after a considerable amount of experimentation with different arrangements. It revolves around the Sutta commentaries, as a group, on one end of the duplicative scale and the Visuddhimagga on the other. Whereever possible the sets themselves and the VP listed in them are arranged in conformity with the usual fixed order observed for Buddhaghosa texts in the present study.
Seven larger sets define general areas for the combination of Buddhaghosa texts, while the subsets usually define specific combinations of individual BuT in which duplicated VP are found to occur.

Set 1: Duplication Between the Visuddhimagga and the Commentaries on the Abhidhammapiṭaka and the Vinayapiṭaka (Vm=Abhi-a/Vin-a)

This category has 4 subsets and applies to 104 VP as follows: 1.1 Vm=As (10 VP), 1.2 Vm=Vibh-a (77 VP), 1.3 Vm=Sp (13 VP), 1.4 Vm=As=Sp (4 VP).[84]
Additional occurrences of text-internal duplicates are found in 12 VP: Vm 6 VP, As 1 VP, Vibh-a 4 VP, Sp 1 VP. These VP are treated as 'occurrences' in terms of the standard sets.

Set 2: Duplication Between the Abhidhamma Commentaries and the Vinaya Commentaries ('Special Set')

This category has 3 subsets and applies to 13 VP as follows: 2.1 As=Ppk-a (5 VP, including the epilogue of As and Ppk-a), 2.2 Sp=Kkh (6 VP), 2.3 Sp=Kkh=others (2 VP).
Additional occurrences of text-internal duplicates are found in 7 VP: Sp 2 VP (3 add. occ.), Kkh 1 VP, Ppk-a 4 VP (20 add. occ.)[85]
This set is a typical collection of remnants in a theoretically wide field for possible combinations between BuT, where dupli-

cated VP are actually very rarely found in our materials. Even quite plausible combinations of two BuT like As=Vibh-a, As=Sp, As=Kkh, Vibh-a=Sp, Vibh-a=Kkh just do not occur in our data. Some of these texts have VP in common, but they are found in Vm or the Sutta commentaries in addition and are therefore listed under set 5 or set 7 below.

Set 3: Duplication in the Nidāna Sections (Nidāna Set)

This category is set up entirely for empirical reasons. It covers 19 VP and has two subsets: 3.1 Nidāna I (13 VP), and 3.2 Niḍāna II (6 VP).

The first subset lists VP from the extensive duplicate section found in all three introductory sections: Sp(N), Sv(N), and As(N). It therefore lists chiefly VP with the combination Sp=As=Sv, but combinations with Spk and Mp are also found once each, in addition to the usual pattern. Additional occurrences of text-internal duplicates are common: Sp 5 VP (7 occ.), As 4 VP (6 occ.), Sv 6 VP (8 occ.). All occurrences except a single t-i-d reference in Sv are in the introductory sections of the BuT concerned.

The second subset lists duplicated VP from the remainder of Sp(N) and As(N). There is only one additional t-i-d occurrence: Sp 1 VP. 2 VP from Sp(N) have all occurrences in the Nidānakathā sections of the BuT. But the remaining VP are duplicates between VP from the Nidānakathā sections (Sp(N) 1 VP, As(N) 3 VP) and the Sutta-a. This subset, too, is a collection of remnant patterns found in the largely non-duplicated later part of Sp(N) and As(N).

Set 4: Duplication Between Several Sutta Commentaries (Sutta-a Internal Duplicates)

This category has 11 subsets and applies to 75 VP. It is the only large set in which all theoretically possible combinations between the units grouped together are actually realised in the pattern of duplication observed in the Buddhaghosa texts. The number of VP applicable to the various combinations of Sutta-a is, however, sometimes quite small.

The first six subsets are combinations of two Sutta commentaries and cover 48 VP: 4.1 Sv=Ps (25 VP), 4.2 Sv=Spk (4 VP), 4.3 Sv=Mp (1 VP), 4.4 Ps=Spk (10 VP), 4.5 Ps=Mp(4 VP), 4.6 Spk=Mp (4 VP). There are nine additional occurrences of text-internal duplicates

in this section: Sv 3 VP, Ps 2 VP, Spk 2 VP, Mp 1 VP (2 occ.). The next four subsets are combinations of three Sutta commentaries and cover 18 VP: 4.7 Sv=Ps=Spk (6 VP), 4.8 Sv=Ps=Mp (7 VP), 4.9 Sv=Spk=Mp (3 VP), 4.10 Ps=Spk=Mp (2 VP). The last subset combines all four Sutta commentaries: 4.11 Sv=Ps=Spk=Mp (9 VP). It includes the prologue and epilogue of the Sutta commentaries.

Text internal duplication affects only 2 VP in the sets which combine three and four Sutta commentaries: Mp 1 VP, Sv 1 VP.

The standard sets set up in this category can be used to measure our data, but they are insufficient for the tracing of continuous strands in the duplicate pattern between any two Sutta commentaries. This aspect is dealt with more fully in § 3.3.3.5 and § 4.1.

Set 5: Duplication Between All Nine Commentaries (Sutta-a External Duplicates)

This category has five subsets and applies to 33 VP: 5.1 As=Sutta-a (7 VP), 5.2 Vibh-a=Sutta-a (14 VP), 5.3 Ppk-a = Sutta-a (3 VP), 5.4 Sp=Sutta-a (5 VP), 5.5 all nine commentaries (4 VP). Text internal duplicates are added to 4 VP: As 1 VP, Ps 3 VP. The last subset contains a collection of remnant patterns in which any two 'non-Sutta commentaries' are combined with Sutta-a. It has been found impossible to define any subset which gives prominence to a particular Sutta commentary. Ordered sequences of duplicates are much more easily defined in each of the other commentaries.

This set also illustrates very amply that the Sutta commentaries as a group combine quite readily with the commentaries on the Abhidhammapiṭaka and the Vinayapiṭaka, while those commentaries themselves rarely combine with each other: duplication between one text of the Abhi-a/Vin-a group (either As, Vibh-a, Ppk-a, or Sp) and the Sutta commentaries apply to 29 VP, but duplication allowing for a combination of several of these texts with the Sutta commentaries is limited to 4 VP. The tendency to avoid duplication between the texts of the Abhi-a/Vin-a group already observed in set 2, is here seen in operation again.

Duplication Between the Visuddhimagga and the Sutta Commentaries:
This type of duplication is classified in two different sets, each with several subsets, based on the presence or absence of the other Sutta commentaries.

Set 6: Duplication Between the Visuddhimagga and the Sutta Commentaries (Without Other Buddhaghosa Texts)

This category applies to 16 VP and has two subsets: 6.1 Vm= one Sutta-a (10 VP), and 6.2 Vm=several Sutta-a (6 VP). Text-internal duplicates are added to 4 VP: Vm 1 VP, Sv 1 VP, Spk 1 VP (2 add. occ.).

Set 7: Duplication Between All Ten Buddhaghosa Texts

This very general category has three subsets and involves 19 VP: 7.1 Vm=one Abhi-a=Sutta-a (5 VP), 7.2 Vm=Sp=Sutta-a (8 VP), 7.3 Vm=Sutta-a=others (6 VP). Text-internal duplication involves 8 VP: Vm 3 VP (12 occ.), Vibh-a 1 VP (3 occ.), 1 VP with 1 add. occ. each in Sp, Sv, Ps, and Mp; and Spk 1 VP.
This last set is another collection of remnant data.
2 VP listed in it are already treated in set 1.4 and set 2.3 respectively, causing a slight overlapping in the listing of data.

3.3.3.3 The Residual Inflation of Data in the Standard Sets of Duplicates

If one adopts a very strict view three matrix VP are given twice in the ChL 7. This results in the repeated occurrence of six references in different Buddhaghosa texts, and one add. t-i-d reference (Vm 2 ref., As 1 ref., Sp 2 ref., Kkh 1 ref., Vm 1 add. t-i-d). This has to be considered when using the data from ChL 7 for the survey of our materials. The details are as below:
In ChL 7.1.1 one matrix VP with a complicated mode of duplication is listed twice: once under each of its occurrences in Vm. Therefore 1 matrix VP, 1 Vm occ., 1 As occ., and 1 Vm add. t-i-d in this subset are redundant.

See: Vm 175(2) verse 2cd: source: untraced
verse 2: =As 198(2:2cd)
=Vm 193(2:2)

and: Vm 193(2) =As 198 source: untraced
verse 2:
Vm 175(2:2)

Two matrix VP with an extremely intricate pattern of duplication were divided into halves fitting under different standard sets. This causes slight overlapping in the description of the pattern of duplication. The number of matrix VP in ChL is inflated by 2 VP. The number of occurrences in different Buddhaghosa texts is inflated by four references listed twice (in Chl 7.1.4, ChL 7.2.3, and ChL 7.7.3 (2 VP) respectively).

See: ChL 7.1.4: Vm $206^{II}(7)$ = $^{+}$Sp $119^{V}(8:1-7)$ etc.
ChL 7.7.3: Vm $206^{III}(2)$ = $^{+}$Sp $119^{V}(8:8)$ etc.
and: ChL 7.2.3: Sp 186f.(3) = $^{+}$Kkh 9, verse 1 ab:
Vm 295(1:ab) etc.
ChL 7.7.3: Vm 295(1), ab only:
Sp 186f.(3:1ab)
= $^{+}$Kkh 9(3:1ab) etc.

Table XIX: Verse Passages Duplicated in Several Buddhaghosa Texts: Matrix VP (after ChL 7)

standard set	total VP	traced VP	untraced VP	occ. (without t-i-d)	add. occ. of t-i-d
ChL 7.1.1 Vm=As	10	-	10	20	4'(Vm 3x,As 1x)
ChL 7.1.2 Vm=Vibh-a	77	4	73	154	6(Vm 2x, Vibh-a 4x)
ChL 7.1.3 Vm=Sp	13	5	8	26	2(Vm 1x, Sp 1x)
ChL 7.1.4 Vm=As=Sp	4	1	3	12	-
ChL 7.2.1 As=Ppk-a	5	4	1	10	20(Ppk-a 20x);1ep
ChL 7.2.2 Sp=Kkh	6	5	1	12	4 (Sp 3x, Kkh 1x)
ChL 7.2.3 Sp=Kkh=others	2	2	-	7	1 (Vm 1x)
ChL 7.3.1 Nidāna I (Sp=As=Sv)	13	3	10	41	21(As 6x, Sp 7x, Sv 8x)
ChL 7.3.2 Nidāna II	6	6	-	16	1 (Sp 1x)
ChL 7.4.1 Sv=Ps	25	19	6	50	5(Sv 3x, Ps 2x)
ChL 7.4.2 Sv=Spk	4	1	3	8	1(Spk 1x)
ChL 7.4.3 Sv=Mp	1	1	-	2	-
ChL 7.4.4 Ps=Spk	10	8	2	20	1(Spk 1x)
ChL 7.4.5 Ps=Mp	4	3	1	8	-
ChL 7.4.6 Spk=Mp	4	2	2	8	2(Mp 2x)
ChL 7.4.7 Sv=Ps=Spk	6	6	-	18	-
ChL 7.4.8 Sv=Ps=Mp	7	6	1	21	1(Mp 1x)
ChL 7.4.9 Sv=Spk=Mp	3	1	2	9	-
ChL 7.4.10 Ps=Spk=Mp	2	2	-	6	-
ChL 7.4.11 all Sutta-a	9	5	4	36	1(Sv 1x); 1pr, 1ep
ChL 7.5.1 As=Sutta-a	7	4	3	22	1(Ps 1x)
ChL 7.5.2 Vibh-a=Sutta-a	14	7	7	46	1(Ps 1x)
ChL 7.5.3 Ppk-a=Sutta-a	3	2	1	11	-
ChL 7.5.4 Sp=Sutta-a	5	4	1	20	1(Ps 1x)
ChL 7.5.5 nine commentaries	4	3	1	19	1(As 1x)
ChL 7.6.1 Vm=one Sutta-a	10	9	1	20	1(Sv 1x)
ChL 7.6.2 Vm=several Sutta-a	6	4	2	18	3(Vm 1x, Spk 2x)
ChL 7.7.1 Vm=one Abhi-a =Sutta-a	5	4	1	16	14(Vm 11x, Vibh-a 3x)
ChL 7.7.2 Vm=Sp=Sutta-a	8	7	1	35	4(Sp, Sv, Ps, Mp once each)
ChL 7.7.3 Vm=Sutta-a =several others	6	3	3	36'	2(Vm 1x, Spk 1x)
total	279'	131	148'	727'	

Note: 2 VP from ChL 7.7.3 occur also in ChL 7.1.4 and ChL 7.2.3 respectively (partial overlapping of duplication).
1 VP (with Vm t-i-d) listed in ChL 7.1.1 is redundant.
Figures marked ' include references counted repeatedly (see § 3.3.3.3)

3.3.3.4 Occurrence of Duplicated Verse Passages in the Ten Buddhaghosa Texts. Traced and Untraced Duplicates.

The standard sets of Duplicates in ChL 7 were set up for the practical purpose of surveying duplicated VP in the ten Buddhaghosa texts, so that the pattern of duplication observable between these texts can be analysed. On close perusal we find, that only a small number of the theoretically possible combinations of BuT are actually found in our data, and that the occurrence of duplicated VP is not random, not governed by wild chance alone. The duplication of verse passages in our materials falls into a meaningful, if complicated pattern, which can be interpreted to give a clearer view of the sources used for Buddhaghosa's works.

There are 45 mathematical possibilities for combinations of two units in a group of ten. But ChL 7 actually shows only eleven combinations of two BuT: ChL 7.1.1 Vm=As (10 VP), ChL 7.1.2 Vm=Vibh-a (77 VP), ChL 7.1.3 Vm=Sp (13 VP), ChL 7.2.1 As=Ppk-a (5 VP), ChL 7.2.2 Sp=Kkh (6 VP), ChL 7.4.1 Sv=Ps (25 VP), ChL 7.4.2 Sv=Spk (4 VP), ChL 7.4.3 Sv=Mp (1 VP), ChL 7.4.4 Ps = Spk (10 VP), ChL 7.4.5 Ps=Mp (4 VP), ChL 7.4.6 Spk=Mp (4 VP). These 11 subsets cover 159 matrix VP, or 57°/o of all duplicates.

There are 120 mathematical possibilities for combinations of three units in a group of ten. But ChL 7 actually shows only six combinations of three BuT: ChL 7.1.4 Vm=As=Sp (4 VP), ChL 7.3.1 Nidāna I (13 VP; As=Sp=Sv with slight modifications), ChL 7.4.7 Sv=Ps=Spk (6 VP), ChL 7.4.8 Sv=Ps=Mp (7 VP), ChL 7.4.9 Sv=Spk=Mp (3 VP), Chl 7.4.10 Ps=Spk=Mp (2 VP). These 6 subsets cover 35 VP, or 12.5°/o of all duplicates.

There are 210 mathematical possibilities for combinations of four units in a group of ten. But ChL 7 actually shows only a single fixed combination of four BuT: ChL 7.4.11 Sv=Ps=Spk=Mp (9 VP). This is 3.3°/o of all duplicates.

The remaining subsets are less rigorous in the number of BuT combined, because they contain at least one group with optional members. Particularly duplication among the four Sutta commen=

taries is so erratic, that it has not been found practicable to set up separate sets for individual texts when summarizing duplication with the Visuddhimagga and the commentaries to the Abhidhammapiṭaka and the Vinayapiṭaka.

ChL 7 lists six different types of combinations between Sutta commentaries and a single other BuT: ChL 7.5.1 As=Sutta-a (7 VP), ChL 7.5.2 Vibh-a=Sutta-a (14 VP), ChL 7.5.3 Ppk-a=Sutta-a (3 VP), ChL 7.5.4 Sp=Sutta-a (5 VP), ChL 7.6.1 Vm=one Sutta-a (10 VP), ChL 7.6.2 Vm=several Sutta-a (6 VP). These 6 subsets cover 45 VP, or 16.1°/o of all duplicates.

A further group defines combinations between Vm, an optional number of Sutta-a, and at least one other BuT. Here we have: ChL 7.7.1 Vm=one Abhi-a=Sutta-a (5 VP), and ChL 7.7.2 Vm=Sp=Sutta-a (8 VP). These 2 subsets cover 13 VP, or 4.7°/o of all duplicates.

Further combinations of Buddhaghosa texts are actually remnant patterns, or result from an overlapping of several types of the simpler patterns. They are collected in four subsets: ChL 7.2.3 Sp=Kkh=others (2 VP), ChL 7.3.2 Nidāna II (6 VP), ChL 7.5.5 nine commentaries (4 VP), and ChL 7.7.3 Vm=Sutta-a=others (6 VP). These 4 subsets cover 18 VP, or 6.5 °/o of all duplicates.

We sum up:

subsets	BuT combined	matrix VP	°/o of all duplicates
11	two BuT	159	57
6	three BuT	35	12.5
1	four BuT	9	3.3
6	one BuT and an optional number of Sutta-a	45	16.1
2	Vm, one Abhi-a or one Vin-a, and an optional number of Sutta-a	13	4.7
4	remnant patterns	18	6.5
30		279	100 °/o

Table XX gives a summary of the VP involved in duplication between several Buddhaghosa texts, their occurrence in the individual BuT, and the additional t-i-d occurrences involved. Traced

and untraced VP are also indicated. If the t-i-d matrix VP listed in ChL 8.1 and non-duplicated VP are added to these data, we finally obtain a realistic measurement of the stock of VP examined in this study.

But for practical purposes we must also remain interested in analysing each BuT separately, using the standard sets of duplicates only as a convenience for summarising our data as required for a specific purpose. Since the pattern of duplication is very intricate, it becomes difficult to extract information regarding a specific individual text from the proliferation of text-combinations defined in ChL 7. We must therefore maintain a clear view of the occurrence of the matrix VP for duplicates in each BuT, in addition to the distribution of traced and untraced VP among the duplicated materials.

This is done in table XXII-XXIV. Table XXI on the other hand gives traced and untraced matrix VP, occurrences per BuT, and the additional occurrences of text-internal duplicates in conformity with the standard sets, without specifying values for individual Buddhaghosa texts.

Tables XXV a-c summarise these data under the seven major groups of duplicates defined in ChL 7, but give a differentiation for each Buddhaghosa text, and for traced and untraced VP. Here we can compare the frequency of traced and untraced, duplicated and non-duplicated VP in different Buddhaghosa texts at a glance. The standard sets of duplicates are used to summarise our data in the progressive analysis of source references undertaken in ChL 10-13, and in several other check lists. Table XXI-XXV supply the general framework into which this analysis has to be fitted to find the right relationship to the interpretation of the complete data.

Table XX: Summary of Verse Passages Ordered in the Standard Sets of Duplicates (ChL 7)

standard sets	VP			occ.			add. t-i-d occ.		
	total	traced	untraced	total	traced	untraced	total	traced	untraced
ChL 7.1.1-4	104	10	94	212	21	191	12	3	9
ChL 7.2.1-3	13	11	2	29	25	4	24	24	-
ChL 7.3.1-2	19	9	10	57	25	32	22	3	19
ChL 7.4.1-11	75	54	21	186	133	53	11	7	4
ChL 7.5.1-5	33	20	13	118	70	48	4	3	1
ChL 7.6.1-2	16	13	3	38	30	8	4	4	-
ChL 7.7.1-3	19	14	5	87	61	26	20	11	9
total duplicates	279	131	148	727	365	362	97	55	42
adaptations for redundant listing	3	2	1	6	3	3	1	-	1
true total matrix VP for duplicates	276	130	147	721	362	359	96	55	41
t-i-d matrix VP(ChL 8.1)	28	15	13	78'			50'		
non-duplicated VP	590	338	252	590	338	252	-	-	-
total stock of VP surveyed	894	483	412	1389 1484			146		

Notes: For redundant listing see § 3.3.3.3

Figures marked ' are slightly inflated as defined in table XV.

Table XXI: Standard Sets of Duplicates: The Matrix VP and Their Occurrences

standard set	verse passages			occurrences		
	total	traced	untraced	total	traced	untraced
ChL 7.1.1 Vm=As	10	-	10	20+ 4	-	20+ 4
ChL 7.1.2 Vm=Vibh-a	77	4	73	154+6	8+1	146+ 5
ChL 7.1.3 Vm=Sp	13	5	8	26+2	10+2	16
ChL 7.1.4 Vm=As=Sp	4	1	3	12	3	9
ChL 7.2.1 As=Ppk-a	5	4	1	10+20	8+20	2
ChL 7.2.2 Sp=Kkh	6	5	1	12+4	10+4	2
ChL 7.2.3 Sp=Kkh=others	2	2	-	6+1	6+1	-
ChL 7.3.1 Nidana I (Sp=As=Sv etc.)	13	3	10	41+21	9+2	32+19
ChL 7.3.2 Nidāna II	6	6	-	16+1	16+1	-
ChL 7.4.1 Sv=Ps	25	19	6	50+5	38+4	12+1
ChL 7.4.2 Sv=Spk	4	1	3	8+1	2	6+1
ChL 7.4.3 Sv=Mp	1	1	-	2	2	-
ChL 7.4.4 Ps=Spk	10	8	2	20+1	16+1	4
ChL 7.4.5 Ps=Mp	4	3	1	8	6	2
ChL 7.4.6 Spk=Mp	4	2	2	8+2	4	4+2
ChL 7.4.7 Sv=Ps=Spk	6	6	-	18	18	-
ChL 7.4.8 Sv=Ps=Mp	7	6	1	21+1	18+1	3
ChL 7.4.9 Sv=Spk=Mp	3	1	2	9	3	6
ChL 7.4.10 Ps=Spk=Mp	2	2	-	6	6	-
ChL 7.4.11 four Sutta-a	9	5	4	36+1	20+1	16
ChL 7.5.1 As=Sutta-a	7	4	3	22+1	10+1	12
ChL 7.5.2 Vibh-a=Sutta-a	14	7	7	46+1	25+1	21
ChL 7.5.3 Ppk-a=Sutta-a	3	2	1	11	6	5
ChL 7.5.4 Sp=Sutta-a	5	4	1	20+1	16+1	4
ChL 7.5.5 nine commentaries	4	3	1	19+1	13	6+1
ChL 7.6.1 Vm=one Sutta-a	10	9	1	20+1	18+1	2
ChL 7.6.2 Vm=several Sutta-a	6	4	2	18+3	12+3	6
ChL 7.7.1 Vm=Abhi-a=Sutta-a	5	4	1	16+14	13+6	3+8
ChL 7.7.2 Vm=Sp=Sutta-a	8	7	1	35+5	32+4	3
ChL 7.7.3 Vm=Sutta-a=others	6	3	3	36'+2	16-4+1	20+1

Added figures give additional t-i-d occurrences.
Figures marked ' include references counted repeatedly (see § 3.3.3.3).

Table XXII: Occurrence of the Standard Duplicates in Each of the Ten Buddhaghosa Texts

standard sets	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	total	add. t-i-d
ChL 7.1.1 Vm=As	10'	10'	-	-	-	-					20'	4'
ChL 7.1.2 Vm=Vibh-a	77	-	77	-	-	-					154	6
ChL 7.1.3 Vm=Sp	13	-	-	-	13	-					26	2
ChL 7.1.4 Vm=As=Sp	4	4	-	-	4	-					12	-
ChL 7.2.1 As=Ppk-a	-	5	-	5	-	-					10	20
ChL 7.2.2 Sp=Kkh	-	-	-	-	6	6					12	4
ChL 7.2.3 Sp=Kkh=others	1	1	-	-	2	2					6	1
ChL 7.3.1 Nidāna I	-	13	-	-	13	-	13	-	1	1	41	21
ChL 7.3.2 Nidāna II	-	4	1	-	3	-	2	4	1	1	16	1
ChL 7.4.1 Sv=Ps							25	25	-	-	50	5
ChL 7.4.2 Sv=Spk							4	-	4	-	8	1
ChL 7.4.3 Sv=Mp							1	-	-	1	2	-
ChL 7.4.4 Ps=Spk							-	10	10	-	20	1
ChL 7.4.5 Ps=Mp							-	4	-	4	8	-
ChL 7.4.6 Spk=Mp							-	-	4	4	8	2
ChL 7.4.7 Sv=Ps=Spk							6	6	6	-	18	-
ChL 7.4.8 Sv=Ps=Mp							7	7	-	7	21	1
ChL 7.4.9 Sv=Spk=Mp							3	-	3	3	9	-
ChL 7.4.10 Ps=Spk=Mp							-	2	2	2	6	-
ChL 7.4.11 four Sutta-a							9	9	9	9	36	1
ChL 7.5.1 As=Sutta-a	-	7	-	-	-	-	4	5	3	3	22	1
ChL 7.5.2 Vibh-a =Sutta-a	-	-	14	-	-	-	8	11	5	8	46	1
ChL 7.5.3 Ppk-a =Sutta-a	-	-	-	3	-	-	3	2	1	2	11	-
ChL 7.5.4 Sp=Sutta-a	-	-	-	-	5	-	5	5	-	5	20	1
ChL 7.5.5 nine commentaries	-	2	2	1	3	-	3	3	3	2	19	1
ChL 7.6.1 Vm= =one Sutta-a	10	-	-	-	-	-	1	3	4	2	20	1
ChL 7.6.2 Vm=several Sutta-a	6	-	-	-	-	-	4	4	2	2	18	3
ChL 7.7.1 Vm=Abhi-a =Sutta-a	5	2	3	-	-	-	1	2	3	-	16	14
ChL 7.7.2 Vm=Sp =Sutta-a	8	-	-	-	8	-	6	6	3	4	35	4
ChL 7.7.3 Vm=Sutta-a =others	6'	5	3	1	4'	2'	3	4	4	4	36'	2
occ. of matrix VP for duplicates	140'	53	100	10	61'	10'	108	112	68	64	726'	98'
add. t-i-d occ. per ChL 8.2-4	18	8	7	20	13	1	14	6	5	4	96	
occ. of duplicated VP	158	61	107	30	74	11	122	118	73	68	82	

Notes: The figures marked ' contain references counted repeatedly.
Underlining indicates add. occ. of t-i-d.

Table XXIII:

Traced Duplicates: Occurrence in Each of the Ten Buddhaghosa Texts

standard set	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	to=tal	add. t-i-d
ChL 7.1.1 Vm=As	-	-	-	-	-	-					-	-
ChL 7.1.2 Vm=Vibh-a	4	-	4	-	-	-					8	1
ChL 7.1.3 Vm=Sp	5	-	-	-	5	-					10	2
ChL 7.1.4 Vm=As=Sp	1	1	-	-	1	-					3	
ChL 7.2.1 As=Ppk-a	-	4	-	4	-	-					8	20
ChL 7.2.2 Sp=Kkh	-	-	-	-	5	5					10	4
ChL 7.2.3 Sp=Kkh=others	1	1	-	-	2	2					6	1
ChL 7.3.1 Nidāna I		3	-	-	3	-	3	-	-	-	9	2
ChL 7.3.2 Nidāna II		4	1	-	3	-	2	4	1	1	16	1
ChL 7.4.1 Sv=Ps							19	19	-	-	38	4
ChL 7.4.2 Sv=Spk							1	-	1	-	2	-
ChL 7.4.3 Sv=Mp							1	-	-	1	2	-
ChL 7.4.4 Ps=Spk							-	8	8	-	16	1
ChL 7.4.5 Ps=Mp							-	3	-	3	6	-
ChL 7.4.6 Spk=Mp							-	-	2	2	4	-
ChL 7.4.7 Sv=Ps=Spk							6	6	6	-	18	-
ChL 7.4.8 Sv=Ps=Mp							6	6	-	6	18	1
ChL 7.4.9 Sv=Spk=Mp							1	-	1	1	3	-
ChL 7.4.10 Ps=Spk=Mp							-	2	2	2	6	
ChL 7.4.11 four Sutta-a							5	5	5	5	20	1
ChL 7.5.1 As=Sutta-a	-	4	-	-	-	-	2	2	1	1	10	1
ChL 7.5.2 Vibh-a=Sutta-a	-	-	7	-	-	-	5	6	3	4	25	1
ChL 7.5.3 Ppk-a=Sutta-a	-	-	-	2	-	-	2	1	-	1	6	-
ChL 7.5.4 Sp=Sutta-a	-	-	-	-	4	-	4	4	-	4	16	1
ChL 7.5.5 nine commentaries	-	1	2	1	2	-	2	2	2	1	13	-
ChL 7.6.1 Vm=one Sutta-a	9						1	2	4	2	18	1
ChL 7.6.2 Vm=several Sutta-a	4						2	3	2	1	12	3
ChL 7.7.1 Vm=Abhi-a =Sutta-a	4	2	2	-	-	-	1	1	3	-	13	6
ChL 7.7.2 Vm=Sp=Sutta-a	7	-	-	-	7	-	6	5	3	4	32	4
ChL 7.7.3 Vm=Sutta-a =others	3'	2	1	-	2'	1'	1	2	2	2	16'	1
occ. of traced VP (matrix VP for duplicates)	38'	22	17	7	34'	8'	70	81	46	41	364	
add. t-i-d occ. (per ChL 8.2-4)	9	-	1	20	6	1	7	6	4	2	56	

Notes: The figures marked ' contain references counted twice.
Underlining indicates add. occ. of t-i-d.

Table XXIV:

Untraced Duplicates: Occurrence in Each of the Buddhaghosa Texts

standard set	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	to=tal	add. t-i-d
ChL 7.1.1 Vm=As	10'	10'	-	-	-	-					20'	4
ChL 7.1.2 Vm=Vibh-a	73	-	73	-	-	-					146	5
ChL 7.1.3 Vm=Sp	8	-	-	-	8	-					16	-
ChL 7.1.4 Vm=As=Sp	3	3	-	-	3	-					9	-
ChL 7.2.1 As=Ppk-a	-	1	-	1	-	-					2	-
ChL 7.2.2 Sp=Kkh	-	-	-	-	1	1					2	-
ChL 7.2.3 Sp=Kkh=others	-	-	-	-	-	-					-	-
ChL 7.3.1 Nidāna I	-	10	-	-	10	-	10	-	1	1	32	19
ChL 7.3.2 Nidāna II	-	-	-	-	-	-	-	-	-	-	-	-
ChL 7.4.1 Sv=Ps							6	6	-	-	12	1
ChL 7.4.2 Sv=Spk							3	-	3	-	6	1
ChL 7.4.3 Sv=Mp							-	-	-	-	-	-
ChL 7.4.4 Ps=Spk							-	2	2	-	4	-
ChL 7.4.5 Ps=Mp							-	1	-	1	2	-
ChL 7.4.6 Spk=Mp							-	-	2	2	4	2
ChL 7.4.7 Sv=Ps=Spk							-	-	-	-	-	-
ChL 7.4.8 Sv=Ps=Mp							1	1	-	1	3	-
ChL 7.4.9 Sv=Spk=Mp							2	-	2	2	6	-
ChL 7.4.10 Ps=Spk=Mp							-	-	-	-	-	-
ChL 7.4.11 four Sutta-a							4	4	4	4	16	-
ChL 7.5.1 As=Sutta-a	-	3	-	-	-	-	2	3	2	2	12	-
ChL 7.5.2 Vibh-a=Sutta-a	-	-	7	-	-	-	3	5	2	4	21	-
ChL 7.5.3 Ppk-a=Sutta-a	-	-	-	1	-	-	1	1	1	1	5	-
ChL 7.5.4 Sp=Sutta-a	-	-	-	-	1	-	1	1	-	1	4	-
ChL 7.5.5 nine commentaries	-	1	-	-	1	-	1	1	1	1	6	1
ChL 7.6.1 Vm=one Sutta-a	1	-	-	-	-	-	-	1	-	-	2	-
ChL 7.6.2 Vm=several Sutta-a	2	-	-	-	-	-	2	1	-	1	6	-
ChL 7.7.1 Vm=Abhi-a=others	1	-	1	-	-	-	-	1	-	-	3	8
ChL 7.7.2 Vm=Sp=others	1	-	-	-	1	-	-	1	-	-	3	-
ChL 7.7.3 Vm=Sutta-a =others	3	3	2	1	2	1	2	2	2	2	20	1
occ. of untraced matrix VP for duplicates	102	31	83	3	27	2	38	31	22	23	362	
add. t-i-d occ. (per ChL 8.2-4)	11	8	6	-	7	-	7	-	1	2	42	

Notes: The figures marked ' contain references counted twice. See § 3.3.3.3.

Underlining indicates add. occ. of t-i-d.

Table XXV a: Summary Tables for the Standard Sets of Duplicates as Found in Each Buddhaghosa Text: All Verse Passages

	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	total dupl. occ.	add. occ.
ChL 7.1.1-4	104	14	77	-	17						212	12
ChL 7.2.1-3	1	6	-	5	8	8					28	5
ChL 7.3.1-2	-	17	1	-	16	-	15	4	2	2	57	22
ChL 7.4.1-11	-	-	-	-	-	-	55	63	38	30	186	12
ChL 7.5.1-5	-	9	16	4	8	-	23	26	12	20	118	4
ChL 7.6.1-2	16	-	-	-	-	-	5	7	6	4	38	4
ChL 7.7.1-3	19	7	6	1	12	2	10	12	10	8	87	21
occ. of matrix VP for dupl.	140	53	100	10	61	10	108	112	68	64	726	80
add. t-i-d occ. after ChL 8.2-4	18	8	7	20	13	1	14	6	5	4	96	
t-i-d matrix VP after ChL 8.1	5	2	1	2	10	-	-	3	-	5	28	
add. t-i-d occ. after ChL 8.1	15	5'	2	2	18	-	-	3	-	5	50'	
non-dupl. VP	133	47	13	53	91	9	48	95	50	51	590	
total occurrences	278	102	115	65	160	17	156	210	117	119	1339	

Note: Figures marked with ' give slightly inflated values. See § 3.3.3.3.

Table XXVb: Traced Verse Passages

	Vm	As	Vibh-a	Ppk-a	Sp	Kkh	Sv	Ps	Spk	Mp	total dupl. occ.	add. t-i-d occ.
ChL 7.1.1-4	10	1	4	-	6	-					21	3
ChL 7.2.1-3	1	5	-	4	7	7					24	25
ChL 7.3.1-2	-	7	1	-	6	-	5	4	1	1	25	3
ChL 7.4.1-11	-	-	-	-	-	-	39	49	25	20	133	7
ChL 7.5.1-5	-	5	9	3	6	-	15	15	6	11	70	3
ChL 7.6.1-2	13	-	-	-	-	-	3	5	6	3	30	4
ChL 7.7.1-3	14	4	3	-	9	1	8	8	8	6	61	11
occ. of traced matrix VP for duplicates	38	22	17	7	34	8'	70	81	46	41	364	56
add. t-i-d occ. after ChL 8.2-4	3	-	1	4	5	1	7	6	3	2	32	
t-i-d matrix VP (ChL 8.1, traced) add. t-i-d occ. (ChL 8.1, traced)	2	1	-	-	4	-	-	3	-	5	15	
traced non-duplicates	55	34	5	2	46	1	38	83	34	40	338	
total traced occ.	97	56	22	9	84	7	105	171	79	85	715	

Table XXVc: Untraced Verse Passages

ChL 7.1.1-4	94	13	73	-	11	-					191	9
ChL 7.2.1-3	-	1	-	1	1	1					4	-
ChL 7.3.1-2	-	10	-	-	10	-	10	-	1	1	32	19
ChL 7.4.1-11	-	-	-	-	-	-	16	14	13	10	53	4
ChL 7.5.1-5	-	4	7	1	2	-	8	11	6	9	48	1
ChL 7.6.1-2	3	-	-	-	-	-	2	2	-	1	8	-
ChL 7.7.1-3	5	3	3	1	3	1	2	4	2	2	26	9
occ. of untraced matrix VP for dupl.	102	31	83	3	27	2	38	31	22	23	362	42
add. t-i-d occ. after ChL 8.2-4	6	6	4	-	5	-	5	-	1	1	28	
t-i-d matrix (ChL 8.1, untraced) add. t-i-d occ. (ChL 8.1, untraced)	3	1	1	2	6	-	-	-	-	-	13	
untraced non-duplicates	78	13	8	51	45	8	10	12	16	11	252	
total untraced occurrences	182	46	90	56	85	10	50	40	38	34	622	

Note: Figures marked with ' give slightly inflated values. See § 3.3.3.3.

3.3.3.5 The Pattern of Duplication Between Individual Sutta Commentaries

The pattern of duplication between the Sutta commentaries is very erratic. When defining the standard sets of duplicates, the occurrence of the matrix VP in the Sutta commentaries has therefore been summarised in subsets ChL 7.5-7. This affects 12 subsets with 74 matrix VP (26.5 °/o of all duplicates). ChL 7.4 which gives full details for each individual Sutta commentary has 11 subsets and covers 75 VP. ChL 3 which defines duplication in the Nidāna sections also contains a number of VP which occur in the Sutta commentaries. This shows that it is worthwhile to work out the pattern of duplication between individual Sutta commentaries in more detail, than is done in the standard sets of duplicates. Standard sets, which treat all Sutta commentaries as a single group, cover half of all matrix VP for duplicates found in these four Buddhaghosa texts. Actually we seem to have a mixture between two separate duplicate patterns in most of these sets. If we isolate the pattern restricted to the four Sutta commentaries alone in ChL 7.3, and ChL 7.5-7, we obtain 30 VP with an isolated occurrence in a single Sutta commentary (Sv 6 VP, Ps 9 VP, Spk 8 VP, Mp 7 VP), and 44 VP with duplicate patterns analogous to those defined in ChL 7.4 (Sv=Ps 8 VP, Sv=Mp 3 VP, Ps=Spk 6 VP, Ps=Mp 4 VP, Sv=Ps=Spk 3 VP, Sv=Ps=Mp 7 VP, Sv=Spk=Mp 1 VP, Ps=Spk=Mp 1 VP, Sv=Ps=Spk=Mp 11 VP). Further details can be seen from table XXVI.

Table XXVI: Details for the Duplicate Patterns Between Individual Sutta Commentaries

Summarised in ChL 7

	Buddhaghosa texts other than Sutta-a	Sv	Ps	Spk	Mp	ChL 7.4.1 (Sv=Ps)	ChL 7.4.2 (Sv=Spk)	ChL 7.4.3 (Sv=Mp)	ChL 7.4.4 (Ps=Spk)	ChL 7.4.5 (Ps=Mp)	ChL 7.4.6 (Spk=Mp)	ChL 7.4.7 (Sv=Ps=Spk)	ChL 7.4.8 (Sv=Ps=Mp)	ChL 7.4.9 (Sv=Spk=Mp)	ChL 7.4.10 (Ps=Spk=Mp)	ChL 7.4.11 (Sv=Ps=Spk=Mp)	total VP
non-duplicates t-i-d matrix VP after ChL 8.1		48	95	50	51												244
ChL 7.4		–	3	–	5												8
ChL 7.3.1	Sp(N) I etc.	–	–	1	1	–	–	–	–	–	–	6	7	3	2	9	75
ChL 7.3.2	Sp(N) II etc.	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	2
ChL 7.5.1	As	1	–	–	1	1	–	–	2	–	–	–	1	–	–	1	4
ChL 7.5.2	Vibh-a	1	–	–	1	2	–	1	–	4	–	3	–	–	1	1	7
ChL 7.5.3	Ppk-a	1	–	–	–	–	–	–	–	–	–	–	1	–	–	1	14
ChL 7.5.4	Sp	–	–	–	–	–	–	–	–	–	–	–	5	–	–	–	3
ChL 7.5.5	Abhi-a/Vin-a	–	–	1	–	1	–	–	–	–	–	–	–	–	–	–	5
ChL 7.6.1	Vm	1	3	4	2	–	–	–	–	–	–	–	–	–	–	2	4
ChL 7.6.2	Vm	–	–	–	–	2	2	2	–	–	–	–	–	–	–	–	10
ChL 7.7.1	Vm, Abhi-a	1	1	2	–	–	–	–	1	–	–	–	–	–	–	–	6
ChL 7.7.2	Vm=Sp	1	1	–	1	2	–	–	–	–	–	–	–	–	–	–	5
ChL 7.7.3	all BuT	–	1	–	1	–	–	–	1	–	–	–	–	1	–	2	8
ChL 7.5–7		6	9	8	7	8	–	3	6	4	–	3	7	1	1	11	6
total duplicates		54	107	58	63	33	4	4	16	8	4	9	14	4	3	20	74
in Sutta-a																	149

Notes: Sv(N) is not considered as part of Sutta-a in this table. The columns designated by by ChL 7 subsets give patterns that would result, if the non-Sutta-a occ. were ignored.

3.3.3.6 The Mode of Duplication

The mode of duplication is surveyed in table XXVII. The basic type in the mode of duplication features a single identical occurrence in every applicable Buddhaghosa text. If we allow for the free choice implied by the optional occurrence of one or several Sutta-a in ChL 7.5-7, this basic type is found in 203 matrix VP among the 279 VP defined in ChL 7 (72.8 °/o of all duplicates).

Variant I and II for identical duplication listed in table XXVII are already defined in the note prefixed to ChL 8. Variant (or subtype) I is defined as "the duplicate occurs several times in all the texts concerned" (7 VP). Variant (or subtype) II is defined as "the duplicate VP occurs twice in one of the texts listed, but only once in all the other texts" (12 VP). Both types result from the overlapping of text-internal duplication with duplication in several Buddhaghosa texts and are already referred to in § 3.3.2.1. They concern 19 VP among the 43 matrix VP which feature both text-internal duplication and duplication in other BuT (6.8 °/o and 15.4 °/o of all duplicates respectively). The applicable VP are listed in ChL 8.2.

Two subvarieties have been set up for partial duplication. Type I affects 14 VP (5 °/o of all duplicates). It defines patterns where at least one of several t-i-d occurrences is identical to the occurrences in other Buddhaghosa texts. Partial duplication can therefore be explained in this mode of duplication as a stylistic device, a feature of the pattern of text-internal duplication, while the duplication affecting several Buddhaghosa texts may simply be regarded as identical. The applicable VP are listed in ChL 8.3.

Type II affects 43 matrix VP (15.4 °/o of all duplicates) as listed in ChL 8.4. 14 VP add text-internal duplicates (see also table XV). Here we find really interesting and significant variants in the mode of duplication, which generally yield significant conclusions concerning the more minute details in the relationship between the Buddhaghosa texts involved. But not all details can be worked out in the present study. I may mention the following examples:

As 429f. (8:5-8) = Ppk-a V 366 (6:3-6) discussed in § 2.5;
Sp 17^{II}(C)(a) = As 17(3:1a,2a,3a) = Sv 16^{II};
Sp 119^{V}(8:1-7) etc. in ChL 7.1.4 and ChL 7.7.3.
The differences between the prologues and epilogues of the Sutta commentaries (discussed in § 2.5.6) and among the different occurrences of the 'final couplet' (see § 2.5.5) are also governed by this mode of duplication.
Another interesting feature classed under this mode of duplication is the division of a long VP into several successive short VP in another Buddhaghosa text. Examples are found in ChL 7.2.2 (between Sp and Kkh), ChL 7.6.1 (between Vm and Spk), ChL 7.6.2 (between Vm, Ps and Spk), etc.
If a matrix VP occurs in a large number of BuT we note that frequently some occurrences are identical, while some differ. This is valuable evidence for the interpretation of more extensive duplicate patterns.[86] In the case of text-internal duplicates it may happen that both patterns are found in the same text. Example: Sp 122^{I} (2) etc. in ChL 7.7.2; Sv 232^{II} (1) etc. in ChL 7.4.8.

Table XXVII: Modes of Duplication in the Standard Sets of Duplicates (after ChL 8)

standard set	total	identical					partial	
		identical	partial	basic type	variants I	variants II	I	II
ChL 7.1.1 Vm=As	10'	9	1	8	1	-	-	1
ChL 7.1.2 Vm=Vibh-a	77	76	1	73	2	1	1	-
ChL 7.1.3 Vm=Sp	13	13	-	12	1	-	-	-
ChL 7.1.4 Vm=As=Sp	4	3	1	3	-	-	-	1
ChL 7.2.1 As=Ppk-a	5	-	5	-	-	-	4	1
ChL 7.2.2 Sp=Kkh	6	2	4	2	-	-	2	2
ChL 7.2.3 Sp=Kkh=others	2	1	1	1	-	-	-	1
ChL 7.3.1 Nidāna I	13	10	3	5	3	2	2	1
ChL 7.3.2 Nidāna II	6	1	5	1	-	-	1	4
ChL 7.4.1 Sv=Ps	25	21	4	20	-	1	2	2
ChL 7.4.2 Sv=Spk	4	4	-	3	-	1	-	-
ChL 7.4.3 Sv=Mp	1	1	-	1	-	-	-	-
ChL 7.4.4 Ps=Spk	10	8	2	7	-	1	-	2
ChL 7.4.5 Ps=Mp	4	4	-	4	-	-	-	-
ChL 7.4.6 Spk=Mp	4	1	3	1	-	-	-	3
ChL 7.4.7 Sv=Ps=Spk	6	6	-	6	-	-	-	-
ChL 7.4.8 Sv=Ps=Mp	7	5	2	5	-	-	-	2
ChL 7.4.9 Sv=Spk=Mp	3	3	-	3	-	-	-	-
ChL 7.4.10 Ps=Spk=Mp	2	2	-	2	-	-	-	-
ChL 7.4.11 four Sutta-a	9	6	3	5	-	1	-	3
ChL 7.5.1 As=Sutta-a	7	6	1	5	-	1	-	1
ChL 7.5.2 Vibh-a =Sutta-a	14	12	2	12	-	-	-	2
ChL 7.5.3 Ppk-a =Sutta-a	3	2	1	2	-	-	-	1
ChL 7.5.4 Sp=Sutta-a	5	5	-	4	-	1	-	-
ChL 7.5.5 nine commentaries	4	3	1	3	-	-	1	-
ChL 7.6.1 Vm=one Sutta-a	10	5	5	4	-	1	-	5
ChL 7.6.2 Vm=several Sutta-a	6	1	5	1	-	-	-	5
ChL 7.7.1 Vm=Abhi-a =Sutta-a	5	2	3	2	-	-	1	2
ChL 7.7.2 Vm=Sp =Sutta-a	8	7	1	7	-	-	-	1
ChL 7.7.3 Vm=Sutta-a =others	6'	3	3'	1	-	2	-	3'
total	279'	222	57	203	7	12	14	43

Note: Figures marked ' contain references counted repeatedly. See § 3.3.3.3.

4 The Sources of the Pāli Commentaries

4.1 Segmentation of the Works of Buddhaghosa Trough Ordered Sequences of Duplicates and Parallels

The subsets of ChL 7 sometimes group together a number of verse passages which occur in the same ordered sequence in several Buddhaghosa texts. Examples are ChL 7.1.1 Vm=As (10 VP), ChL 7.1.2 Vm=Vibh-a (77 VP), ChL 7.2.1 As=Ppk-a (4 VP), and ChL 7.3.1 Nidāna I (13 VP). Such ordered sequences of duplicated verse passages are more frequent in the Buddhaghosa texts than is apparent from the analysis given in ChL 7, because the patterns are frequently blurred by unordered stray occurrences in further Buddhaghosa texts, which lead to classification in different subsets of ChL 7. For the correct understanding of the sources of Buddhaghosa's work and the mutual borrowing of materials between individual BuT, however, it is important to study the complete ordered sequence of duplicated VP together with its prose setting, without undue avertion of attention to chance occurrences in other texts. This will be attempted here on several distinctive examples of extensive serial duplication found in our corpus of verse passages.

Duplicated verse passages in the Visuddhimagga and the commentaries to the Vinaya and Abhidhamma commentaries generally fall into patterns which divide the texts into segments, for which different source relationships can be distinquished. **A list of such patterns is given below.**

In the case of the Sutta commentaries, however, - though duplication is frequent - the text structure does not show segments with similar duplicate patterns, but rather a multitude of fragmentary patterns. Here larger continuous outlines are obscured by a maze of criss-cross relationships resulting from sectional overlapping of minor patterns. If several successive VP in a given Sutta commentary are duplicated in a specific other Sutta commentary, they are often not found in the same successive order in the other text. This indicates that whole-

sale borrowing between any one of these texts, or between the present Sutta commentaries and other Buddhaghosa texts did not take place. But a still more remote common source for all Sutta commentaries must have existed, either in written form or as a codified oral convention (tradition), from which the present Sutta commentaries derived a large part of their contents. A more complicated process of borrowing through several intermittent stages must have taken place.

Stretches of common materials in several Sutta commentaries are frequently used for the exegesis of common topics. But segmentation into large sections with a connected pattern of duplication is rarely possible. This a significant difference to the other Buddhaghosa texts: they contain fewer duplicates but the duplicates found are more frequently arranged in ordered sequences. The Sutta commentaries also do not contain long connected sequences of non-duplicated, untraced verse passages.

The complicated pattern of duplication, which points to several previous stages in the development of the lost sources, and the paucity of non-canonical quotations make it probable, that the bulk of the verse passages found in the Sutta commentaries belongs to the oldest strata in the growth of the Sīhalaṭṭhakathā, when only very few non-canonical sources were available as source materials, because the exegetical tradition had not yet accepted the frequent use of non-canonical quotations to illustrate doubtful points. **Extensive duplicates to other commentaries are found here only rarely. Examples are the 'Tertiary Nidānakathā of All Sutta Commentaries', and the exegesis of the Satipaṭṭhānasutta (see the check list below).**

Duplicates to As, Vibh-a, and Sp are arranged more or less consecutively in these texts, but they are taken from various sections of the Sutta commentaries. The direction of borrowing seems to point towards the use of a Sutta commentary as source. This source may be seen either in the prototypes of the present works, or in a yet earlier undifferentiated work 'commenting on some Suttas' (see 'The Basic Sutta Commentary' in table XXXI). The use of canonical sources may frequently be

due to the presence of canonical verse passages in that source work, not to direct borrowing from the Pāli canon.
The common stock of untraced verse passages in the Sutta commentaries may be explained as an early stock of exegetical verses handed down in and probably also compiled by the Bhāṇaka schools entrusted with the preservation of each of the four major Nikāyas. The earliest growth of commentaries both in India and in Ceylon may be closely connected with these schools.

We can draw up the following check list of the most important sections with serial duplication, serial parallels, and series of non-duplicated VP with uniform source patterns found in the ten Buddhaghosa texts:

1 Serial Duplication and Serial Parallels in the Visuddhimagga

1.1 The Abhidhamma Duplicates I (10 untraced VP as listed in ChL 7.1.1)

1.2 The Abhidhamma Duplicates II (80 VP listed in ChL 7.1.2 (77 VP, 73 untraced), ChL 7.7.1 (2 VP, 1 untraced), ChL 7.7.3)

1.3 The Cakkavāḷa Set (Vm=Sp=As; 16:15:6 VP listed in ChL 7.1.3 (6 VP), ChL 7.1.4 (4 VP), ChL 7.7.2 (4 VP), and ChL 7.7.3 (2 VP); 8 VP with 'source references')

1.4 The Ānāpānassati Set (Vm=Sp 8:10 VP; listed in ChL 7.1.3 (7 VP; 2 VP "Porāṇa", 1 VP Paṭis), ChL 7.7.2 (3 VP; 2 VP "Porāṇa", 1 VP Paṭis)

2 Serial Duplication and Serial Parallels in the Nidānakathā of the Atthasālinī

2.1 The Paṭṭhāna Method Set (4 VP from "Aṭṭhakathā" listed in ChL 7.2.1)

2.2 The Duplicates on the Classification of the Buddhavacana (13 VP listed in ChL 7.3.1, 3 traced VP)

2.3 Parallels to the Jātakanidāna (19 VP mostly found in Ap-a and Bv-a as well, and 3 additional t-i-d occurrences; 18 traced VP; see CVP 2 As 33-76 B^{e})

3 Further Ordered Patterns in the Vinaya Commentaries
(in addition to those listed above)

3.1 Serial Duplication Between the Two Vinaya Commentaries (5 VP listed in ChL 7.2.2 (4 VP) and ChL 7.2.3 (1 VP))

3.2 The Historical Section in the Nidānakathā of the Samantapāsādikā (31 matrix VP, 19 traced VP, only 2 duplicated VP; see CVP 5 Sp 31^{II}-105)

3.3 Verses from the Parivāra in the Samantapāsādikā (28 matrix VP, of which 22 VP are non-duplicates in Sp § 2.1-5, only 2 VP are not found in Sp; see CVP 5.)

4 Serial Duplication and Series of Non-duplicated Verse Passages With Uniform Source Patterns in the Sutta Commentaries

4.1 The 'Tertiary Nidānakathā'of All Sutta Commentaries (7 VP; listed in ChL 7.4.1 (3 VP, 1 traced), ChL 7.5.5 (2 VP, 1 traced), ChL 7.7.2 (2 VP; 1 VP "Porāṇa", 1 VP "Visuddhimagge")

4.2 The Commentary on the Bhayabheravasutta (M No. 4) Concerning the Conversion of Lay-followers (8 VP; listed in ChL 7.4.8 (4 traced VP), ChL 7.5.4 (3 VP, 2 traced), ChL 7.7.2 (1 traced VP, which is also included in the Cakkavāḷa Set)

4.3 Jātakas in the Papañcasūdanī

4.3.1 A Detail in the Commentary on the Mūlapariyāyasutta (M No. 1; see CVP Ps I 56^{22}-59^{22}, 3 pp., 2 VP)

4.3.2 On the Vimaṃsakasutta (M No. 47; see CVP:Ps II 378^{18}-389^{26}; 11 pp., 9 VP)

4.3.3 On the Brahmanimantanikasutta (M No. 49, see CVP:Ps II 405^{1}-415^{b}; 11 pp., 6 VP)

4.3.4 On Upālisutta (M No. 56; see CVP:Ps III 52^{1}-100^{5}; 48 pp., 15 VP)

4.3.5 On Makhādevasutta (M No. 83; see CVP:Ps III 309^{15}-319^{5}; 10 pp., 10 VP)

4.4 The Commentary on the Satipaṭṭhānasutta (M No. 10, see CVP:Ps I 225^{1}-302^{15} (77 pp., 22 VP) ≠ D No. 22, see CVP:Sv 741^{1}-806^{b} (65 pp., 19 VP) ≠ Vibh § 7, see

CVP Vibh-a 214[1]-288[b] (75 pp., 7 VP) ≠ Spk III 138-231[b] (on Samyutta 46 and 47; 94 pp., 12 VP) ≠ Mp I 46[29]-51[26] (5 pp., 1 VP) and Mp II 54[10]-70[11] (16 pp., 1 VP) etc. The 22 VP of the Ps version are listed in ChL 7.4.1 (8 VP, 6 traced), ChL 7.4.7 (2 traced VP), ChL 7.4.8 (1 traced VP), ChL 7.5.2 (6 VP, 4 traced), ChL 7.5.5 (1 traced VP), ChL 7.6.2 (1 untraced VP), ChL 7.7.2 (2 VP ascribed to "Porāṇa" which are also included in the Cakkavāḷa Set), and ChL 7.7.3 (1 traced VP)..

4.5 The Commentary on Three Suttas (D No. 19-21) Which Quote Verses From the Text Commented Upon (see CVP Sv 647[1]-740[b]; 94 pp., 22 VP, 12 VP are from D II)

4.6 Other Lengthy Commentaries on Individual Suttas (All are patched from several patterns.)

4.6.1 Commentary on the Brahmajālasutta (D No. 1; see CVP Sv 26[1]-131[b]; 106 pp., 28 VP)

4.6.2 Commentary on the Sāmaññaphalasutta (D No. 2; see CVP Sv 132[1]-238[b]; 107 pp., 32 VP)

4.6.3 Commentary on the Mūlapariyāyasutta (M No. 1; see CVP Ps I 3[1] (with B[e])-59[22]; 57 pp., 28 VP)

4.7 Dhammapada and Jātaka as Sources for the Commentary on the Etadaggavagga of the Aṅguttaranikāya (see CVP Mp I 124[13]-458[b]; 334 pp., 50 VP)
The 50 VP include 4 t-i-d matrix VP listed in ChL 8.1 and 10 duplicates listed in ChL 7.4.5-11 (7 VP, 4 traced), ChL 7.6.1 (2 traced VP), ChL 7.7.2 (1 traced VP); there are 6 add. t-i-d occ. (44 matrix VP, 38 traced: 17 VP Dhp, 11 VP Ja, 10 VP other sources)

It is not possible to discuss all these items in detail within the framework of the present study. Only the items found in the Visuddhimagga will be given detailed treatment.[87]

The patterns of serial duplication and serial parallels for verse passages collected in the present study are only sign posts, which show us where to look for further information. To give

a correct interpretation of the relationship between such duplicate sections , it is necessary to examine the complete text including the prose of all duplicates and parallels (see E 5 on the context-sensitive interpretation of reference patterns). It is usually also necessary to refer to the different canonical passages commented upon, and sometimes it may be required to compare further parallels in the non-Pāli literature.
The discussion of the four patterns found in the Visuddhimagga will illustrate all this. Short notes on some of the remaining patterns are also found in § 2.6.11, § 4.5 and E 5-8.

4.2 Serial Duplication and Serial Parallels in the Visuddhimagga

4.2.1 The Abhidhamma Duplicates I

(10 untraced VP listed in ChL 7.1.1)

The untraced VP listed in ChL 7.1.1 occur in the Pakiṇṇakakathā section of the Brahmavihāraniddesa (Vm 311^{7}-319^{b}, 3 VP), and in Vm § 10 in the Pakiṇṇakakathā section of the Āruppaniddesa (Vm 332^{12}-$335^{6=b}$ B^{e}, **6** VP).

The succeeding chapters of Vm (i.e. Vm § 11-14) contain 17 VP, of which only 5 VP are duplicated. The last 2 VP are already part of the pattern of serial duplication between Vm and Vibh-a described below (Abhidhamma Duplicates II). Two further duplicates near the beginning and near the end of this intervening section between the two sequences of Abhidhamma duplicates in Vm are also found in As. 1 VP is also listed in ChL 7.1.1 (untraced). The other has the context source "Aṭṭhakathācariya", which is obtained from the prose context of an additional occurrence in Spk.

As § 2.2 is entitled Rūpāvacarakusalavaṇṇanā and As § 2.3 is entitled Arūpāvacarakusalavaṇṇanā. The untraced VP listed in ChL 7.1.1 are found in the Brahmavihārakathā section (As 236^{26}-242^{4} B^{e}, 3 VP), and the Asubhakathā section (As 242^{5}-245^{7} B^{e}, 1 VP) of As § 2.2, and in the Pakiṇṇakakathā section of As § 2.3 (As 254^{16}-256^{b} B^{e}, 6 VP; 1 VP begins the section and 1 VP ends it.).

The lengthy prose of As § 2.2 and As § 2.3 is thus variegated by VP in two very limited subsections.

In Vm, too, the VP which belong to the ordered pattern of duplication are found in two isolated groups within lengthy sections of prose text. Each section has quite similar titles in Vm and As. If we consider the source patterns for the neighbouring VP in Vm, it becomes evident that a lost source text was used. It is very tempting to regard the "Aṭṭhakathā" mentioned as a source reference in the context of the partial duplicate in Spk (Vm 367f.(7)=As 300=verse 4-7: Spk III 13=Pj II 458) to refer to a lost Sīhaḷaṭṭhakathā on the Abhidhammapiṭaka as source for the whole sequence of untraced duplicates in Vm and As.

The displacement of 1 VP from ChL 7.1.1, which occurrs in an continuous pattern in As, but is found in Vm § 5 (Sesakasiṇaniddesa) and Vm § 6 (Asubhakammaṭṭhānaniddesa) instead of Vm § 9-10, shows that Vm cannot be the source for the VP used in As, but that both As and Vm have used a common source, the 'Sīhalaṭṭhakathā on the Abhidhammapiṭaka' (+SAk (Abhi-a).

4.2.2 The Abhidhamma Duplicates II

(77 VP listed in ChL 7.1.2, 73 untraced;
2 VP listed in ChL 7.7.1, 1 traced;
1 VP listed in ChL 7.7.3, untraced)

The same source as for the Abhidhamma Duplicates I, the Sīhaḷaṭṭhakathā on the Abhidhammapiṭaka, seems to have been used for the next ordered sequence of duplicated VP found in Vm and Vibh-a. This is the most extensive duplicate pattern found in the ten Buddhaghosa texts. The intermittent prose is also very similar. It is found in Vm § 14.6, § 17 (111.5 pp. with 97 VP) and Vibh-a § 1-6 (213.5 pp. with 95 VP).

Only 3 VP which belong to the duplicate pattern are listed outside ChL 7.1.2, because they occur in other Buddhaghosa texts as well (in ChL 7.7.1 2 VP which add Ps and Spk respectively, and in ChL 7.7.3 1 VP which adds As(N)=Sv=Spk=Mp). Both Vibh-a and Vm contain a small number of VP in the same section which are not covered by the ordered duplication (10 VP in Vm, but only 6 VP and 2 additional t-i-d occurrences in Vibh-a).

4.2.2.1 Order in the SammohavinodanI (Vibh-a)

In Vibh-a § 1 (Khandhavibhaṅgavaṇṇanā) the ordered sequence of duplicates with Vm is less regular than in the succeeding chapter of Vibh-a. Vibh-a § 1 contains 5 VP, of which 3 VP are found in Vm, but the first of these is found twice in Vibh-a (Vibh-a 25=Vibh-a 171=Vm 560). The Vm occurrence falls in its proper place in the ordered series of duplicates, if it is regarded as the duplicate partner of the second Vibh-a occurrence (at Vibh-a 171). A non-duplicated canonical VP is found at Vibh-a 32, and 1 duplicated VP (Vibh-a 22=Spk 437=Spk I 300) with the context source "Aṭṭhakathā" (per Sp) is the first verse passage in Vibh-a § 1.

Vibh-a § 2 (Āyatanavibhaṅgavaṇṇanā) has only 1 VP which occurs 4 times in the set of ordered duplicates both in Vibh-a and in Vm. Vm has two further occurrences of this VP outside the section with the ordered duplicates to Vibh-a.

Vibh-a § 3 (Dhātuvibhaṅgavaṇṇanā) has two VP, of which 1 VP is just another occurrence of the t-i-d matrix VP already referred to in Vibh-a § 2.

Vibh-a § 4 (Saccavibhaṅgavaṇṇanā) has 20 VP in serial duplication with Vm § 16.2-3 (On Sacca). In Vm this section contains 4 further non-duplicated VP, chiefly from canonical sources (see Vm 496^{II}-497^{II} in the CVP).

Vibh-a § 5 (Indriyavibhaṅgavaṇṇanā) has only two VP, of which 1 VP is another occurrence of the t-i-d matrix VP already mentioned in Vibh-a § 2. In Vm these 2 VP are placed in Vm § 16.1 and thus precede the 20 VP of Vibh-a § 4 found in Vm § 16.2-3.

Vibh-a § 6 (On Paccayākāravibhaṅga or Paṭiccasamuppādavibhaṅga) has 65 VP (including 4 matrix VP for t-i-d and 7 additional t-i-d occurrences). Not all of these are found in Vm. The last 7 VP (including 3 add. t-i-d occ.), and one add. t-i-d occ. from the middle of the duplicated section (Vibh-a 169) are not found in Vm.

The whole sequence in the Vibh-a thus features only 6 VP not found in the ordered sequence of Vm: 4 matrix VP at the end of Vibh-a § 6 (with 4 add. t-i-d occ. in Vibh-a § 6) and 2 VP (with 1 add. t-i-d occ.) at the beginning of Vibh-a § 1.

If we regard the Vibh-a order as the more original arrangement, the 2 VP of Vibh-a § 5 (Indriyavibhaṅgavaṇṇanā) are displaced in Vm. Some but not all the t-i-d occurrences in Vibh-a are also found in Vm.

4.2.2.2 Order in the Visuddhimagga (Vm)

If we base our inquiry on the order found in Vm, we find a larger number of inserted VP. Vm § 15 inserts one duplicated VP from canonical sources (Vm 482=Sv=Ps). Vm § 16.2 (On Sacca) inserts 4 non-duplicated, traced VP (Vm 496^{II}-497^{II}).

Vm § 17.1 inserts 4 non-duplicated,untraced VP (Vm 520-521^{III}), and Vm § 17.2.3 inserts one non-duplicated, untraced VP (Vm 558^{II}). All these insertions are found at or near the beginning of new text-internal subdivisions. Moreover

7 VP which are part of the pattern of ordered duplicates are displaced. 2 VP which are given at the beginning of the Saccavibhaṅgavaṇṇanā (Vibh-a § 4) in Vibha-a are in Vm placed at the end of the VP found in this section of Vibh-a. 2 VP found in Vibh-a § 5, immediately after the Saccavibhaṅgavaṇṇanā, are in Vm placed before the verse passages from Vibh-a § 4. This transposition is the result of adaptations required to fit the material into the general outlay of the Visuddhimagga.

4.2.2.3 Reasons for the Transposition of Verse Passages

The Abhidhamma categories which form the subject matter of Vibh-a § 1-6 were standardised at a much earlier date than the writing of the Pāli commentaries. They are based directly on the canonical text of the Vibhaṅga. The first six chapters of the Vibhaṅga deal with the categories Khandha (aggregates, a set of 5 units), Āyatana (sense-bases, a set of 12 units), Dhātu (elements, a set of three times six units), Sacca ('truths' i.e. the Four Noble Truths), Indriya (controlling faculties, a conglomerate set of 22 items which falls into several subsets), and Paccayākāra (modes of relationship) or Paṭiccasamuppāda (Dependent Origination, a set with 12 interlinked components) respectively.

The first six chapters of the Vibhaṅga appear to form a connected group which contrasts with the next five chapters. Chapters 7-11 deal with five groups of Abhidhammic categories which together cover nearly the whole range of the ancient canonical list of Bodhipakkhiya Dhamma ('factors which pertain to Enlightenment', see Nyanatiloka 1952 p.50), only two categories already included under the Indriyas of Vibhaṅga § 5 are not dealt with.

The categories dealt with in Vibhaṅga § 1-4, Khandha, Āyatana, Dhātu, and Sacca, form the backbone of the analytical method used in the Dhātukathā, the canonical Abhidhamma text immediatly succeding the Vibhaṅga. This testifies to the great age of this sequence of Abhidhamma terms in exactly this order. The first six Indriyas are the same as the first six Āyatanas. Indriya No. 7-9 are other types of Rūpa (matter) already treated in the Dhs, Indriya No. 10-14 are identical with the five

types of feeling (Vedanā), Indriya No. 15-19 are the same as the 5 types of Bala (strengths), and the last three Indriyas seem to be new categories developed as a convenient tool for a closer analysis of Indriya No. 17 (Paññindriya, the controlling faculty of wisdom. See the list given by Nyanatiloka 1952 s.v. indriya). However, the list of 22 Indriyas appears to be old inspite of its conglomerate nature. It has been given a high grade of priority in the compilation of the Vibhaṅga, and categories included under the Indriyas are omitted from further treatment, even though they fall under the 37 Bodhipakkhiya Dhammas as well.

In Vm the material from Vibh-a § 1 is given as the last section of Vm § 14. The categories of Āyatana and Dhātu (from Vibh-a § 2 and § 3) are dealt with together in Vm § 15, and the categories of Sacca (Vibh-a § 4) and Indriya (Vibh-a § 5) are dealt with together in Vm § 16. The Paṭiccasamuppāda (Vibh-a § 6) as a more complicated topic, is dealt with in a separate chapter (Vm § 17).

Apparently the material in Vm § 16 was re-arranged to achieve a smoother flow of information within the chapter, and a more logical connection to the exegesis of the 12 terms of the Paṭiccasamuppāda in Vm § 17. From the system of analysis employed in the Dhātukathā it seems quite clear that traditionally 'Sacca' has always directly succeded 'Dhātu' in the standard list of terms, and that this order has been consciously re-arranged in Vm to fit a specific purpose.

When we compare the prose sections in Vm and Vibh-a we note that they are nearly, but not completely identical. Occasionally a well known noun or verb is replaced by a different synonym in the two versions. Source references given as "Pāli" in Vibh-a have been adapted to "Vibhaṅga" in the Vm version. Whenever prose portions are missing, or one version os shorter, Vibh-a gives the more detailed treatment.

Apparently Vm made a purposeful selection among the source material chosing from and summarising the material to adapt it to its specific outlay based on the three Sikkhās (practises),

Table XXVIII: Abhidhamma Duplicates II

text section	beginning	total VP (incl. non-dupl.)	ChL 7.1.2	ChL 7.7.1, 7.7.3	unordered dupl.	text section	beginning	total VP (incl. non-dupl.)	ChL 7.7.1	ChL 7.7.1, 7.7.3	unordered dupl.
Vm § 14	Vm 436[1]	4 VP	2 VP	-	2 VP	Vibh-a § 1	Vibh-a 1[12]	5 VP	2 VP, 1 add. t-i-d[a)]	-	2 VP
Vm § 15	Vm 481[1]	4 VP	1 VP	2 occ.	1 VP	Vibh-a § 2	Vibh-a 45[1]	1 VP		1 occ.	-
						Vibh-a § 3	Vibh-a 55[1]	2 VP	1 VP	1 occ.	-
Vm § 16	Vm 491[1]	26 VP	21 VP	1 occ.	4 VP	Vibh-a § 4	Vibh-a 83[1]	20 VP	15 VP[b)]	-	-
									5 VP		
Vm § 17	Vm 517[1] - 586[b]	63 VP	53 VP, 2 add. t-i-d occ.	1 occ. 2 VP	5 VP	Vibh-a § 5 Vibh-a § 6	Vibh-a 125[1] Vibh-a 130[1] -213[b]	2 VP 65 VP	1 VP[c)] 53 VP, 3 add. t-i-d occ.	1 occ. 1 occ. 2 VP	- 6 VP
total Vm		97 VP	77 VP, 2 add. t-i-d occ.	3 VP (= 6 occ.)[d)]	12 occ.	total Vibh-a		95 VP	77 VP, 4 add. t-i-d occ.	3 VP (= 6 occ.)	8 occ.

Notes:
a) 1 add. t-i-d occ. to a matrix VP found in Vibh-a 6.
b) The last 5 VP of Vm are found at the beginning of Vibh-a § 4(inversion of a text section).
c) The VP found in Vibh-a 5 are placed at the beginning of Vm § 16 (inversion of a text section).
d) Add 2 add. t-i-d occ. outside the ordered duplication.
e) 3 VP are duplicated in Vm and Vibh-a which do not belong to the ordered sequence of duplicates. They are: 1 VP in ChL 7.7.1 (the topical verse of Vm), and 2 VP in ChL 7.7.3 (the final couplet and Vm 33(1) = Vibh-a 270 etc.).

and the seven Visuddhis (purities).
In Vibh-a the material seems to be represented more or less in the same way as it was found in the source. Vm passages not found in Vibh-a must be derived from other sources, or written by Buddhaghosa himself.
The Vimuttimagga and the Visuddhimagga resemble each other fairly closely in their general outlay, but Vim contains very few verse passages, while Vm has a large number of verse passages. From the extensive ordered duplicate pattern between Vm § 14-17 and Vibh-a § 1-6 we can form an idea in which way Buddhaghosa used older materials to create his most famous work, the Visuddhimagga.

4.2.3 The 'Cakkavāḷa Set'

(Vm=Sp≠As; 16:15:6 VP listed in ChL 7.1.3 (6 VP), ChL 7.1.4 (4 VP), ChL 7.7.2 (4 VP), and ChL 7.7.3 (2 VP); 8 VP with 'source references')

We have seen above that Vm and the first two Abhidhamma commentaries derive material independently from the Sīhaḷaṭṭhakathā on the Abhidhammapiṭaka (⁺SAk(Abhi-a)). Let us now examine the Visuddhimagga and the Vinaya commentaries. Sp has two lengthy sections with several verse passages held in common with Vm. They are presented below as the 'Cakkavāḷa Set' and the 'Ānāpānassati Set' of duplicates. The names are derived from prominent topics dealt with in the verses concerned.

The duplication defined as the'Cakkavāḷa Set' extends in the Visuddhimagga and the Samantapāsādikā from Vm 198^{9}-212^{15} (11 pp., 16 VP) and Sp 112^{11}-125^{9}(10 pp., 15 VP) respectively. Six of the verse passages are also found in the AtthasālinI (As 297^{23}-300^{28}; 3 pp., 7 VP). The later part of the extensive Vm=Sp duplicate contains verse passages also found in serial duplication in the four Sutta commentaries (3 VP). Here we see an overlapping with a different pattern of serial duplication

defined as the 'Tertiary Nidānakathā of all Sutta Commentaries'

4.2.3.1 In the Visuddhimagga (Vm)

The 'Cakkavāḷa Set' is found in Vm Chapter 7 (cha-anussatiniddesa). Six types of recollections are discussed in this chapter, but the duplicated verse passages are all found in the section dealing with the first, the recollection of the good qualities of the Buddha (buddhānussatiniddesa; Vm 297^{1}-213^{9}, 15.5 pp. with 22 VP). After a brief introduction we find here a detailed commentary on the standard formula listing nine good qualities of the Buddha (nava buddhaguṇa): iti pi so bhagavā arahaṁ (see Vm 197^{11}-201^{30}; 4 pp., 5 VP), sammāsambuddho (see Vm 201^{31}-202^{24}; 2 pp., 1 VP), vijjācaraṇasampanno (see Vm 202^{25}-203^{10}; 1 p., no VP), sugato (see 203^{11}-204^{11}; 1 p., no VP), lokavidū (see Vm 204^{12}-207^{11}; 3 pp., 8 VP), anuttaro purisadammasārathi (see Vm 207^{12}-208^{13}; 1 p., no VP), satthā devamanussānaṁ(see Vm 208^{14}-209^{16} (1 p., 1 VP), buddho (see Vm 209^{17-23}, no VP), bhagavā (see Vm 209^{24}-212^{15}; 3 pp., 4 VP).
The translation of the ninefold formula by Ñāṇamoli is found in Vm E^{t}(2) 206: "That Blessed One is such, since he is accomplished, fully enlightened, endowed with [clear] vision, and [virtuous] conduct, sublime, the knower of the worlds, the incomparable, leader of men to be tamed, the teacher of gods and men, enlightened, and blessed (M I 37, A III 285)".

The section on Buddhānussati in Vm closes with a paragraph (1 p.) on the benefits of the cultivation of the recolletion of the good qualities of the Buddha (Vm 212^{16}-213^{9}) ending with a verse passage composed by Buddhaghosa himself (see E 4.2 on the tenfold text-internal duplication found at Vm 213(1) etc.). Verse passages from this standard exegesis of the nine qualities of the Buddha (Vm 197^{11}-212^{15}; 15 pp., 21 VP) are frequently found in various commentaries. The CVP lists duplicates in As (6 VP), Sp (15 VP), Sv (4 VP), Ps (3 VP), Spk (3 VP), Mp (4 VP), and parallels in Pj I (5 VP), Pj II (7 VP), Nidd-a I (7 VP), Nidd-a II (2 VP). Nidd-a III (8 VP), Paṭis-a (7 VP),

Ap-a (1 VP), Bv-a (3 VP), Ud-a (5 VP), and It-a (4 VP). These figures give the matrix VP; additional t-i-d occ. are found in Vm, Sp, Sv, Ps, Mp, and Ud-a. Usually this profusion of duplicates and parallels falls into continuous patterns. Some of these will be discussed here.

4.2.3.2 In the Samantapāsādikā (Sp)

The Cakkavāḷa Set of duplicates is found in Sp § 2.1, which deals with the Verañjakaṇḍa, the introduction to the Bhikkhuvibhaṅga. The general distribution of reference patterns in this section has already been outlined above (see § 2.6.5). The 15 VP belonging to the Cakkavāḷa Set have exactly the same sequence as in Vm. The connecting prose text, too, is identical.

The Vinaya text to be commented upon in this section of Sp uses the list of the nava buddhaguṇas in a sterotype passage describing a good repute which the Brahmin of Verañja had heard about the Buddha and his teaching (Vin I 1^{13-16}): iti pi so bhagavā (see Sp 112^{3}-112^{11}) araham (see Sp 112^{11}-115^{15}; 3 pp., 1 VP) sammāsambuddho (see Sp 115^{16}-116^{13}, 1 p. no VP), vijjācaraṇasampanno (see Sp 116^{14-31}; 0.5 p., no VP) sugato (see Sp 116^{32}-117^{30}; 1 p., no VP) lokavidū (see Sp 117^{31}-120^{5}, 2.5pp., 7 VP), anuttaro purisadammasārathi (see Sp 120^{6}-121^{5}, 1 p., no VP), satthā devamanussānaṃ (see Sp 121^{6}-122^{8}, 1 VP), buddho (see Sp 122^{9-15}, no VP), bhagavā (see Sp 122^{16}-125^{9}, 3pp., 5 VP),

Here we have literal correspondence in an extensive duplicate passage on a topic which is unlikely to have been first developed in connection with the Vinayapiṭaka.

Both sterotypes begin together, but Sp omits the first 5 VP. Vm 198^{13} uses "so bhagavā arahan ti anussarati" where Sp 112^{13} has "so bhagavā arahan ti veditabbo". This is an adaptation to the specific context in Vm where six types of recollections (anussati) are to be explained. In the exegesis of lokavidū Sp lacks the short prose paragraph and the succeeding verse found at Vm 206^{19-24}). This is an important variation, because

a context reference to "Porāṇa" is omitted and two separate passages of Vm merge into a single longer VP in Sp. The omitted prose and the verse specify the names of the seven special trees found in the Four Great Islands and in the planes of some lower deities. We find the same divergence in Pj II, while As and Nidd-a follow the Vm version.

4.2.3.3 In the Atthasālinī (As)

In As the Cakkavāḷa Set is found in the Rūpakaṇḍavaṇṇanā (As 296^{12}-343^{25}; 47.5 pp. with 9 VP) in connection with the exegesis of the Four Great Primaries (mahābhūta; As 297^{23}-300^{b}, 7 VP). This topic is also dealt with in Vm in connection with the meditation practising the 'Discrimination of the Four (Material) Elements' (Catudhātuvavatthāna). In Vm the beginning and end of this section are closely similar to the As text on the Four Great Primaries (see Vm 366^{14}-368^{9} ≠ As 297^{23}-300^{28}) but the description of the world system (cakkavāḷa) is not given in full. Instead we find the first verse and a prose reference to "buddhānussatiniddese" (Vm 366^{22}-24). This accounts for the t-i-d occurrence Vm 205^{III}(1) = Vm 366.

This twofold duplication between Vm and As shows that the author of the Visuddhimagga was familiar with the standard description of the world system in both contexts - for the exegesis of lokavidū in connection with a detailed explanation of the nine good qualities of the Buddha, as well as for the explanation of the Four Great Primaries. The Samantapāsādikā and the Atthasālinī on the other hand, each use only a single one of these two applications. Were these specific conventions found in the Sīhalaṭṭhakathā texts from which they copied ?

4.2.3.4 In the Paramatthajotikā (Pj)

In Pj II the verse passages of the Cakkavāḷa Set are found in the commentary on the Selasutta (Sn p. 102^{17}-112^{20}; Pj II 437^{1}-457^{8}, 20 pp. with 5 VP). In this Sutta we find the same standard formula on a good repute heard by the matted-hair-ascetic Keniya about the Buddha, which is also used in Vin III 1 as the canoni-

cal background for the Cakkavāḷa Set duplicates in Sp. Therefore, Pj II should be compared with the Sp version of the duplicate pattern. It is in fact found, that the parallel to Pj II covers a longer section of Sp than the duplication between Vm and Sp (Pj II 400^{28}-446^{11} ≠ Sp 111^{25}-128^{6}). It begins before the list of the nine good qualities of the Buddha, already with the explanation of the lemmata 'sakyaputto (son of the Sakyans)' ... 'sakyakulā pabbajito (having gone forth from the Sakyan clan)' ... 'tam kho pana (but concerning that [Gotamo])' ...'kalyāṇo (good)'...'kittisaddo (repute)'... (see Pj II 440^{28}-441^{5} = Sp 111^{25}-112^{4}) from the preceding stereotype. In the translation of I.B. Horner the canonical passage runs: " A brahmin of Verañja (Sn: the matted hair ascetic Keniya) heard: Verily, good sir, the recluse Gotama, son of the Sakyans, having gone forth from the Sakyan clan, is staying at Verañja near Naleru's Nimba tree. (Sn: is walking on a tour amongst the Aṅgas-beyond-the-water [of the Ganges]) with a great company of five hundred monks (Sn: of two hundred and a half-hundred of monks and has now reached [the market town of] Āpaṇa.) The highest praise has gone forth concerning the lord Gotama: he is indeed lord, perfected one, fully enlightened, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled trainer of men to be tamed, teacher of devas and mankind, the enlightened one, the lord. (Compare the different rendering of the nine good qualities of the Buddha by N ā ṇ a m o l i given above.) Having brought to fulfilment his own powers of realisation, he makes known this world, together with devas including the Māras, and the Brahmās; creatures, together with recluses and brahmins, together with devas and men. He teaches the dhamma, lovely at the beginning, lovely at the middle and lovely at the ending. He explains with the spirit and the letter the Brahma-life completely fulfilled and wholly pure. Good indeed it were to see perfected men like that."(Vin I E^{t} 1^{8}-2^{9}. The bracketed sections are supplied by me to show divergencies in the Sn text, and the divergent rendering given in Vm E^{t}(2).)

This section covering about half a page in the Pāli canon (Vin

III 1^{8-22}=Sn p. 103^{2-16}) is commented upon by Sp on 16.5 pp.(Sp 111^{25}-128^{6})with 15 VP and by Pj II on 5.5 pp. (Pj II 440^{28}-446^{11}) with 4 VP. Pj II is much shorter; within the section with the Cakkavāḷa Set of duplicates it omits large parts in the exegesis of nearly all the canonical terms explained. However, if we conceive of a standardised teaching tradition using fixed quotations to illustrate fixed topics, and giving standardised interpretations to important terms, it can still be said, that Pj II covers the same ground as Sp.

Sections omitted in Pj II are Sp 112^{7-11} (on iti pi so), Sp 112^{23}-115^{9}(1.5 pp. prose text; on arahaṃ), Sp 115^{17}-116^{13} (with 1 VP; on sammāsambuddho), Sp 116^{14-31}(on vijjācaraṇasampanno; Pj has only one sentence on this topic.), Sp 116^{33}-117^{30} (on sugato), Sp 117^{32}-118^{21} (with 3 VP; on lokavidū), the verse at Sp 119^{I} (also on lokavidū), Sp 120^{7-14}(on anuttaro), Sp 120^{16}-121^{5} (on purisadammasārathi), Sp 121^{7-13} and Sp 121^{16}-122^{8} (on satthā), Sp 122^{10}-123^{10} (on bhagavā). Here Pj II 444^{8} gives a context reference to "Visuddhimagge" for further details. Also omitted in Pj II are Sp 123^{13}-125^{9} (on bhagavā), and Sp 125^{11}-126^{12} after the end of the duplication between Sp and Vm. Pj II 444^{10} refers to "Kāsibhāradvāja- Āḷavakasuttesu vuttanayena (according to the method spoken of in the [commentaries on] the Kasibhāradvājasutta (Pj II 131^{14}-158^{b}) and the Āḷavakasutta (Pj II 217^{1}-240^{b}))" for this omission.

The next two pages are identical in Pj II and Sp (Pj II 444^{12} - 446^{11}= Sp 126^{12}-128^{6}). Then the parallel between Pj II and Sp ends, because the canonical texts commented upon become different.

The conciseness of Pj II can be explained as intentional brevity (see the'thinning out effect' mentioned in § 2.6.1-10): the parallel is found in the last third of Pj II, while in Sp it is placed almost at the beginning of the commentary section on the whole Vinayapiṭaka. This is expressly stated at the beginning of the commentary on the Selasutta: "ayaṃ eva yāssa nidāne vuttā atthavannanākkame pi cāssa pubbasadisaṃ pubbe vuttanayen' eva veditabbaṃ, yaṃ pana apubbaṃ taṃ uttānatthāni padāni pariharantā vannayissāma."(Pj II 437^{2-5}; "In the sequence of exege-

sis, whatever has been spoken of in the introduction, is to be regarded as before in accordance with the method told before; but whatever is not found previously having avoided the words with meanings (already) spoken of, we will explain it.")

Even though in Pj II a context reference is given to 'Visuddhi=magge', Pj II sometimes follows the Sp version where Sp differs from Vm. Examples are found in the use of the phrase hoti c' ettha to introduce a VP (Pj II 441^{25}=Sp 115^{12}), where Vm 201^{28} has evaṃ sabbathā pi: ..., the use of bhagavā arahaṃ ti veditabbo (Pj II 441^{11}=Sp 112^{13}) where Vm 198^{13} has bhagavā arahaṃ ti anu=ssarati, and the omission of the text found at Vm 209^{19-24} with the resulting fusion of 2 VP found in Pj II 443^{15} and Sp 119^{23}. But the diction of Pj II sometimes also differs from both Sp and Vm. A simpler, briefer style is used. An example is the use of the Aorist form avedi in Pj II where Sp = Vm, have the past participle vidito.

(1) ... ti evaṃ pi sabbathā saṃkhāralokaṃ avedi (Pj II 442^{13}).
≠ ... ti ayaṃ saṅkhāraloko pi sabbathā vidito (Sp 118^{28} = Vm 205^{13}).

(2) ... ti sabbathā sattalokaṃ avedi (Pj II 442^{17}).
≠ ... tasmāssa sattaloko pi sabbathā vidito (Sp 118^{32}= Vm 205^{18}).

(3) ... ti sabbathā okāsalokaṃ avedi. evaṃ so bhagavā sabbathā viditalokattā lokavidū (Pj II 443^{27-29}).
≠ ... evaṃ assa okāsaloko pi sabbathā vidito. evaṃ pi sabbathā viditalokattā lokavidū (Sp 120^{3-5} = Vm 207^{10-11})

The As version of the Cakkavāḷa Set of duplicates is very brief. Nevertheless it can be shown to agree with the Vm version against Pj II.
As 297^{31}-298^{2}:"ekaṃ hi cakkavāḷaṃ āyamato ca vitthārato ca yoja=nānaṃ dvādasa satasahassāni catuttiṃsa satāni paññāsañ ca yoja=nāni, parikkhepato:

sabbaṃ satasahassāni chattiṃsa parimaṇḍalaṃ
dasa c' eva sahassāni aḍḍhuḍḍhāni satāni ca."

This is identical with Vm 205^{19-24} and $^{+}$Sp 119^{1-5}. The trans=lation of the Vm version by Ñ a ṇ a m o l i runs:
"One world-sphere is twelve hundred thousand leagues and thirty-four hundred and fifty leagues (1 203 450) in breadth and width. In circumference, however,

[The measure of it] all around
Is six and thirty hundred thousand
And then ten thousand in addition,
Four hundred, too, less half a hundred (3 610 350)."
(Vm E^{t}(2) p.218)

Pj II 442^{17-20}, however, reads completely in prose: "tathā ekaṃ cakkavāḷaṃ āyāmato (v.l.ca) vitthārato ca yojanānaṃ dvādasa satāsahassāni tiṇi sahassāni aḍḍhapañcamāni ca (v.l. yojana) satāni (the same figure is expressed as dvādasa sata=sahassāni catutiṃsa satāni ca paññāsañ ca yojanāni in Vm = Sp = As), parikkhepato chattiṃsa satasahassāni dasa sahassāni aḍḍhu=ḍḍhāni ca satāni."

We summarize: Pj II uses the same 'blue-print' or the same lost source as Sp (even though it mentions Vm in a context refe=rence), but it is much briefer. This brevity can be explained by the difference in the position of the Sutta commented upon within the canonical text. It need not be caused by deficiency in the sources.
The parallel between Pj and Sp covers a longer section than the duplication between Sp and Vm. Some minor features of style are held in common by Sp and Pj II while Vm differs; both Sp and Pj II have the omission of a Porāṇa verse and its attendant prose in common (missing lines in a very old copy ?). But on the whole Sp agrees with the wording of Vm, were Pj II differs. The As version, too, though much briefer and used in a different context, agrees with Vm where Pj II differs. All these features would point to a difference in authorship for Pj II, but the use of the same sources.

4.2.3.5 In the Saddhammappajjotikā (Nidd-a) and the Saddhammappakāsinī (Paṭis-a)

In the Saddhammappajjotikā (Nidd-a) by Upasena parallels to verse passages of the Cakkavāḷa Set are found in three different places: at Nidd-a I 177^{33}-184^{10} (6.5 pp. with 2 VP) in connection with the exegesis of arahanto and sammasambuddhā (both nom. pl.),at Nidd-a II 263^{21}-266^{21} (3 pp., 4 VP) in connection with the exegesis of bhagavā, and in Nidd-a III 38^{10}-44^{17} (6 pp., 8 VP) in connection with the exegesis of the complete iti pi so formula.

In the Saddhammappakāsinī (Paṭis-a) by Mahānāma we find parallels to the verse passages of the Cakkavāḷa Set in two places: at Paṭis-a 206^{32}- 215^{b} in connection with the exegesis of arantānam and sammāsambuddhānam (both gen. pl.) and at Paṭis-a 529^{11}-534^{28} in connection with the standard exegesis of the most frequent beginning of a Sutta: "evaṃ me sutaṃ ekaṃ samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ... (Thus has it been heard by me: at a time the blessed one stayed at Sāvatthi in the Jeta Park, the monastery of Anāthapiṇḍika ...)". This standard exegesis is listed as an extensive duplicate pattern in § 4.1 . Verse passages from the Cakkavāḷa Set are here found only in connection with the exegesis of bhagavā.
The exegesis of the terms arahanto (^{o}ānaṃ) and sammāsambuddhā (^{o}ānaṃ) is more or less identical in Sp(which lacks most of the verses in the exegesis of arahaṃ, but has all the prose), Vm, Nidd-a and Paṭis-a. The canonical background text in Nidd I 58^{17} uses these terms to explain the word muni (sage):"munimunayo vuccanti tathāgatā arahanto sammāsambuddhā (The sages of sages refer to the way-farers, the perfected ones, the supremely enlightened ones.)." In Paṭis I 43^{1-4} the canonical text gives an explanation of 'paṭipassaddhipārisuddhisīla (virtue which is calmed and pure)': "katamaṃ paṭipassaddhipārisuddhisīlaṃ ? tathāgatāsāvakānaṃ khīṇāsavānaṃ, paccekabuddhānaṃ .... tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ - idaṃ paṭipassaddhipārisuddhisīlaṃ. (Which is the virtue of calming and purity ? (The virtue)of the disciples of the way-farer, whose cankers have dried up, (the

virtue) of solitary Buddhas, ... (the virtue) of the way-farers, the perfected ones, the supremely enligtened ones. This is the virtue of calming and purity.)"
The term 'tathāgatā (^{o}ānaṃ) precedes 'arahantā (^{o}ānaṃ)' and sammāsambuddhānaṃ in both Nidd and Paṭis. This term is also given a standard exegesis in the commentary texts, but it follows a different pattern of duplication which is not discussed here. We note the following minor differences in the parallel to Vm:
(1) on arahanto (^{o}ānaṃ)(Nidd-a I 184^{11}-185^{25} = Paṭis-a 213^{21}-215^{2} (1.5 pp. 6 VP) = Vm 198^{13-28}, 201^{1-30}): The long prose section in Vm between two VP is omitted in Nidd-a I and Paṭis-a. This is possibly an intentional shortening of the text. At the end Nidd-a and Paṭis-a add one sentence not found in Vm.
(2) on sammasambuddhā (^{o}ānaṃ) (Nidd-a I 185^{26}-186^{29} = Paṭis-a 215^{3}-215^{b}= Vm 201^{31}-202^{23}; 1 p., 1 VP): There are some v.l., and some differences in the use of particles. Nidd-a I 186^{4} = Paṭis-a 215^{13} uses 'athā va' where Vm 202^{1} (and with it Sp 115^{23}) has 'api ca'. The last three sentences differ in Nidd-a and Paṭis-a. It can be seen that Nidd-a uses Vm, but does so with discrimination. In some minor variations Paṭis-a follows Vm where Nidd-a differs (example: Vm 198^{29}=Paṭis-a 214^{4}≠ Nidd-a I 184^{27}). But the major variations from the Vm version are found in both texts.

In the second volume of Nidd-a E^{e} a serial parallel to the verse passages of the Cakkavāḷa Set is found in the commentary on the Tissametteyyasuttaniddesa (Nidd-a II 261^{1}-283^{b}). Here the canonical text contains itself a detailed early exegesis of bhagavā, which does not use verses (Nidd I 142^{26}-143^{24}). This exegesis is even referred to in the Vm parallel (Vm 210^{19}: niddese vuttanayen' eva ...). We obviously get a corrupted text at Nidd-a II 263-270 into which the explanation of bhagavā, which is now found at Nidd-a II 263^{21}-266^{21}, was inserted later and rather clumsily linked to the word 'gāravādhivacanaṃ (a designation of reverence)' found in Nidd I 142^{26}. The actual commentary on the explanation of bhagavā given in the Niddesa itself (Nidd I 142^{26}-143^{24}) is found after this insertion, with the remark: "puna aparam pi pariyāyaṃ niddisanto: (... Again another method is explain-

ing: ...)" (see Nidd-a I 266[22]-269[22]). This late parallel to Vm 209[24]-212[15] (2.5 pp.,4 VP) is particularly interesting because it contains a verse on grammar in its full form with a lenghty explanation, where all other parallels (Vm, Sp, and Pj II) give only the first pāda. This verse has a Sanskrit parallel in the Kaśikā (Kāś 6.3.109).[88] The prose explanation specifies five types of changes which are allowable in etymological interpretations (pañca niruttilakkhaṇa):
(a) vaṇṇāgama (insertion of a letter), (b) vaṇṇavipariyāya (reversal of two letters), (c) vaṇṇavikāra (change of a letter), (d) vaṇṇavināsa (dropping of a letter), and (e) dhātunaṃ atthātisayena yogo ([making] a special construction with the meaning of the roots).
However, we cannot be certain that the Vm parallel even formed part of the original text of Nidd-a II as written by Upasena. It seems that Nidd-a is only imperfectly handed down, as its manuscript basis is of rather poor qualtity (see the introduction to Nidd-a I by A.P. B u d d h a d a t t a). The text preceding the parallel to Vm is also deficient. The piece at Nidd-a II 263[17-20], which is a serial borrowing from Pj II (= Pj II 536[13-16]; should be placed after Nidd-a II 269[22], where the commentary on the next pāda of the Niddesa verse and its canonical explanation begins, just before the exegesis of the phrase 'dvīhi kāraṇehi'. To fit the Vm parallel smoothly into the text of the Saddhammappajjotikā we might amend it to read at Nidd-a 263[16]:'upalakkhayitvā ti sallakkhetvā'(ad Nidd I 140[16]). Nidd I 140[17]-142[25] is then left uncommented. 'bhagavā ti niddesassa uddesapadaṃ (cf. Nidd-a II 271[13] ad 'yo nisevatī ti'.). gāravādhivacanaṃ ti ...' etc. as per Nidd-a II 263[21]-266[21] = Vm 209[24]-212[15].
There are some further, minor variations between the two versions of the parallel Nidd-a II 263[21]-266[21]= Vm 209[24]-215[15]. Nidd-a II 264[5] has 'vakkhati ca: ...'to introduce a verse, where Vm 210[11] has 'vuttaṃ pi c' etaṃ dhammasenāpatinā: ...', thus ascribing the verse to a definite speaker, the right hand disciple Sāriputta. Nidd-a II omits Vm 210[13-21] where Vm refers to the

exegesis of bhagavā given in the Niddesa. The verse in which this method of exegesis is summarised is also omitted. This is apparently an intentional omission to adapt the passage for use in Nidd-a.

The third parallel to the Cakkavāḷa Set in Nidd-a is found in the commentary on the Jātukaṇṇisuttaniddesa (see Nidd II 141[9]-148[3] B[e]). The canonical text uses the iti pi so formula. It is commented upon at Nidd-a III 38[10]-44[17]. The first two terms are dealt with briefly by a cross reference to 'heṭṭha (above)', i.e. earlier in the same text, apparently a reference to Nidd-a I 184[11]-186[29]. The exegesis of the next four terms (vijjācaraṇasampanno, sugato, lokavidū, and anuttaro purisadammasārathi) is borrowed without any alterations directly from Vm (Nidd-a III 38[11]-44[17] = Vm 207[12]-208[12]), and the remaining three terms (satthā devamanussānaṃ, buddho, and bhagavā) are not explained at all. It seems that the text is deficient here again.
Nidd-a II 40[16-18] B[e] tries to bridge the gap by giving one more sentence from Vm than Nidd-a E[e], and restoring the explanation of the next canonical lemma. This still does not explain why Vm 208[13]-212[15] was not copied too, to complete the exegesis of all the nine terms in the formula. Was a leaf lost in an ancient copy ?

4.2.3.6 Overlapping of Patterns and Unordered Occurrences

Most of the remaining references, particularly the duplicates to VP found in the exegesis of bhagavā to Sv 34 = Ps I 10 = Spk I 12 = Mp I 14 etc. (2 VP in each text) and the parallels to these VP in Pj I 107-108 (5 VP), Paṭis-a 532, Ud-a 24, and It-a I 5 etc. (3 VP each) are to be explained by the fact that all these texts have an elaborate 'Nidānakathā', which uses the standard exegesis of the phrase "evaṃ me sutaṃ ekaṃ samayaṃ bhagavā [Sāvatthiyaṃ viharati ...] (Thus has it been heard by me: at a time the blessed one stayed [at Sāvatthi] ...)", - the most frequent beginning of canonical Suttas.
In Pj I and Paṭis-a this 'Nidānakathā' is found in the middle of the book. But Pj I here comments on the Maṅgalasutta, the first

Sutta in the Khuddakanikāya, the three previous pieces commented upon being mere formulas and lists. The commentary on the Maṅgalasutta, therefore, has a long Nidānakathā in two parts (Pj II 88^{26}-113^{24}). In Paṭis-a , too, we deal with the commentary on the first occurrence of the standard phrase in the Paṭisambhidamagga (Indriyakathā, Paṭis II 1^{1}-34^{b}).
The frequent occurrence of the VP Vm 209^{I}(2) etc. used in the standard exegesis of 'satthā devamanussānaṃ', is caused by the use of this verse passage in the standard exegesis of the formula describing the conversion of a new lay-follower (see § 4.1.4).
The occurrence of VP from the Cakkavāḷa Set in Bv-a (3 VP) and Ap-a (1 VP) do not belong to serialised patterns. The references Sv 659, Ps II 224^{I} and Ud-a 84, 197, 207 for a canonical VP used in the exegesis of sammāsambuddho (Vm 201^{V}(1) etc.), and for 2 VP (one from the Pāli canon) used in the exegesis of lokavidū (Vm 205^{I}(1) and Vm 205^{III}(1) etc.), also, are only stray occurrences.

4.2.3.7 In Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Sp(C))

The parallel between the Cakkavāḷa Set of duplicates in the Samantapāsādikā and the Shan-Chien-Pī-P'o-Sha of Saṅghabhadra is remarkably close. A considerable number of variations between the two versions can nevertheless be noted.
The exegesis of the report concerning the Buddha heard by the Brahmin of Verañja is given in Sp(C) E^{t} Chapter IV.7-39 (pp. 78^{22}-97^{16}). This corresponds to Sp 106^{5}-128^{10} and, more losely, to the exegesis given on the Selasutta in Pj II. Within this section the exegesis of the iti pi so formula covers Sp(C) E^{t} IV.11-34 (pp. 80^{33}-94^{24}), which parallels Sp 112^{4}-125^{9} and Vm 198^{8} -212^{15}.
The table in § 2.6.5.1 shows that Sp(C) E^{t} is shorter than Sp and has fewer VP. I have compiled the following lists of Sp passages (sometimes very short items) not found in Sp(C), and of items expressed differently in Sp and Sp(C) basing my data on a comparison of the English translation (Sp(C) E^{t}) with Sp.

Passages of the Samantapāsādikā Missing in Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Based on Sp and Sp(C) E^{t})

(1) Before the Exegesis of the iti pi so Formula:

Sp 106^{25}-108^{18} (nearly 2 pp.) on the exegesis of 'samaya' with 1 VP (at Sp 108^{I}) ascribed to "Porāṇa". This is a duplicate to the 'Tertiary Nidānakathā of All Sutta Commentaries ' defined in § 4.1; cf. Sp(C) E^{t} 78^{38};
Sp 108^{24-29} on viharati, cf. Sp(C) E^{t} 78^{38};
Sp 109^{1-4} on the different meanings of mūla, cf. Sp(C) E^{t} 79^{8};
Sp 109^{18-22} on Nāḷerupucimandamūle, cf. Sp(C) E^{t} 79^{20};
Sp 110^{24-27} and Sp 110^{28}-111^{4} on pañcamattehi bhikkhusatehi, cf. Sp(C) E^{t} 80^{15};
Sp 110^{10-12} cf. Sp(C) E^{t} 80^{3};
Sp 110^{13-15} cf. Sp(C) E^{t} 80^{3};
Sp 111^{5-10} on assosi kho Verañjo brāhmaṇo, cf. Sp(C) E^{t} 80^{16};
Sp 111^{18-23} on samaṇo khalu bho, cf. Sp(C) E^{t} 80^{26};

(2) In the Exegesis of the iti pi so Formula:

Sp 114^{3-6} cf. Sp(C) E^{t} 82^{34};
Sp 115^{12-16} 1 VP (Sp 115^{I}(1)) on araham, cf. Sp(C) E^{t} 84^{13};
Sp 115^{21-22} 1 VP (Sp 115^{II}(1)) on sammāsambuddho, cf. Sp(C) E^{t} 84^{24};
Sp 116^{21-24} on vijjācaraṇasampanno, cf. Sp(C) E^{t} 84^{29}-85^{6};
Sp 117^{2-5} on sugato, cf. Sp(C) E^{t} 86^{1};
Sp 118^{10-13} one verse of the VP Sp 118^{I} is not found in Sp(C) E^{t} 86^{35};
Sp 118^{20} the sentence 'taṃ pi bhagavā sabbathā avedi' is not found in Sp(C) E^{t} 87^{14}.
Sp 120^{b}-121^{7} on anuttaro purisadammosārathi and the first sentence on satthā, cf. Sp (C) E^{t} 90^{21};
Sp 122^{14-15}: ti evaṃ pavatto sabbo pi niddesanayo ... paṭisambhidanayo ca vā vitthāretabbo (in the exegesis of buddho), cf. Sp(C) E^{t} 91^{b};
Sp 122^{23-24} tevijjo chaḷabhiññō ti evaṃ ādi nemittakaṃ;

cf. Sp(C)E^{t} 92^{19} and 92^{25};

Sp 123$^{3-17}$ This section includes 3 VP (Sp 123^{I}(1), Sp 123^{II}(1), and Sp 123^{III}(a). The last VP is the parallel to the verse on Sanskrit grammar discussed in § 4.2.4.5 above; cf. Sp(C)E^{t} 92^{b}.

Sp 124$^{1-6}$ Here Sp(C)E^{t} treats the same topic, but rather independently; cf. Sp(C)E^{t} 92$^{19-24}$.

(3) After the Exegesis of the iti pi so Formula:

Sp 125^{23}-126^{11} A complete method of exegesis is omitted (Sp 125^{23}: aparo nayo: ...); cf. Sp(C)E^{t} 94 (IV.35).

Items Expressed Differently in the Shan-Chien-P'i-P'o-Sha (References to 'Ācariya' or 'the Teacher' in Sp(C)E^{t}, References to "Porāṇa" in Sp; VP of Sp Represented as Prose in Sp(C)E^{t})

(1) Sp(C)E^{t} 80$^{4-5}$: The Ācariya says: the meaning (of this) is very wide, but he has said that for the present only in brief.

≠ Sp 110^{16}: evaṃ ādinā nayen' ettha yojanā veditabbā.

(2) Sp(C)E^{t} 80^{37}: Bhagavā (Po-kia) - This is the beginning of ten^{89} designations of the Tathāgata to let living beings have faith in their mind for the Buddha. Therefore the Ācariya enunciated the virtues of the Tathāgata.

≠ Sp 112^{4}: iti pi so bhagavā ti ādisu pana ayaṃ tāva yojanā:

(3) Sp(C)E^{t} 82$^{34-37}$: As regards the rest you may know things to be likewise ... I have said this presently in brief. The rest you can amplify (lit.: say in detail).

≠ Sp 114^{5}: ti esa nayo sesūpādānamūlikāsu (so read with Vm 200^{8}) pi yojanāsu.

≠ Sp 114^{11}: ti etena nayena sabbapadāni vitthāretabbāni.

(4) Sp(C)E^{t} 84^{36} ≠ Sp 115^{31}-116^{1}. In a long list of Abhidhamma terms three items found in Sp (cha taṇhakāyā, cha vitakkā, cha vicārā)are omitted in Sp(C)E^{t}.

(5) Sp(C)E^{t} 86^{3}≠Sp 117$^{5-8}$. The quotation from Nidd I 114$^{10-16}$ is longer in Sp; cf. Vm 203$^{19-23}$.

(6) Sp(C)E^{t} 86$^{14-19}$≠Sp 117$^{15-30}$. Six types of speech are specified in Sp, only two types are used by the Buddha. Sp(C)E^{t} is briefer, a classification into six types of speech is not given. An introductory phrase at Sp 117^{15} reads: tatrīdaṃ sādhakasuttaṃ:...

(7) Sp(C)E^{t} 86^{25}:As it is said in a Sutta: ... (S I 62$^{15-22}$)
≠Sp 117^{33}-118^{7}: yath' āha: ...
The quotation in Sp includes two verses (Sp 118^{I}(2)); only the first is found in Sp(C)E^{t}, but it is presented as prose.

(8) Sp(C)E^{t} 88^{12}: 100 000 yojanās are omitted from the measurement of the width (Sp 119^{2}:āyamato) of the world system.

(9) Sp(C)E^{t} 89$^{36-39}$ ≠ Sp 120$^{9-14}$;Sp reads: yath' āha: ... ti vitthāro evaṃ Aggappasādasuttādini (S I 139) 'na me ācariyo atthī'ti ādikā gathāyo (Vin I 8) ca vitthāretabbā. Sp(C)E^{t} gives the quotations but does not indicate their source. PPN suggests A II 34 as reference for the Aggappasādasutta.

(10)Sp(C)E^{t} 90$^{19-21}$: The teacher says: This sutta should be given in extenso according to the dhamma.

≠Sp 120^{26}: ti idaṃ c' ettha suttaṃ (A II 112) vitthāretabbaṃ
Here Vm 208^{5} has the v.l. ... keci vitthāretabbaṃ.

(11) Sp(C)E^{t} 90^{35}gives the equivalents of 'vyādhikantara,jarākantara,maraṇakantara' in addition to 'jātikantara' found in Sp. This agrees with the canonical source quoted (Nidd I 446^{9} ff.)

Sp 121[12] adds: ... ti ādinā niddesanayena p' ettha attho veditabbo. There is no context reference to the canonical source in Sp(C)E[t].

(12)Sp(C)E[t] 90[40]: The Sutta says: ...
≠ Sp 121[16-20]: uses different words for the same story.

(13)Sp(C)E[t] 91[1-5]: The details given are not found in Sp 121[22].

(14)Sp(C) E[t] 91[18-20]: The verse at Sp 122[I](2:1) is found in Sp (C)E[t], but it is represented as prose. Sp(C)E[t] 91[21] ("The heavenly frog replied in gāthās") uses the plural, but only the equivalent of a single verse is given.

(15) Sp(C)E[t] 91[b]: One oneself must know the ... (four Chinese characters given without translation).
≠Sp 122[13-15]: ti evaṃ pavatto sabbo pi niddesanayo (Nidd I 457) paṭisambhidanayo (Paṭis I 174) ca (v.l. ca om.) vā vitthāretabbo.

(16)Sp(C)E[t] 92[1-5]: Here the "Porāṇa" verse at Sp 122[I] is apparently given in a prose version without the mention of a source.

(17)Sp(C)E[t] 92[25-27]: in the list of persons, who did not confer the name "bhagavā" on the Buddha, Buddha's mother Mahāmāya given at Sp 122[27-29] is omitted, but Sp(C)E[t] adds "nor Brahma, Māra, and the like", which is not found in the Sp version.

(18)Sp(C)E[t] 93[17-19]: The VP at [+]Sp 123[III] seems to be given in prose in Sp(C) E[t].

(19)Sp(C)E[t] 93[19]: "thirty-two marks of a great man, eighty kinds of good physical features " are mentioned. This would refer to dvātiṃsa mahāpurisalakkhaṇāni and asīti anuvyañjanāni in Pāli. However, Sp 124[1] reads: satapuñña-(v.l. puññaja)lakkhaṇadhārassa rūpakāyasampatti ; see CPD s.v. anuvyañjana for occurrences of the stereotype used in Sp(C) E[t] in the Pāli commentaries.

(20)Sp(C)E[t] 94[12]: "six kinds of consciousness" are included in a long list of Abhidhamma terms which is otherwise identical with Sp. Sp 124[20] gives °indriya° in the same list.

We have noted 20 minor divergencies between Sp and Sp(C) on 14 pages of text (Sp 110-124 ≠ Sp(C)E[t] 80-94). Surely all these cannot be adequately explained with the free translation technique employed, because in other places the correspondence between the two versions is quite remarkably close.
Examples of such close correspondence are to be seen in the context reference to Bhayabheravasutta (M I 16[13]-24[10]) and Ambaṭṭhasutta (D I 1[1]-46[b]) found at Sp 116[15-18] and Sp(C)E[t] 85[14-16] (This context reference is also found in Vm and Pj II, but Vim gives the full exegesis instead.), the correspondence in the long list of Abhidhamma terms (Sp 115[27]-116[7], and Sp(C) E[t] 84[29]-85[6] respectively) and proper names (Sp 120[18-23], and Sp(C)E[t] 90[5-13] respectively), and the close correspondence in the detailed and complicated exegesis of araham and bhagavā (Sp 112[11]-115[15] ≠Sp(C)E[t] 80[40]-84[13] and Sp 112[16]-125[9] = Sp(C) E[t] 92[1]-94[b] respectively). A close examination and comparison of the Chinese text itself with Sp is, of course, required to confirm this. But even the evidence collected from the English translation seems to justify the proposition that Sp(C) is a translation made from a different version of the Vinaya commentary, not from Sp as we have it now.

4.2.3.8 The Exegesis of the iti pi so Formula in the Vimuttimagga (Vim)

In the English translation of Upatissa's Vimuttimagga by N.R.M. E h a r a , S o m a Thera, and K h e m i n d a Thera (Colombo 1961) we find, after the description of the ten Kasiṇa meditations and the description of the ten Perceptions of Putrescence (Asubhasaññā) also a description of the 'Recollection of the Buddha' (Vim E[t] 140[22]-148[b]; 8.5 pp.) as the first of six types of recollections. This outline corresponds exactly to the contents of Vm Chapter 4-7.
The section dealing with the recollection of the Buddha also

gives an exegesis of the iti pi so formula (Vim E^{t} 141^{17}-144^{8}). It is, however, only one of two methods described in detail by U p a t i s s a , and his exposition of the different epithets of the Buddha, listed in the formula, is quite brief. An explanation of 'bhagavā' is given at the beginning instead of the end. Therefore the exposition of the term 'satthā devamanussānaṃ (teacher of gods and men)' ends the exegesis. None of the VP belonging to the Cakkavāḷa Set of duplicates are found in this exegesis. In the explanation of the term 'lokavidū' (knower of the worlds)' U p a t i s s a specifies only two kinds of worlds; the world of space (okāsaloka) is omitted. The material found in the As version of the Cakkavāḷa duplicates is therefore not represented in Vim at all.

4.2.3.9 The Sources of the Cakkavāḷa Set Duplicates

The discussion of the duplicates and parallels for these verse passages has amply illustrated the importance of a close examination of the duplicate patterns including the prose context, before paying attention to canonical 'source references'. Of the 21 VP in Vm which belong to this pattern (16 VP listed under the 'Cakkavāḷa Set' and the preceding 5 non-duplicated VP) 6 VP have been traced in the Pāli canon, and 2 VP are assigned to "Porāṇa" by Buddhaghosa. After examining the duplicates in Vm =Sp =As and the parallels in Pj II, Nidd-a, and Paṭis-a we, however, come to the conclusion that these 'source references' give in no way an adequate explanation for the origin of the standard exegesis of the iti pi so formula on the nine good qualities of the Buddha. The source used by Vm, As, Sp, and Pj II must be looked for in the Sīhaḷaṭṭhakathā literature. It cannot have been the $^{+}$SAk(Abhi-a), as no Abhidhamma commentary uses the full formula. If we regard the $^{+}$Sak (Vin-a) as the source, we must be willing to admit that the exegesis of a Sutta topic developed in a Vinaya context.

As the iti pi so formula is also dealt with fairly fully in Sp(C) this seems to be a reasonable explanation: both Sp and Vm copied from $^{+}$SAk(Vin-a). We also note, however, that the exegesis of the iti pi so formula given in Sp(C) is not fully as elaborate as the Pāli version found in Sp and Vm. Yet it is remarkably close to the Sp version. So, if we regard Sp(C) as the translation of a different version of the Vinaya commentary, this would prove that the exegesis of the iti pi so formula was already found in the Vinaya commentary before Buddhaghosa. We note on the other hand, that the compiler of Sp himself states that this detailed exegesis of the iti pi so formula actually belongs into a Sutta context.
Sp 112^{7-11} says: " idāni vinayadharānaṃ suttantanayakosalatthaṃ vinayasaṃvaṇṇanārambhe buddhaguṇapaṭisaṃyuttāya dhammiyā kathāya cittasampahaṃsanatthañ ca etesaṃ padānaṃ vitthāranayena saṃvaṇṇanaṃ karissāmi tasmā yaṃ vuttaṃ: so bhagavā iti pi arahaṃ ti ādi."
(Translation: Now I will give a detailed explanation of these words (i.e. the iti pi so formula) in order to delight the mind in the endeavour of explaining the Vinaya with a talk on the doctrine connected with the (good) qualities of the Buddha and (also) in order to (give) proficiency in the (exegetical) method of the Suttanta to the Vinaya experts.)
This remark is found neither in the otherwise fairly literal Vm duplicate, nor in Sp(C) E^{t}.
Even though the exegesis of the iti pi so formula is at present traceable only to the old Vinaya commentary ($^{+}$SAk(Vin-a), it was probably found in the Sinhalese commentaries on the Suttapiṭaka as well. Its absence from the presently existing Pāli commentaries on the Suttapiṭaka (except the late texts by Upasena and Mahānāma, which copied from Vm) may be explained as the result of Buddhaghosa's labours. When writing the Visuddhimagga he included this standard exegesis in it, and then referred to this version, instead of giving it again in full detail in the Sutta

commentaries, where the detailed exegesis probably conflicted with the 'thinning out effect' observable in the present Pāli commentaries.
This may also have happened to the detailed exegesis of the recollection of breathing (see § 4.2.4 below).The context reference to "Visuddhimagge" in the Pj II version of the Cakkavāḷa Set of duplicates illustrates,that such a reference does not necessarily mean that material was taken from the Visuddhimagga. It may be interpreted as an indication,that the exegesis was found in full form in the corresponding part of the Sīhaḷaṭṭhakathā literature, but was removed by Buddhaghosa and put into the Visuddhimagga. In this way it became possible to reduce the bulk of the commentaries, and create a 'thinning out effect', which kept repetition to a minimum.

4.2.4 The Ānāpānassati Set

(Vm=Sp 8:10 VP; listed in ChL 7.1.3 (7 VP; 2 VP "Porāṇa", 1 VP Paṭis) and ChL 7.7.2 (3 VP; 2 VP "Porāṇa", 1 VP Paṭis))

4.2.4.1 In the Visuddhimagga(Vm)

The 'Ānāpānassati Set' of duplicates is found in Vm § 8 (Anussatikammaṭṭhānaniddesa, Vm 229^{1}-294^{b}; 66 pp., 27 VP). This chapter deals with six different meditation techniques. The duplicated VP are, however, all found in the section dealing with the third technique, the practise of mindfulness on breathing (Ānāpānassatikathā; Vm 266^{21}-293^{3}, 26.5 pp., 10 VP). The last VP is an author verse belonging to the t-i-d matrix VP Vm 213(1) etc. discussed in E 4.2. All other VP are found in the same sequence in Sp § 2.2.3 (on Pārājika III). There is one t-i-d, which is also found twice in the corresponding section of Sp (see Vm 281(2) etc. in the CVP). Further duplicate occurrences are found in Sv (2 VP), and Ps (3 VP). Parallels are found in Paṭis-a (6 VP), and Th-a (1 VP). The VP found in Paṭis-a are also arranged in the same sequence. Four of the matrix VP belonging to the duplicate pattern have the context source "Porāṇa".

One of these VP occurs in Mil, where the context ascribes it to "therehi dhammasaṅgahakehi (the Elders who compiled the Dhamma)"; 2 VP are untraced, and 2 successive VP are found in Paṭis. On examination of the prose context we find that both VP and the intermittent prose belong to a long quotation from the Ānāpānakathā of the Paṭisambhidamagga (Paṭis I 170^{32}-172^{6}). The whole section is found in closely similar form in Sp and Paṭis-a, though all three versions are different in length.
It seems likely that the "Porāṇas" were the authors at least of the verse passages, possibly even including the 2 VP not specifically assigned to them (see also below § 4.2.4.7).

4.2.4.2 In the Vimuttimagga (Vim)

We find that the exegesis of mindfulness on breathing is fairly similar in Vim and Vm (cf. Vim E^{t} 156^{1}-166^{10}; 10.5 pp., no VP; and Vm 266^{21}-293^{3}; 16.5 pp., 10 VP), but a number of divergencies can be noted.
Vm begins with the standard formula defining the salient characteristics (lakkhaṇa), function (rasa), near cause (paccupaṭṭhāna), and the benefits (ānisaṃsa) and then describes the procedure for the development of Ānāpānassati. This outline is not adhered to in Vm. It begins with a detailed exegesis of the procedure in the development of Ānāpānassati (Vm 266^{21}-291^{7}), and then deals with its benefits (Vm 291^{8}-294^{b} ≠ Vim E^{t} 156^{24}-157^{2}). Vm here adds some stories not found in Vim.
The canonical key-passage quoted for the description of the development of Ānāpānassati is shorter in Vim. It corresponds exactly to the "Ānāpānasatimātika" found in Paṭis I 175^{18}-176^{6}(see § 4.2.4.3 below). Vm quotes a longer passage, which is closer to the version given in Vin III 70f.(see § 4.2.4.4 below) and S V 321f. (see § 4.2.4.5 below).
Vim uses more canonical stereotypes from the early Sutta texts than Vm (cf. Vim E^{t} 157 fn. 1 and 3). Many of the details given in Vm are not found in Vim. Vim omits the comparisons with a master of the art of (choosing) building sites (vatthuvijjācariya) and a leopard (dīpi) found in Vm 269^{b} and 270^{9}. To the description of 'counting (gaṇanā), connecting (anubandhana),

contacting (phusana) and fixing (ṭhapana)' Vm adds four further items as already pointed out by P. V. Bapat (1937 p. 70 fn. 3). But Vm also gives more detailed explanations for the items found in both texts. Different modes of counting are mentioned in Vm (cf. Vm 278[31] on counting like a person measuring grain (dhaññamāpakagaṇanā), and Vm 279[5] on counting like a cowherd (gopālakagaṇanā)). Vim gives the simile of the saw (kakacūpama) found in Paṭis I 171, but Vm adds two further similes taken from the commentaries (Vm 280[26-28]: svāyaṃ attho aṭṭhakathāsu vutta-paṅgula-dovārikūpamāhi ... veditabbo. Translation: And the meaning of this should be understood through the similes of the Man Who Cannot Walk and the Gate-keeper given in the commentaries,... Vm E[t](2) 302).

The exegesis of the canonical key-passage (Vim E[t] 160[11]-164[2] (4 pp., no VP) ≠ Vm 271[25]-291[23](20 pp., 10 VP)) in the description of the 'procedure' is much more detailed and more scholastic in Vm. Vim omits the lengthy quotations from Paṭis, the references to the different commentaries (Vm 272[2-3]), to the Porāṇas (Vm 275[2], 1 VP), and to the views of the Bhāṇakas (Vm 275[18-19] and Vm 186[8-9]). The description of the different modes of counting etc. , and the similes are integrated into the exegesis of the canonical key passage in Vm, while they form a separate section in Vim. The whole section Vm 273-287[23] (14 pp.) is poorly represented in Vim. Some items mentioned in it are found in Vim E[t] 158[1]-168[10] (2 1/2 pp.) before the word-for-word commentary.

We can see that Vim supplied a blue-print for the compilation of Vm § 8.3, but that many of its details were taken from different sources. The parallel between Vim and Vm covers a larger section of Vm § 8.3 than the duplication between Vm and Sp, because Sp does not deal with the benefits (ānisaṃsa) of the development of mindfulness on breathing.

4.2.4.3 In the Saddhammappakāsinī (Paṭis-a)

The parallelism between Vm § 8.3 and Paṭis-a cannot be discussed without a detailed inquiry into the canonical source work so closely connected with both texts, the Paṭisambhidamagga (Paṭis). In Paṭis a whole chapter is devoted to mindfulness on breathing

(Ānāpānassatikathā, Paṭis I 162-196; 34 pp., 6 VP).[90]

The subsection Satokāriñāṇaniddesa (Paṭis I 175[17]-194[29]; 19 pp., no VP) begins with a guiding question: katamāni bāttiṃsa satokārīsu ñāṇāni (Paṭis I 175[17]. Translation: which are the 32 (kinds of) knowledge (arising) in (persons) who are mindful ?). The answer is given in a canonical standard description of the development of mindfulness on breathing (cf. Paṭis I 175[18]-176[6] = S V 311[11]-312[20] = Vin III 70[31]-71[12] etc.) . This section is referred to as "Ānāpānasatimātikā" in a terminal title at Paṭis-a 505[7]. As indicated by this terminal title Paṭis procedes to give an exegesis of this key-passage which occupies the rest of the chapter on the 32 types of Satokāriñāṇa (cf. Paṭis I 176[7]-194[29]). In this exegesis the sixteen "suttantika vatthu" (expressions from the Suttanta, cf. Paṭis I 186[26], 189[33], 191[29], 194[28]) are divided into four groups of four (catukka) which each deal with one of the four stations of mindfulness (satipaṭṭhāna), meditating on the body (kāye kāyānupassanā, cf. Paṭis I 186[26]), the feelings (vedanāsu vedanānupassanā, cf. Paṭis I 189[33]), the mind (citte cittānupassanā, cf. Paṭis I 191[29]) and the formations (dhammesu dhammānupassanā, cf. Paṭis I 194[28]) respectively. This old canonical exegesis points to a close relationship with the Satipaṭṭhānasutta (D II 290-315 and M I 55-63 respectively). It is extensively used by Vm in the exegesis of Ānāpānassati (Vm § 8.3). The serial duplicates between Paṭis-a and Vm(=Sp) are all found in the section giving a further commentary on the Ānāpānassatimātikā of Paṭis. This commentary is found in Paṭis-a 488[8]-505[6]. It begins with: "satokāriñāṇaniddese mātikāyaṃ ... " and ends with "Ānāpānasatimātikāvaṇṇanā niṭṭhitā". After this section the old canonical commentary on this passage is dealt with in Paṭis-a 505[7]-525[29], but it is not included in the extensive parallel to Vm.

The Paṭis-a version of the parallel is considerably shorter than the Vm version (Paṭis-a I 488[8]-505[6] with 17 pp. and 6 VP corresponds to Vm 266[21]-293[3] with 26.5 pp. and 8 VP). Many of the differences can, however, be explained by the fact that Paṭis-a comments on a canonical text section, which is frequently quoted in the Vm version. These quotations are, of course, not found in Paṭis-a. As the canonical key-passage for Paṭis-a is shorter, the

section of Vm § 8.3 actually running parallel to Paṭis-a covers only Vm 268[23]-291[7] (23.5 pp., 7 VP). It starts later than the duplicate between Sp and Vm, but ends almost together with it.

Quotations from the Paṭisambhidamagga Omitted in the Saddhamma-ppakāsinī (Paṭis-a)

Vm reference	Quoted Passage	Paṭis-a
Vm 270[21-28]	Paṭis I 176	Paṭis-a 490[10]
Vm 271[17-21]	Paṭis I 176	Paṭis-a 490[32]
Vm 271[26-33]	Paṭis I 176f.	Paṭis-a 491[2]
Vm 272[23]-273[11]	Paṭis I 177	Paṭis-a 491[12]
Vm 276[1]-277[17]	Paṭis I 184-186	Paṭis-a 494[1]
Vm 280[7-16]	Paṭis I 165	Paṭis-a 496[22-24]
Vm 281[16]-282[18]	Paṭis I 170ff.	Paṭis-a 497[19-20]
Vm 285[27-36]	Paṭis I 170f.	Paṭis-a 500[18]
Vm 288[3-17]	Paṭis I 187	Paṭis-a 502[14]
Vm 288[22-24]	Paṭis I 188	Paṭis-a 502[18]

Other Omissions and Abbreviations in the Paralleled Sections

Vm 269[18-20] (not found in Paṭis-a 489[8]): This is a text-internal duplicate to a sentence found in both texts a little earlier. The omission in Paṭis-a may be due to negligent copying, both Vm and Sp have the passage twice.

Vm 272[1-11] gives the views of various commentaries, and describes the first breath of the new born infant (not found in Paṭis-a 491[3]).

Paṭis-a 491[18-19] and Paṭis-a 491[30-31] each insert a sentence not found in Vm 273[23] and Vm 273[34] respectively.

Paṭis-a 492[2] abreviates a phrase given in full in Vm 274[4].

Paṭis-a 492[19]-494[1] is identical with Vm 273[23]-275[b]. Paṭis-a E[e], however, abreviates the text with the use of -pe- to such an extent, that it becomes nearly a whole page shorter.

Vm 282[24-26] (not found in Paṭis-a 497[25]).

Vm 287[7-8] inserts two sentences. They are found neither at Paṭis 501[17], nor at Sp 431[9].

Paṭis-a 504[29]-505[3] (not found in Vm 291[3]). This is followed by one identical sentence in both texts, and different kinds of closing remarks.

Differing Expressions in Vm and Paṭis-a

Paṭis-a 490[14-17] has a quotation on the nine types of lodgings (senāsana) not found in Vm 270[b]. This difference can be explained with the detailed treatment of this topic given earlier in Vm.

Vm 272[12-21] and Paṭis-a 491[3-10] deal with the same subject, but use different expressions.

Vm 277[26] refers to details given elsewhere in Vm with the words "pubbavuttanayen' eva". Paṭis-a 494[8] mentions the source text: "Visuddhimagge vuttanayen' eva".

Vm 278[8] has a similar reference: "pubbe vuttasenāsane vasantena (by living in lodgings which (are of the kind) spoken of above)". Here Paṭis-a 494[23] supplies the details: "aṭṭhārasadosayutte vihāre vajjetvā pañcaṅgasamannāgate senāsane vasantena (by living in lodgings endowed with five factors, having avoided monasteries connected with 18 (kinds of) faults)".

Paṭis-a 498[3] reads: svāyaṃ attho uparivuttakaṃsathālopamāya veditabbo. (This meaning should be understood through the illustration of the bronze gong spoken of below.) Vm 283[6-13] gives details.

Vm 286[3-6] mentions the views of the Dīghabhāṇakas and the Majjhimabhāṇakas. Paṭis-a 500[21] gives only the later view without mentioning the source.

Vm 286[27] reads: "pathavīkasiṇe vuttānukkamen' eva (in the sequence spoken of in the (section dealing with the) Earth Kasiṇa (see Vm § 4))". Paṭis-a 501[4] replaces this reference by: "Visuddhimagge vuttānukkamena (in the sequence spoken of in the Visuddhimagga)".

Paṭis-a 505[6] closes with a terminal title: Ānāpānasatimātikā-vaṇṇanā niṭṭhitā. Vm has a concluding sentence: "evaṃ catunnaṃ catukkānaṃ vasena solasavatthukāya ānāpānasatiyā bhāvanā veditabbā. (This is how the development of mindfulness of breathing with its sixteen bases in four tetrads should be understood." Vm E[t](2) 315).[91] It then deals with the benefits of Ānāpānassati.

When comparing the exegesis of Ānāpānassati in the Visuddhimagga, the Paṭisambhidamagga, and the Saddhammappakāsinī one almost gets the impression that Vm mixes the information from Paṭis and Paṭis-a, and inserts it into the general outline obtained from the Vimuttimagga discarding only the classification according to characteristics, function, and near cause adopted in Vim.
It has, however, generally been held that the Saddhammappakāsinī (Paṭis-a) by Mahānāma was written later than the works of Buddhaghosa. Whence then did Buddhaghosa obtain the materials for the compilation of Vm § 8.3, and which sources were used for the duplicate version in Sp ? A few sidelines to the extensive duplicate pattern found in the Sutta commentaries supply the answer, as will be shown in § 4.2.4.5 and § 4.2.4.7 below.

4.2.4.4 In the Samantapāsādikā (Sp)

The Ānāpānassati Set of dupliçates is found in Sp § 2.2.3, the section dealing with Pārājika III (Sp 393^{1}-479^{b}; 87 pp., 15 VP). The introductory story leading to the first promulgation of this important Vinaya rule is found in Vin III 68^{1}-71^{33}. It is commented upon at Sp 393^{1}-435^{24} (45.5 pp., 10 VP). We will discuss the entire section here, even though only a portion of it is duplicated in Vm. Through the comparison with Sp(C) and some prose sections of the Sutta commentaries further duplicate patterns are discovered, which allow us to come to more definite conclusions regarding the sources of the standard account on the development of Ānāpānassati found in Sp and Vm.
Our passage in Sp begins with a prologue also found in Sp(C). It is then followed by a paragraph describing the location: "Vesāliyaṃ ... Mahāvane Kūṭāgārasālāyaṃ ... (in (the city of) Vesāli

... in the Great Forest in the Gabled Hall)" cf. Sp 393^{6-20}).
This is followed by the commentary on Vin III 68^{3}-70^{18} (cf. Sp 393^{21}-402^{25}; 9 pp., no VP) where the canonical text gives the story of 500 monks who practised the Concentration on Foulness (asubhakammaṭṭhāna) and killed each other, or were killed on request by a renegate monk named Migalaṇḍika, while the Buddha dwelt in solitary retreat for a fortnight. After this disastrous slaughter the recollection of breathing was taught by the Buddha to the remaining monks (Vin III 70^{19}-71^{15}; cf. Sp 402^{26}-435^{12}, 33.5 pp. with 10 VP), and the third Pārājika rule against the killing of human beings was laid down (Vin III 71^{16-33}; cf. Sp 435^{13-24}, 0.5 pp., no VP).
The complete section is, of course, represented in Sp(C). The exegesis of the story of the 500 monks and the beginning portion of the exegesis of Ānāpānassati, i.e. Sp 393^{7}-404^{23} (11.5 pp., no VP) is,moreover, closely identical with Spk III 265^{5}-270^{30} (6.5 pp., no VP). There a short Sutta in the Mahāvagga of the Saṃyuttanikāya (S V 320^{8}-322^{13}) is commented upon, which is almost a literal parallel to the Vinaya passage commented upon in Sp (i.e. Vin III 68^{1}-71^{15}). The remainder of the lengthy exegesis on the standard description of the development of mindfulness on breathing,with all the verse passages involved in the 'Ānāpānassati Set',is duplicated in Vm; i.e. Sp 403^{17}-435^{10} (31.5 pp. with 10 VP) corresponds to Vm 267^{24}-291^{3} (23.5 pp. with 8 VP).
The canonical quotation given in Vm 266^{22}-267^{13} at the beginning of the section dealing with Ānāpānassati is identical with the Vinaya text commented upon in the Sp duplicate, but the Vm version omits the simile of the raincloud in summer given in Vin III 70^{22-24}. 1 VP occurs twice in the duplicated section in Sp as well as in Vm. This leaves 10 matrix VP in the Sp version. The source references for them are: "Porāṇa" 4 VP, Paṭis 2 VP, untraced 4 VP. All VP are found in Vm, but the sixth (on the ten hindrances in the environment of the meditator) and the last (on the guarding of the meditative sign) are found in earlier sections of Vm.
The Vm version contains very little, which is not found in the

Sp version, but Sp is more elaborate than Vm in two sections. The topics dealt with there, are already treated in earlier chapters of Vm. The benefits of Ānāpānassati (Vm 291^{8}-293^{3}) are not dealt with in Sp. At the beginning of the exegesis of Ānāpānassati Vm differs a little from Sp, particularly in the sequence of the duplicated materials. This is caused by the omission of the simile of the rain cloud in the canonical key passage on which the Vm version is based.

The displacement of 2 VP already indicates, that Sp has not copied from Vm. This displacement can be explained by the much fuller account given in Vm for the different meditation techniques. However, the surrounding prose in these displaced sections is not identical in Sp and Vm (see details given below).

The canonical text commented upon in the prose duplicate found in the Sāratthappakāsinī is almost identical with the canonical text commented upon in Sp. But only a short piece of the section duplicated in Vm and Sp is found in Spk. This shows that the standard exegesis on the development of Ānāpānassati was extricated from the Sutta commentaries after the compilation of the Visuddhimagga (see also below § 4.2.4.5).

The agreement between the two duplicate versions in Sp and Vm at v.l. level is fairly close. The following lists give a survey of other variations.

Differences at the Beginning of the Duplicate Section

Vm 267^{15-17} states Buddhaghosa's intention to explain the Ānāpānassatikammaṭṭhāna by means of a word-for-word exegesis of the canonical key passage.

Vm 267^{18-22} = Sp 404^{24}-405^{1}.

Vm 267^{22-23}: katham bahulīkato - pe - vūpasametī ti etthāpi es' eva nayo.

≠ Sp 405^{1}: es' eva nayo dutiyapade pi.

Vm 267^{24} = Sp 403^{17} (The sequence differs in Vm and Sp.)

Vm 267^{25-27} ≠ Sp 403^{13-17}. The definition of Ānāpānassatisamādhi is found here. The Sp version is more scholastic. Vm agrees with Spk III. See § 4.2.4.5 for details.

Vm 267^{28}-268^{17} = Sp 403^{17}-404^{12}. Minor variations are found at Vm 267^{34}: atha kho ... (≠ Sp 403^{24}: api ca kho ...) and Vm 268^{17}: ... ti vuttam hoti (≠ Sp 404^{12}: ... ti attho).

Sp 404^{12-23} deals with the exegesis on the simile of the rain cloud in summer omitted in Vm.

Vm 268^{18} = Sp 405^{1}: ayam pan' ettha saṅkhepattho: ... Here begins the closely identical section.

Other Differences Between the Duplicated Sections in Sp and Vm

Vm 269^{25}: bhāvetum ≠ Sp 406^{11}: sampādetum; (Paṭis-a 489^{13}=Vm).

Vm 269^{27}: catukkajjhānam ≠ Sp 406^{13}: catuttha° (cf. Vm $E^{e}(2)$ 222^{29}).

Vm 271^{22} ≠ Sp 408^{12}. The lemma cited in Sp omits the last two words. Vm: so sato ca assasati sato passasatī ti.

Vm 272^{1-3}: assāso ti bahi nikkhamanavāto, passāso ti anto pavisanavāto [ti Vinayaṭṭhakathāyam vuttam] Suttantaṭṭhakathāsu pana uppaṭipāṭiyā āgatam. ('Assāsa is the wind issuing out; passāsa is the wind entering in' is said in the Vinaya Commentary. But in the Suttanta Commentaries it is given in the opposite sense. Vm $E^{t}(2)$ 291)

The words in square brackets are omitted in Sp 408^{25}, presumably because Sp is itself the 'Vinayaṭṭhakathā' referred to in Vm. For the Suttanta commentaries as sources of the exegesis of Ānāpānassati see § 4.2.4.5 and § 4.2.4.7.

Vm 277^{25-27}: ādikammikena kulaputtena pubbavuttanayen' eva sīlaparisodhanādīni sabbakiccāni katvā vuttappakārassa ācariyassa (santike pañcasandhikam kammaṭṭhānam uggahetabbam.) Translation: He should first do all the work connected with the purification of virtue, etc., in the way already described, after which he should learn the meditation subject in five stages from a teacher of the kind already described. (Vm $E^{t}(2)$ 299).

Here Sp 415^{19}-417^{27} (2 pp., 1 VP) is longer because the aspects dealt with earlier in Vm, are explained

for the first time in Sp. The VP found at Sp 416(1) is duplicated at Vm 90, but the remaining explana= tions of Sp are not found there. Sp 417^{10-12} has a cross reference to Vm: ayaṃ ettha saṅkhepo, vitthārato pana sīlavisodhanakathaṃ (see Vm § 1) paḷibodhupacche= dakathañ (see Vm § 3) ca icchantena Visuddhimaggato gahetabbo. (This is in brief, but those wishing for details (regarding) the talk on the purification of virtue and the talk on the cutting off of obstacles should take (them) from the Visuddhimagga.)

Paṭis-a 494^{8-10} is almost identical to the Vm version: ādikammikena kulaputtena Visuddhimagge vuttanayena sīlaparisodhanādīni sabbakiccāni katvā sattaṅgasa= mannāgatassa ācariyassa santike ... (see also the list given in § 4.2.4.3 above).

Vm 278^{7-8}: ācariyassa santike vā aññatra vā pubbe vuttappakāre senāsane vasantena ((living) close to the teacher, or living in lodgings (which are of the kind) spoken of above). Here Sp 418^{11-15} expands a little since the suitable lodgings are mentioned for the first time. Paṭis-a 494^{23} is briefer, and differs in diction from Sp, though the contents are similar (see list above). At the end of this section Sp 418^{20-23} refers to Visuddhimagga for further details.

Vm 278^{16} ≠ Sp 418^{26}. Sp omits 'tattha' when beginning the exe= gesis of the terms listed in the preceding verse.

Vm 285^{9} = Sp 427^{3}: ayaṃ pana aṭṭhakathāsu vinicchayo (Sp: aṭṭhakathāvinicchayo): ... It is not clear which com= mentaries are referred to . The ṬĪkās are silent here (see § 4.2.4.7 below).

Vm 286^{18}-286^{b} differs considerably from Sp 428^{21}-431^{3} (2.5 pp., 1 VP). Smaller sections of this Sp passage are found in Vm as follows: The VP of Sp is duplicated in Vm 126, the prose context there is similar, but not identical. Sp 429^{1-4} is almost identical with Vm 286^{19-23}. The list of the ten skills in attainments (dasa appanāko= sallāni) given at Sp 429^{13-20} is found also

in Vm 128^{18-30} where it is explained in detail. Sp 429^{25}-430^{7} is similar to Vm 138^{6-19}. Here it is said that the views of Ābhidhammika Godhatthera on the sequence of consciousness leading up to attainment consciousness (appanācitta = Jhāna consciousness) is rejected in the commentaries (aṭṭhakathāsu). According to Vjb 153^{8} B^{e} the commentaries referred to at Vm 138 and Sp 430 belong to the Sīhaḷaṭṭhakathā literature (Vjb 153^{7-8} : aṭṭhakathāsu paṭikkhittan ti āsannabhavaṅgattā ti kāraṇaṃ vatvā sīhaḷaṭṭha= kathāsu paṭikkhittaṃ. Translation: "(It is)rejected in the commentaries"(means) having given the proximity to the life continuum (bhavaṅga) as reason (it is) rejected in the Sinhalese commentaries.).
At the end of this section Sp 430^{14-15} has a cross reference to 'further details to be taken from the Visuddhimagga'. Sp E^{e} refers to Vm 266sq., i.e. to the beginning of our extensive duplicate section in Vm § 8.3. A reference to Vm § 4 (i.e. Vm 126 ff. and Vm 138 ff. was, however, intended by the compiler of Sp.

Vm 286^{34}: katham ? so hi samāpattito vuṭṭhāya: ... ≠ Sp 431^{3}: atha vā ... Here the duplication between Vm § 8.3 and Sp is continued.

Vm 287^{7-8} has a reference to Vm § 18 and Vm § 19 (ayaṃ ettha saṅkhepo, vitthārato pana nāmarūpavavatthanaṃ parato āvibhavissati. Translation: This is in brief; but the detail will be explained later in the Defining of Mentality-materiality. (Vm E^{t}(2) 309)). This is omitted in Sp 431^{9}.

Vm 289^{b}: tena vuccati: ... ≠ Sp 434^{7} tena vuttaṃ: ...

The beginning and closing phrases in the duplicate between Vm and Sp as used in the Vm version are reminiscent of the introductory and final sentences in the Ānāpānakathā of the Paṭisambhidamagga. We make the following comparison:

(1) Beginning:

Paṭis I 162^{2-3}: soḷasavatthukaṃ ānāpānasatisamādhiṃ bhāvayato samādhikāni dve ñāṇasatāni uppajjanti (see note 90 for a translation).

cf. Vm 267^{22}-267^{14}: idāni yaṃ taṃ bhagavatā: ... ti evaṃ pasaṃsitvā: ... ti evaṃ soḷasavatthukaṃ ānāpānasatikammaṭṭhānaṃ niddiṭṭhaṃ. (Now comes the description of the development of Mindfulness of Breathing as a meditating subject. It has been recommended by the Blessed One thus: '...'. It has been described by the Blessed One as having sixteen bases thus: ' ...'. Vm E^{t}(2) 285)

(2) End:

Paṭis I 196^{9-12}: soḷasavatthukaṃ ānāpānasatisamādhiṃ bhāvayato samādhikāni imāni dve ñāṇasatāni uppajjantī ti. Ānāpānakathā samattā. (See note 90 for translation).

cf. Vm 291^{5-7}: evaṃ catunnaṃ catukkānaṃ vasena soḷasavatthukāya ānāpānasatiyā bhāvanā veditabbā. (See p. 172 above for a translation).

The older term Ānāpānasatisāmādhi , which is still provided with an elaborate exegesis in the duplicate between Sp and Vm (see § 4.2.4.5), has apparently generally been replaced by the more convenient terms 'ānāpānasati' and 'ānāpānasatikammaṭṭhāna' in Vm. The accounts in Sp and Spk still use the older form (see also CPD s.v.).

After the close of the duplicate section between Sp and Vm a sentence found also in Paṭis-a 505^{3-5} is added in Vm 291^{4-5}. After this follows the sentence reminiscent of the diction in the Paṭisambhidamagga.

Sp closes with the explanation of a word in the last sentence of the canonical passage commented upon, and the special terminal title already mentioned above (cf. Sp 435^{10-11} (ad Vin III 71^{12}):

evaṃ bhāvito ti evaṃ soḷasahi ākārehi bhāvito, sesaṃ vuttanayen' eva. Ānāpānasatisamādhikathā niṭṭhitā. (Translation: "Thus it is developed" (means) (it is) developed thus in sixteen modes; the rest(is to be regarded)according to the method already spoken of. The talk on concentration through mindfulness on breathing is finished.)

4.2.4.5 The Prose Duplication in the Sāratthappakāsini (Spk)

The duplication in Spk III 265^{5}-270^{30} (6 pp.) is entirely in prose. It is, however, particularly interesting because it gives almost literally the same text as Sp 393^{7}-404^{23} in a somewhat abridged form. 91

The canonical text commented upon in these two sections (Vin III 68^{1}-71^{15} and S V 320^{7}-322^{13} respectively) is almost identical. (Vin III 68^{21}-69^{23} is not found in S, where the killing of the 500 monks is given in a shorter version; cf. S V 320^{23-25}.)

This section also includes the passage quoted in Vm § 8.3 as a guideline for the explanation of Ānāpānassati (Vm 266^{22}-267^{13} = S V 321^{21-24}, 322^{3-13} = Vin III 70^{19-22}, 70^{28}-71^{15}).

In S V another occurrence of the standard exposition on the practise of Ānāpānassati is found only 10 pages earlier at S V 311^{7}-312^{20}. This parallel differs slightly at the beginning from the text used in Vm. The commentary (Spk III 263^{23-25}) does not give an exegesis of this passage. It merely refers to the Visuddhimagga stating:"sesaṃ ettha yaṃ vattabbaṃ siyā taṃ sabbākārena Visuddhimagge Ānāpānassatikammaṭṭhānaniddese vuttaṃ eva. (Here whatever else might be suitable to say, that has (already) been said in all respects in the Visuddhimagga in the exposition of the meditation on Mindfulness.)"A similar reference is given in the exegesis of Ānāpānassati in the Satipaṭṭhānasutta (cf. Sv 764^{10-12} = Ps I 248^{30-32} and the discussion in § 4.2.4.7 below).

It is obvious that eight Suttas later, at Spk III 265^{5}-270^{30}, only that section of the canonical Sutta is commented upon, which is not explained in Visuddhimagga § 8.3. The final sentence in Spk

III 270[29-30] must be understood as referring to the exegesis in the Visuddhimagga.[93] This sentence is not, however, a genuine cross-reference to Vm, as it is also found in the Sp duplicate (Sp 404 [22]), where the exegesis of Ānāpānassati is given in full.

It seems that here exegetical conventions which were originally developed on a Sutta context, are now no longer found in the Sutta commentaries, because Buddhaghosa used them for the compilation of the Visuddhimagga, and then referred to this work when re-writing the commentary on the Suttas to which this standard exegesis was originally attached. He was thus able to keep repetitions to a minimum.
Apparently the study of the Vinayapiṭaka and its exegetical literature in ancient Ceylon was less closely connected with the study of the Visuddhimagga.[94] This may account for the 'survival' of the extensive duplicates between Sp and Vm.

Differences Between Sp 393[7]-404[23] and Spk III 265[5]-270[30]

Sp 395[3]-397[3] is omitted in Spk (cf. Spk III 266[22]). Sp 395[3]-396[17] is a scholastic explanation on Jhāna with a long quotation from Paṭis I 167[26]-168[28] also found in Vm § 4 (i.e. Vm 147[21]-148[18]). Sp 396[18]-397[3] comments on the canonical phrase "ādissa ādissa asubhāsamāpattiyā vaṇṇaṃ bhāsatī ti (Vin III 68[6,14]; he spoke thus and thus in praise of taking the impure as a stage in meditation. Vin E[t](2) II 116)" which is not found in the canonical passage commented upon in Spk.

Sp 398[5] ≠ Spk III 267[23]. Here the sentence"ahaṃ ca taṃ nivāretuṃ na sakkā.(And I cannot prevent it.)" is absent in Sp. This is very surprising, because Sp(C) E[t] 291[17-18] seems to be a translation of this missing sentence (see § 4.2.4.6 below).

Sp 398[28]-401[22] (3 pp.) differs from Spk III 268[16-22]. This is motivated by another difference in the two canonical passages commented upon. Spk supplies the information lacking in S from Vin III 68[21-24].

Sp 403[1-12] with a quotation from Paṭis I 172 is omitted in Spk (cf. Spk III 269[26]).

Sp 403[13]-404[12] is duplicated in Spk III 269[26]-270[19]. It is also found in Vm 267[24]-268[17] with the variations in the sequence defined in § 4.2.4.4. A few minor details , however, agree in Vm and Spk where Sp differs (see the next four items).

Sp 403[13-17] gives the exegesis of '(Ānāpānassati)samādhi' in a more elaborate version than Spk III 269[26-29] and Vm 267[25-27]: (tattha ānāpānasati)samādhī ti [tāya] ānāpānapariggāhikāya satiyā saddhiṃ [uppannā cittekaggatā samādhīsīsena cāyaṃ desanā na satisīsena, tasmā ānāpānasatiyā] (sampa)yutto samādhi [ānāpānasatisamādhi], ānāpānasatiyaṃ vā samādhi ānāpānasatisamādhī [ti evaṃ ettha attho veditabbo]. The words in square brackets are found only in the Sp version, the words in round brackets are absent in it. 'tattha' is found only in Spk. (Translation for Spk=Vm: (Herein)... concentration through mindfulness of breathing (lit. 'breathing-mindfulness concentration') is either concentration associated with mindfulness that discerns breathing, or it is concentration on mindfulness of breathing (Vm E[t](2) 287). Translation for Sp: 'concentration' is the one-pointedness of mind arisen together with the mindfulness that discerns breathing; that exposition is under the head of concentration, not under the head of mindfulness, therefore the concentration connected with mindfulness of breathing (is called) concentration through mindfulness of breathing, or the concentration on mindfulness of breathing. Thus the meaning should be understood here.)

Sp 403[24] api ca kho ... ≠ Spk III 270[1] atha kho ... = Vm 267[34] atha kho ...

Sp 404[12]: ... ti pi attho. ≠ Spk III 270[19]: ... ti pi vuttaṃ hoti. = Vm 268[17]: ... ti pi vuttaṃ hoti.

Sp 404[12-14]: seyyathāpī ti opammanidassanaṃ etaṃ. This sentence is omitted in Spk III 270[19] and Vm 268[17]. As a

lengthy section of Sp is omitted in Vm here, only the absence in Spk is surprising. I cannot explain it.

4.2.4.6 In Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Sp(C))

Like the Cakkavāḷa Set of duplicates the Ānāpānassati Set of duplicates is also paralleled in Saṅghabhadra's Shan-Chien-P'i-P'o-Sha (Sp(C)). The contents of the introductory story to the third Pārājika precept (Sp 393^{1}-435^{24}; 45.5 pp., 10 VP), where these verse passages are found, are outlined in some detail at the beginning of § 4.2.4.4 above. Here a comparison with the relevant sections of Sp(C)E^{t} will be made.

The prologue and the comment on the location of the introductory story (Sp 393^{1-20}) are found in Sp(C)E^{t} 285^{16}-287^{41} (X.44-50).

The prologue verse found in Sp(C)E^{t} 285 does not express the intention to omit what has already been explained above, which is stated in Sp 393(2:2).

The story of the foundation of Vesālī is given in great detail in Sp(C)E^{t} 285^{24}-287^{37} (X.45-50); and the exegesis of Mahāvana, the great forest near Vesālī, differs in Sp 393^{12-20} and Sp(C)E^{t} 287^{38-43} (X.51). Both items have further duplicates in other BuT, and are therefore discussed in detail below.

The commentary on the story concerning the death of 500 monks who practised Concentration on Foulness (Sp 393^{21}-402^{25}; 9 pp., no VP) is given at Sp(C)E^{t} 288^{1}-293^{b} (X. 52-67a).

The section dealing with the recollection of breathing (Sp 402^{26}-435^{12}, 33.5 pp., 10 VP) is given in Sp(C)E^{t} 294^{1}-317^{15} (X.67^{b}-XI.31). The duplication between Sp and Spk III described in § 4.2.4.5 concerns Sp(C)E^{t} 285^{22}-295^{6} (X.45-69a), and the duplication between Sp and Vm concerns Sp(C)E^{t} 294^{1}-317^{15} (X.67b-XI.31).

The promulgation of the third Pārājika rule (Sp 435^{13-24}) is found in Sp(C)E^{t} 317^{16-33} (XI.32).

4.2.4.6.1 The Foundation of Vesālī

In the exegesis of Vesālī only the first few sentences are common to Sp and Sp(C) (cf. Sp 393^{6-9} and Sp(C)E^{t} 285^{22-24}). The sentence on the prosperity of Vesālī and its close association with the Buddha at Sp 393^{10-13} (=Spk III 265^{9-11}) is not found in Sp(C)E^{t}.

It continues: "The teacher says: I must now explain in detail the source and origin of Vesālī: ... ", and tells a long story on the origin of the Licchavīs. This story is supplied in Ps II 19^{6}-21^{2} (in the exegesis of the Mahāsīhanādasutta), in Pj I 158^{7}-160^{21} (in the exegesis of the Ratanasutta), and in Sp-ṭ 169^{25}-172^{1} B^{e} (dealing with the Sp section under discussion). It is a stereotype account, which is literally identical in all the three Pāli texts mentioned.

The frame of this standard account in Ps II 19^{7}-21^{2} is as follows: tatrāyaṃ anupubbakathā: ... tena vuttaṃ: Vesāliyaṃ ti evaṃ nāmake nagare. (There is this regular exposition: ... Therefore it has been said: 'in Vesālī' means in a town thus named.)

In the frame of the Pj I version this account is ascribed to the "Porāṇas": "vitthārato pana Vesālivatthuto pabhuti porāṇehi vaṇṇīyati. tatrāyaṃ vaṇṇanā: ... idaṃ Vesālivatthuṃ." (Pj I 158^{4}-160^{21}. Translation: In detail it has been explained by the Ancients starting with the story of Vesālī. There is this explanation: ... This is the story of Vesālī.)

Differences Between the Version of the Shan-Chien-P'i-P'o-Sha and the Pāli Versions

(References are given only to Sp(C) E^{t} and Ps II. Portions quoted verbally from Sp(C)E^{t} are always given in quotation marks.)

Sp(C)E^{t} 286^{2-4}: "This queen had seen other women, round about her giving birth to beautiful children, while she gave birth to one of whom she should be ashamed." This detail is not found in any of the Pāli versions, cf. Ps II 19^{12}.

Sp(C)E^{t} 286^{8-12}: (The Queen) "took a well-prepared box and had gold beaten into a small label. With a red stone, she had this writing on it: "This is a young one born of the Queen of the King of Vārāṇasī." She closed the lid of the box and had it sealed with the king's seal. She placed the golden label outside the box and sent it to be let down into a river."

In the Pāli versions the golden label (or ribbon) with vermillion writing was added by the gods after the box had already been discarded: "manussehi chadditamatte devatā ārakkham samvidahimsu. suvaṇṇapaṭṭikaṃ c' ettha jātihiṅgulakena Bārāṇasiraññño aggamahesiyā pajā ti likhitvā bandhimsu." (Ps II 19^{17-19}).

Sp(C)E^{t} 286^{18}: "He ... thought: "I must take it."
≠ Ps II 19^{23}: so ... paṃsukūlasaññāya aggahesi. (He took it thinking it to be 'robes from a dust heap'.)

Sp(C)E^{t} 286^{21-22}: "If this had been a piece of dead flesh, then ... it should have borne quite different signs."
≠ Ps II 19^{25}: siyā gabbho; ... (It might be a human embryo ...).

Sp(C)E^{t} 286^{27}: Here a detail given in the Pāli versions is omitted. cf. Ps II 19^{30}: hatthapādasīsānaṃ atthāya ((Each lump of flesh produced five smaller lumps) for hands, feet, and head.)

Sp(C)E^{t} 286^{28}: "The male colour is yellow like gold and the female colour is white like silver."
≠ Ps II 19^{31}: ekā maṃsapesī suvaṇṇabimbasadiso dārako ekā dārikā ahosi. (One lump of flesh became a boy resembling an golden image, and one became a girl.)" 'Suvaṇṇabimbasadisa' is a frequent cliché for beauty both in males and females; a difference between the two children is not intended.

Sp(C)E^{t} 286^{32}: "The thumbs of both the hands gave out, as a natural phenomenon, milk; one finger supplied a drink to the male piece and another to the female one.
≠ Ps II 19^{33}: "aṅguṭṭhakato c' assa khīraṃ nibbatti. tato pabhuti ca khīrabhattaṃ labhi (v.l. labhittha). (From his thumb (singular !) arose milk. And from that origin milk-nourishment was obtained.)"

Sp(C)E^{t} 287^{11}: "You must nourish them with the five kinds of nourishment such as milk, curds, butter, ghee, and the like."

cf. Ps II 20^{15-16}: "pañcagorasena rājānaṃ tosetvā bhūmibhāgaṃ gahetvā nagaraṃ māpetvā (having satisfied the king with the five foods from the cow (i.e. milk, cream, curds, butter, ghee), and seized a plot of land, you should build a town.)" Here the five 'gorasa' are intended for quite a different use (see also Ps II 20^{26} below).

Sp(C)E^{t} 287^{23}: "Because of this incident ... they were called Vajjīs - the Vajjīs [that is to say, those that are avoided]."
cf. Ps II 20^{25}: "so padeso 'Vajjī' ti vuccati yojanasataparimāṇena. (That place was called 'Vajjī' with an extent of a hundred Yojanas.)"

Sp(C)E^{t} 287^{27}: In Ps II 20^{26} (atha taṃ padesaṃ gopālakā rājānaṃ tosetvā aggahesuṃ. tatha ca nagaraṃ māpetvā ...) the need to approach the king for permission before building a town is mentioned again. This is omitted in Sp(C)E^{t}.

Sp(C)E^{t} 287^{28} ≠ Ps II 20^{29}: "tāya c' assa dārikā saddhiṃ vivāhaṃ (v.l. vāreyyaṃ) katvā katikaṃ akaṃsu: na bahirato dārikā ānetabbā ito dārikā na kassaci dātabbā. (Having performed his marriage with that maiden, they made an agreement: "Maidens should not be led (here for marriage) form outside, and maidens from here should not be given (in marriage) to anyone (outside)." This rule, which seems to have been a characteristic custom of the Vajjīs, is not mentioned in Sp(C)E^{t}.

Sp(C)E^{t} 287^{36-37}: "This is the origin and source [of Vesāli]." The closing remarks of the Pāli versions differ, as shown above.

4.2.4.6.2 The Exegesis of 'Mahāvana'

Sp 393^{13-18} gives the following text in explanation of the word Mahāvana (great forest): "Mahāvanaṃ nāma sayañjātaṃ aropimaṃ (v.l. °taṃ) saparicchedaṃ mahantaṃ vanaṃ. Kapilavatthusāmantā

pana mahāvanaṃ Himavantena saha ekābaddhaṃ apariccheda̲ṃ hutvā mahāsamuddaṃ āhacca ṭhitaṃ (Spk: tiṭṭhati), idaṃ tādisaṃ na hoti. sapariccheda̲ṃ mahantaṃ vanan ti Mahāvanaṃ. (Translation: What is called "Great Forest" is a great forest grown by itself, not planted, but with a limit. The great forest, however, neighbouring Kapilavatthu was continuous with the Himalaya and without limit; it stood touching the Great Ocean. This (forest) was not like that, being a great forest with a limit (it was called) "Great Forest".)

This explanation is identical with Spk III 265^{12-17} and Ps II 267^{32}-268^{4} (On Cūḷasaccakasutta). Sp-ṭ II 172^{6} B^{e} and Vmv I 206^{18} B^{e} state that there is a difference in the exegesis of 'Mahāvana' between the Majjhimabhāṇakas and the Saṃyuttabhāṇakas on one side, and the Dīghabhāṇakas on the other.[95] Sp-ṭ II 172 B^{e} quotes the differing interpretation from Sv 309^{7-9}: Mahāvane ti bahinagare Himavantena saddhiṃ ekābaddhaṃ hutvā ṭhitaṃ sayañjātavanaṃ atthi, yaṃ mahantabhāvan' eva Mahāvanan ti vuccati, tasmiṃ Mahāvane. (Translation: In the Great Forest (means) a forest grown by itself which stood outside the town in a continuous stretch (ekābaddha) with the Himalaya, and which was called "Mahāvana" on account of its greatness. Therefore (it is said) "in the great forest".)

The Mahālisutta commented upon at Sv 309^{1}- 316^{b} is placed at Vesāli in the Great Forest in the Gabled Hall, just like the promulgation of the third Pārājika rule. Sv is, however, using a differing explanation of Mahāvana, which in Ps and Spk is reserved for the Mahāvana near Kapilavatthu. According to these commentaries the great forest near Vesāli has a limit (sapariccheda), while the great forest near Kapilavatthu is without limit and stretches from the Himalayas to the ocean (apariccheda̲ṃ, ... Himavantena saha ekābaddhaṃ).[96] Apparently Sv is not familiar with this difference.

It seems that the views of the Dīghabhāṇakas are more archaic than the views of the Majjhimabhāṇakas. This is also seen in the shorter list of texts accepted by them for inclusion in the Khuddakanikāya (cf. Sv 15, and E 7 in this study).[97]

The explanation of the 'Great Forest given at Sp(C)E^{t} 287^{38-41}:

("This forest was not made by human beings but was a natural growth, connected with the Himalayas (Snowy Mountains) from the town of Kapilavatthu. Therefore, it was called the Great Forest.") follows the more archaic exegesis of the Sumaṅgalavilāsinī, while Sp 393^{13-18} follows the later explanation found in Ps and Spk.

4.2.4.6.3 Omitted Passages in the Samantapāsādikā (Sp) and the Shan-Chien-P'i-P'o-Sha (Sp(C))

(1) In the Samantapāsādikā (Sp)

(a) In the Story on the Death of the 500 Monks

Sp(C)E^{t} 288^{5-7}	cf. Sp 394^{1}
Sp(C)E^{t} 288^{23-24}	cf. Sp 394^{20}
Sp(C)E^{t} 290^{37-38}	cf. Sp 397^{21}

(b) In the Standard Exegesis of Ānāpānassati

Sp(C)E^{t} 294^{15-17}: "The teacher says: I must tell all this in detail and in due order of succession."	cf. Sp 403^{9}
Sp(C)E^{t} 294^{32-39}	cf. Sp 403^{24}f.
Sp(C)E^{t} 298^{44} refers to the disappearance of breathing.	cf. Sp 413^{8}
Sp(C)E^{t} 305^{33-35} mentions that quick breathing may be found at times "when the harmony of the four elements in the body is disturbed " (i.e. in sickness).	cf. Sp 419^{22}-420^{5}

(2) In the Shan-Chien-P'i-P'o-Sha (Sp(C))

(a) In the Story on the Death of the 500 Monks

Sp 394^{8-9}	cf. Sp(C)E^{t} 288^{13}
Sp 394^{9-10}	cf. Sp(C)E^{t} 288^{14}
Sp 394^{16-18}	cf. Sp(C)E^{t} 288^{21}
Sp 394^{23-25}	cf. Sp(C)E^{t} 288^{25}
Sp 395^{11}: tatrāyaṃ pāḷi: ...	cf. Sp(C)E^{t} 289^{9}
Sp 395^{17-23}	cf. Sp(C)E^{t} 289^{21}

Sp 395[27]-396[3] cf. Sp(C)E[t] 289[29]
Sp 398[18-19] cf. Sp(C)E[t] 291[32]
Sp 398[20-27] cf. Sp(C)E[t] 291[32]

(b) In the Standard Exegesis of Ānāpānassati

Sp 403[13-17] the exegesis of the term "Ānāpāna=ssatisamādhi" (see § 4.2.4.5 above) cf. Sp(C)E[t] 294[24]
Sp 404[3-7] an explanation ascribed to 'keci' cf. Sp(C)E[t] 294[39]
Sp 405[5-12] the elaborate exegesis of 'idha' cf. Sp(C)E[t] 295[13]
Sp 405[16-17] the example of an ox-cart going where there is no road (uppatha, cf. CPD) cf. Sp(C)E[t] 295[16]
Sp 407[9-14] with two short canonical quotations (This passage is also omitted in Paṭis-a.) cf. Sp(C)E[t] 296[23]
Sp 408[8-11] cf. Sp(C)E[t] 296[37]
Sp 409[2-4] on the second breath of a new born child with fine dust from the environment cf. Sp(C)E[t] 297
Sp 409[13-18] stating that both long and short breath is found in human beings cf. Sp(C)E[t] 297[6]
Sp 411[23,25-30] cf. Sp(C)E[t] 298[9]
Sp 412[31]-413[4] the views of the Dīghabhāṇakas and Saṃyuttabhāṇakas cf. Sp(C)E[t] 298[38]
Sp 415[10-21] The elaborate remarks on the four tetrads are not found in Sp(C). cf. Sp(C)E[t] 300[23-25]
Sp 416[5-7] cf. Sp(C)E[t] 301[7]
Sp 417[19-20]: taṃ pi alabhantena pāliya aṭṭhakathāya ca asammūḷhassa vinicchayācariyassa santike uggahetabbaṃ. (Not obtaining him, one should learn from a teacher of detailed analysis who is not confused concerning the Pāli canon and the Aṭṭhakathā.) A person who has merely theoretical learning is, therefore, not recommended as a teacher in Sp(C). cf. Sp(C)E[t] 302[26]

Sp 421[22]-422[5] ascribing the three examples of the saw, the Man-who-Cannot-Walk, and the doorkeeper to Paṭis, and the Aṭṭhakathās respectively. cf. Sp(C)E[t] 306[45]
Sp 425[3-7] cf. Sp(C)E[t] 308[27]
Sp 427[25]-428[4] vuttaṃ h' etaṃ: ... The second occurrence of the VP found twice in Sp and Vm is omitted in Sp(C). In the first occurrence only cd is given (see Sp 422[21-26] in the list below). cf. Sp(C)E[t] 310[17]
Sp 428[5-17] with the views of the different Bhāṇakas cf. Sp(C)E[t] 310[18-33]
Sp 430[5-7] with the views of Ābhidhammika Godhatthera and the commentaries cf. Sp(C)E[t] 312[23]
Sp 430[26]-431[3] cf. Sp(C)E[t] 310[10]
Sp 434[22-26] cf. Sp(C)E[t] 317[10]

4.2.4.6.4 Items Expressed Differently in the Samantapāsādikā (Sp) and the Shan-Chien-P'i-P'o-Sha (Sp(C)), References to Sources etc.

(Note: Portions quoted verbally from Sp(C)E[t] are always given in quotation marks. In a few cases where the quoted sections already contained quotation marks these are left standing. In such sections square brackets reflect the usage of the translators. Round brackets in these passages contain remarks inserted by me.)

Sp 394[13]: ayaṃ ettha saṅkhepo. vitthāro pana Visuddhimagge vuttanayen' eva veditabbo. (See also Spk III 266[4]).
cf. Sp(C)E[t] 288[18-20]: "The teacher says: I have now explained this only in brief, but it has been explained in detail in Khuddaka[nikāya]."
Sp 396[11]: tena vuccati: ...
cf. Sp(C)E[t] 289[43]: "Therefore in the sutta it has been said of the trance: ..."
Sp 396[16] ≠ Sp(C)E[t] 290[4]. Viriya (energy) is omitted among the qualities listed.

Sp 396[3]: tena vuccati: ...
≠ Sp(C)E[t] 289[29-30]: "It has been said, later, in the original [text] about the trance: ..."

Sp 398[5]: "ayañ ca kammavipāko na sakkā mayā vā aññena vā paṭibāhituṃ. (And that result of Kamma cannot be prevented by me nor by anyone else.)"
≠ Sp(C)E[t] 291[17-18]: "But I am not able to save them with my divine power." This corresponds to a sentence found in Spk III 267[23] (see the list in § 4.2.4.5 above).

Sp 398[9]: tasmā evaṃ āha: ...
≠ Sp(C)E[t] 291[19-20]: "Therefore in the original Vinaya text, it has been said: ..."

Sp 398[11]: apare pan' āhu: ...
In Sp(C)E[t] X.61 a source for this variant view is not specified.

Sp 398[28]-399[13]; cf. Sp(C)E[t] X. 62.
Sp(C) is much shorter, resembles the canonical text at Vin III.

Sp 399[21-25] ≠ Sp (C)E[t] 292[8-11].

Sp 401[3-19] differs from Sp(C)E[t] 293[1-12], which is more like the canonical text.

(b) In the Standard Exegesis of Ānāpānassati

Sp 403[3]: eva ayaṃ pāli vuttā: ...
≠ Sp(C)E[t] 294[5]: "Hence it is said in the original Vinaya: ..."

Sp 403[9]: vuttaṃ h' etaṃ Paṭisambhidāyaṃ: ...
≠ Sp(C)E[t] 294[16]: "As it is said in a comment on a sutta: ..."

Sp 403[27]: tena vuttaṃ: ...
≠ Sp(C)E[t] 294[32]: "Therefore in the original Vinaya it has been said: ..."

Sp 404[7-23] ≠ Sp(C)E[t] 294[40]-295[6].
In Sp(C) the simile of the raincloud is given as continuous text (similar to the canonical text), in Sp it is connected with a word-for-word commentary on the canonical text.

Sp 404[24]-405[4] is more elaborate than Sp(C)E[t] 295[7-13], where just a simple explanation from canonical sources is given.

Sp 405[12-17] gives a different reason for the living at a solitary place from Sp(C)E[t] 295[14-15].

Sp 405[17]-406[6] and Sp(C)E[t] 295[17-27] deal with the example of the calf bound to a post. The diction is rather different in both versions. Sp(C)E[t] gives exact identifications between the cowherd, the mother-cow, the calf, the milk, the post, and the string with various persons and principles involved in the development of mindfulness on breathing. Sp does not have such a direct identification, but it is more elaborate, and quotes a "Porāṇa" verse in illustration of the simile.

Sp 407[6-8] and Sp(C)E[t] 296[15-22] both quote the same "Porāṇa" verse. It is also found at Mil 369, where the simile of the leopard is also attached to it.

Sp 407[20-25] makes a difference in the exegesis of 'nisīdati (he sits down)' and 'pallaṅkaṃ ābhujitvā (having formed a cross-legged position)'. In Sp(C)E[t] 296[28-30] this difference is ignored, and only a single context reference is given:"Therefore in the original Vinaya it has been said: ..." (cf. Sp 407[21,23]: nisīdatī ti āha, ... pallaṅkaṃ ābhujitvā ti ādiṃ āha.).

Sp 408[12-26] gives a more scholastic exegesis than Sp(C)E[t] 296[37-44], where the quotation from Paṭis I 176 is used without expressly stating a source. The difference to the interpretation of the Suttantaṭṭhakathā mentioned in Sp, is ignored in Sp(C)E[t].

Sp 409[11] mentions a dog (sunakha) as example of an animal with short breath. Sp(C)E[t] 297[6] gives the example of a toad (maṇḍuka, bheka per A. P. B u d d h a t t a 1955 EPD).

Sp 409[18]-410[b] deals with nine stages of successive sublimation in the observation of breathing. It uses a long quotation from Paṭis I 177 with a source reference given in the context. Sp(C)E[t] 297[7-22] uses the contents of this quotation in paraphrase, without mentioning a source.

Sp 412[10-25] gives three examples of exertion: "purisassa dhāvitvā pabbatā vā orohitvā mahābhāram vā sīsato oropetvā (for a man having run, or having climbed down from a mountain, or having laid aside a large burden from the head ...)". In Sp(C)E[t] 298[20-33] only the climbing ("going up" = āruhitvā, āruhya !) of a mountain is mentioned. In this simile the contents are the same, but the diction differs. The concluding verse is found in both texts, but only Sp assigns it to "Porāṇa".

Sp 412[23]: ten' āhu porāṇa: ...
≠ Sp(C)E[t] 298[31]: "And so it is said in a gāthā: ..."

Sp 412[26]-413[9] corresponds to Sp(C)E[t] 298 (X.78). The explanation given in Sp(C)E[t] is similar to the views of the Majjhimabhāṇakas mentioned in Sp. The view of the Dīghabhāṇakas and Saṃyuttabhāṇakas found in Sp 412[26]-413[1] is omitted in Sp(C). (See also the list of omissions.)

Sp 415[10]: tena vuccati: ...
≠Sp(C)E[t] 300 17-18: "Therefore it has been said in the original Vinaya: ..."

Sp 415[7-10] cf. Sp(C)E[t] 300 [17-23]. The introductory phrase at Sp (C)E[t] 300[16]: "Therefore it has been said in the original Vinaya: ..." apparently used for a new quotation, is unnecessary, since the text given just continues the previous quotation.

Sp 416[3]: vuttaṃ h' etaṃ bhagavatā: ...
= Sp(C)E[t] 301[5]: "As it is said in a sutta: " The Buddha said to the Bhikkhus: ..."

Sp 417[10-12]: ayaṃ ettha saṅkhepo. vitthārato pana sīlavisodhanakathaṃ paḷibodhupacchedakathañ ca icchantena Visuddhimaggato gahetabbo.
cf. Sp(C)E[t] 302[15-16]: "The teacher says: I have described this in brief; but one who cares may get the detailed comment from the Abhidharmavibhāṣā."

Sp 417[25]: tatrāyaṃ anupubbakathā: ...
cf. Sp(C)E[t] 302[33]: "The teacher says: I should like to say what he should do first. ..."

Sp 418[20-21]: ayaṃ etthā saṅkhepo. itthārato pana imaṃ kathāmaggaṃ icchantena Visuddhimaggato (i.e. Vm 84 ff.) gahetabbo.
≠Sp(C)E[t] 303[31-32]: "The teacher says: "I have now said said this in brief; details have been given in the Abhidharma. You yourself should know them."
In the Vm duplicate this cross reference is absent (cf. Vm 278[13]).

Sp 418[24-25]: This verse is found in Sp(C)E[t] 303[34-35], but it is presented as prose.

Sp 418[27]: All the eight items found in Sp and Vm 278[14-16] are listed in Sp(C), but item 5 and 6 are not explained at Sp(C)E[t] 303[34]. Apparently some words were dropped by mistake in the Chinese version. cf. Sp 418[27]: "thapanā ti appanā, sallakkhanā ti vipassanā, vivaṭṭhanā ti maggo", and Sp(C)E[t] 303[39]: "placing (i.e. thapanā) means [to be on] the Path (i.e. magga)."

Sp 419[6-11]: The contents are similar to Sp(C)E[t] 305[7-20], but they are phrased differently. Sp(C) is more detailed.

Sp 419[22]-420[11] ≠ Sp(C)E[t] 305 (X.2)
The description of the cowherd's way of counting is more detailed in Sp. The pebbles thrown down by him are not mentioned in Sp(C)E[t]. The reason why the cows come out quickly form the gate, too, is given only in Sp.

Sp 420[12-13] merely refers to the simile of the boat: "arittūpaṭṭhambanavasena caṇḍasote nāvāṭhapanaṃ iva (Just as a boat in a swift current is steadied with the help of a rudder." Vm E[t](2) 301). At Sp(C)E[t]306[3-10] this simile is given at great length.

Sp 420[20]: tena vuttaṃ: ...
≠ Sp(C)E[t] 306[13-14]: "Therefore it is said in the original Vinaya: ..." In Sp this is a'text-internal quotation'of a phrase found a little earlier at Sp 420[14-15].

Sp 421[14] yath' āha: ...
cf. Sp(C)E[t] 306[25-36]: "Therefore the original Vinaya [says]: ...". The quotation is from Paṭis I 165[24-28].

Sp 422[23-26] quotes two verses from Paṭis I 170f. with: "vuttaṃ h' etaṃ: ...". Sp(C)E[t]307[14] gives only cd of the second verse with the phrase "The Buddha has said: ..." This verse is repeated at Sp 427[25]-428[4] with the context phrase: "vuttaṃ h' etaṃ: ..." (cf. also Vm 285[32-36]). This second occurrence is not found in Sp(C) at all (cf. Sp(C)E[t]310[17]).

Sp 423[24-26]. The verse passage is given in prose at Sp(C)E[t] 308[3-7].

Sp 424[24]: vuttaṃ pi c' etaṃ: ... (quotes Paṭis I 185)
cf. Sp(C)E[t] 308[20-21]: "It has therefore been said in the original Vinaya: The teacher says: ..."

Sp 425[23]: vuttaṃ bhagavatā: ...
cf. Sp(C)E[t] 308[3]: "As it is said in a sutta: ..."

Sp 427[1-10] makes a difference in the description of the various shapes of the meditative sign (nimitta) ascribing the first three to "some" (ekacce āhu: ...) and the rest to "the opinion of the commentary (or commentaries)" (ayaṃ pana aṭṭhakathāvinicchayo (v.l. in Vm: °kathāsu vin°). This is not mentioned in Sp(C)E[t] XI.12. The inventory of shapes described is, however, almost the same.

Sp 429[3]: gives the illustrations "khattiyamahesiyā cakkavattigabbho viya kassakena sāliyavagabbho viya (like the embryo of a world-ruling monarch (is guarded) by a chief queen of Khattiya descent, and like the young crop of rice and barley (is guarded) by the farmer)". Sp(C)E[t] 311[18-21] has only the first illustration, which is given in greater detail than in Sp.

Sp 429[6-7] has a verse which is found as prose in Sp(C)E[t] 311[21-22].

Sp 429[9] In the list of seven suitable things (satta sappāyāni) the second factor (bhassa = speech) is omitted in Sp(C), and a different 7th factor is added, cf. Sp(C)E[t] XI.16.

Sp 429[8-21] In the list of the ten skills in attainment (dasa appanākosalla) items 1,2 and 10 are different in Sp(C)E[t] XI.17.

Sp 430[14-15]: ayaṃ ettha saṅkhepakathā. vitthāraṃ pana icchantena Visuddhimaggato gahetabbaṃ.
≠ Sp(C)E[t] 312[32-35]: "The teacher says: I have said this here in brief. If a detailed exposition is wanted, you yourself can know it from the text of the Path of Purity (Visuddhimagga)".
See § 4.2.4.4 and the list on p. 177 on this passage.)

Sp 431[20]: sadevakassa lokassa ...
≠ Sp(C)E[t] 314[1-2]: " ... in this threefold existence consisting of Brahmās, Māras, and Samaṇa-brahmaṇas"

Sp 431[8]: vuttaṃ pi c' etaṃ Paṭisambhidāyaṃ: ...
≠ Sp(C)E[t] 314[23]: "It has been said in the Paṭisambhidā: ..."

Sp 433[1]: ...ti Paṭisambhidāyaṃ vuttaṃ.
cf. Sp(C)E[t] 315[8]: "This has been said in the [Paṭi]-Sambhidā: ...".

Sp 434[7]: tena vuttaṃ: ...
cf. Sp(C)E[t] 316[19-20]: "Therefore it is said in the original Vinaya: ..."

Sp 434[22]-435[11] corresponds to Sp(C)E[t] 317[10-14]. The topic is similar, but a direct correspondence cannot be traced.

Sp 435[12]: ānāpānasatisamādhikathā niṭṭhitā.
cf. Sp(C) 317[15]: "Thus is concluded the section on Ānāpāna." (These are the two terminal titles.)

4.2.4.7 The Ānāpānassati Set of Duplicates: Sidelines and Sources

Three verse passages from the Ānāpānassati Set of duplicates occur in the Sutta commentaries. One verse passage (Vm 282(1) =Sp 423= Ps III 137 = Paṭis 172 = Th 548) is an unordered occurrence with very little relevance to our extensive pattern of duplication. While the Vm and Sp occurrences belong to an extensive quotation from Paṭis, the isolated occurrence in Ps III might even have Th 548 as source, which is to be rejected for the Sp and Vm occurrences.

Sp 421[14] yath' āha: ...
cf. Sp(C)E[t] 306[25-36]: "Therefore the original Vinaya [says]: ...". The quotation is from Paṭis I 165[24-28].

Sp 422[23-26] quotes two verses from Paṭis I 170f. with: "vuttaṃ h' etaṃ: ...". Sp(C)E[t]307[14] gives only cd of the second verse with the phrase "The Buddha has said: ..." This verse is repeated at Sp 427[25]-428[4] with the context phrase: "vuttaṃ h' etaṃ: ..." (cf. also Vm 285[32-36]). This second occurrence is not found in Sp(C) at all (cf. Sp(C)E[t]310[17]).

Sp 423[24-26]. The verse passage is given in prose at Sp(C)E[t] 308[3-7].

Sp 424[24]: vuttaṃ pi c' etaṃ: ... (quotes Paṭis I 185)
cf. Sp(C)E[t] 308[20-21]: "It has therefore been said in the original Vinaya: The teacher says: ..."

Sp 425[23]: vuttaṃ bhagavatā: ...
cf. Sp(C)E[t] 308[3]: "As it is said in a sutta: ..."

Sp 427[1-10] makes a difference in the description of the various shapes of the meditative sign (nimitta) ascribing the first three to "some" (ekacce āhu: ...) and the rest to "the opinion of the commentary (or commentaries)" (ayaṃ pana aṭṭhakathāvinicchayo (v.l. in Vm: °kathāsu vin°). This is not mentioned in Sp(C)E[t] XI.12. The inventory of shapes described is, however, almost the same.

Sp 429[3]: gives the illustrations "khattiyamahesiyā cakkavattigabbho viya kassakena sāliyavagabbho viya (like the embryo of a world-ruling monarch (is guarded) by a chief queen of Khattiya descent, and like the young crop of rice and barley (is guarded) by the farmer)". Sp(C)E[t] 311[18-21] has only the first illustration, which is given in greater detail than in Sp.

Sp 429[6-7] has a verse which is found as prose in Sp(C)E[t] 311[21-22].

Sp 429[9] In the list of seven suitable things (satta sappāyāni) the second factor (bhassa = speech) is omitted in Sp(C), and a different 7th factor is added, cf. Sp(C) E[t] XI.16.

Sp 429[8-21] In the list of the ten skills in attainment (dasa appanākosalla) items 1,2 and 10 are different in Sp(C)E[t] XI.17.

Sp 430[14-15]: ayaṃ ettha saṅkhepakathā. vitthāraṃ pana icchantena Visuddhimaggato gahetabbaṃ.
≠ Sp(C)E[t] 312[32-35]: "The teacher says: I have said this here in brief. If a detailed exposition is wanted, you yourself can know it from the text of the Path of Purity (Visuddhimagga)".
See § 4.2.4.4 and the list on p. 177 on this passage.)

Sp 431[20]: sadevakassa lokassa ...
≠ Sp(C)E[t] 314[1-2]: " ... in this threefold existence consisting of Brahmās, Māras, and Samaṇa-brahmaṇas"

Sp 431[8]: vuttaṃ pi c' etaṃ Paṭisambhidāyaṃ: ...
≠ Sp(C)E[t] 314[23]: "It has been said in the Paṭisambhidā: ..."

Sp 433[1]: ...ti Paṭisambhidāyaṃ vuttaṃ.
cf. Sp(C)E[t] 315[8]: "This has been said in the [Paṭi]-Sambhidā: ...".

Sp 434[7]: tena vuttaṃ: ...
cf. Sp(C)E[t] 316[19-20]: "Therefore it is said in the original Vinaya: ..."

Sp 434[22]-435[11] corresponds to Sp(C)E[t] 317[10-14]. The topic is similar, but a direct correspondence cannot be traced.

Sp 435[12]: ānāpānasatisamādhikathā niṭṭhitā.
cf. Sp(C) 317[15]: "Thus is concluded the section on Ānāpāna." (These are the two terminal titles.)

4.2.4.7 The Ānāpānassati Set of Duplicates: Sidelines and Sources

Three verse passages from the Ānāpānassati Set of duplicates occur in the Sutta commentaries. One verse passage (Vm 282(1) =Sp 423= Ps III 137 = Paṭis 172 = Th 548) is an unordered occurrence with very little relevance to our extensive pattern of duplication. While the Vm and Sp occurrences belong to an extensive quotation from Paṭis, the isolated occurrence in Ps III might even have Th 548 as source, which is to be rejected for the Sp and Vm occurrences.

The other two verse passages belong to a continuous pattern in the exegesis of the Ānāpānapabba of the Satipaṭṭhānasutta in Sv 762^{10}-264^{10} (2 pp., 2 VP ad D II 291^{3-4}: idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā ...) = Ps I 247^{7}-248^{30} (1.5 pp., 2 VP ad M I 56^{12-13}) = Sp 405^{6}-407^{10} = Vm 268^{23}-270^{15}.

We note that the duplication between Vm=Sp=Sv=Ps covers the beginning of the canonical stereotype on Ānāpānassati in the shorter version commented upon in Vim and Paṭis, i.e. the beginning of the text section referred to as 'Ānāpānasatimātikā' in Paṭis-a 505^{6}.

Both Sv and Ps break off the duplicated section with a reference to the Visuddhimagga (Sv 764^{10-11} =Ps I 248^{30-32}: ito paraṃ imasmiṃ tāva ānāpānapabbe yaṃ vattabbaṃ siyā, taṃ Visuddhimagge vuttaṃ eva. Translation: From here, whatever may be fit to say in this section on Ānāpāna, that has (already) been said in the Visuddhimagga.)

A series of minor differences in the diction show that the account in Sv and Ps on one hand and the account in Sp and Vm on the other are not absolutely identical, because the commentary on the Satipaṭṭhānasutta uses the Four Satipaṭṭhānas as organising principles.[98] It is therefore likely that the Sīhaḷaṭṭhakathā literature here gave a fully detailed exegesis of Ānāpānasati, which was not reproduced by Buddhaghosa.

The commentary on the Ānāpānasatisutta (No. 118, at M III 78-88, commented upon in Ps IV 137-144 also does not give an exegesis of the canonical stereotype on the development of mindfulness on breathing, which is given in full detail in this Sutta at M III 82^{22}-83^{19}. In Ps IV 139^{27-30} we find only the following remark: "idaṃ pana ānāpānakammaṭṭhānaṃ sabbākārena Visuddhimagge vitthāritaṃ, tasmā tattha vuttanayen' ev' assa pāliattho ca bhāvanānayo ca veditabbo. (Translation: But this ground for contemplation (consisting of)breathing has been detailed in all aspects in the Visuddhimagga. Therefore the meaning of the canonical text and the method of cultivation should be known as said there.)"

We thus find that in addition to the Sinhalese commentary on the Vinayapiṭaka (+SAk(Vin-a) also the Sinhalese commentaries on the Dīghanikāya, the Majjhimanikāya, and the Samyuttanikāya may have featured a detailed exegesis of the development of mindfulness on breathing. These accounts must have served as sources for the compilation of Vm § 8.3.

The 10 VP found in the duplicate pattern include 4 VP specifically assigned to "Porāṇa". One of these verse passages in which the monk who lives in the forest is compared to a leopard who awaits his prey in solitary hiding, is also found in Mil 369. An examination of the prose context, however, shows some difference in diction.[99]

We may therefore regard the compilers of the old Sīhaḷaṭṭhakathā as the first authors of this standard account, into which examples from still older literature, and still older oral tradition referred to as "Porāṇa" were embodied. Buddhaghosa made a translation into Pāli of this standard account, but used its full form only in the Visuddhimagga and the Samantapāsādikā.

4.3 Categories of 'Source References' Collected in the Concordance of Verse Passages (CVP)

The difficulties connected with the concept of "source" and the choice of potential source texts are already discussed in § 1.8.3-4. The determination of the direction of borrowing (see § 1.8.6 in this study) and the interpretation of reference patterns (see § 1.11) have also been spoken of, and some guidelines have been supplied for this purpose. Table I (VII) lists the major 'source patterns' defined in this study. In ChL 10-13 traced VP are listed and ordered according to different reference patterns. These patterns will be discussed here.

Single Source References

Single source references may be references to canonical texts, references given in the prose context by Buddhaghosa, or a combination of both when they refer to the same canonical or post-canonical text. Three types can therefore be set up:

Type 1: single text reference
Type 2: single context reference
Type 3: single text reference coincides with single context reference.

If the source reference is only similar, or covers only a section of the VP considered, the pattern is classified as 'inadequate'. (20 VP in ChL 10.1). 12 VP among the traced duplicates listed in ChL 10.3, are classified as having 'inadequate source references'. Here the designations "Pubbācariyehi", "Ariyavaṃsa", Māgandiyasuttuppattiyaṃ" are included. The designation "Ācariyagāthā" for Spk II 267(1) is also classified as inadequate, because our data do not allow us to define this source more closely.

Inadequacy of the source reference may concern only one of several occurences of a duplicate (see Vm 636(2) etc. in ChL 10.3). In case of the Jātakas, on closer analysis some references may prove to be parallels or even copies of the BuT occurrence.

Example: As 37 $B^{e}(1)$ = Ja I 7
As 76 $B^{e}(1)$ = Ja I 60
Ps III 311^{I} = Ja I 139

Lost Context Sources

Some context references indicate lost sources like 'Porāṇa' and 'Aṭṭhakathā' or lost Jātaka versions. If such context references are found only once or twice, they have been classified as 'inadequate' because such isolated occurrences do not allow us to come to a conclusion concerning the nature of the source.

Multiple Source References

F r a n k e (1907) discusses multiple source references for canonical verses found in the Dīpavaṃsa (l.c., p. 231-233; cf. § 1.11, table I (VII) and ChL 10 in this study). He mentions - though not seriously - the possibility of the use of canonical scriptures as indirect sources for the Dīpavaṃsa (l.c., p. 239; § 1.8.3 in this study), and gives detailed attention to the inflation of data caused by text-internal duplication (l.c., p.245; cf. § 1.8.6, § 3.3.2, and ChL 6, ChL 8.1 in this study). He insits that "Porāṇā" and "die alte singhalesische Aṭṭhakathā" are separate sources (l.c., p. 348) - a fact also borne out by the present study.

The evidence collected by F r a n k e (1907) to disprove the existence of the Sīhaḷaṭṭhakathā, and the methodology employed in the discussion of this evidence can now - with the help of more complete information and the much larger number of printed Pāli texts available to the modern inquirer - be used to just the opposite effect.

Ñ ā ṇ a m o l i (1962 Nett E^{t}, Translator's Introduction p.LV) refers to the problem of multiple source references. However, he does not tackle it seriously, but gives preference to canonical texts frequently cited, omitting references to other texts. This somewhat questionable practise has apparently been adopted by other editors and translators of Pāli texts, but usually this has not been expressly stated.

ChL 10.2 lists the multiple source reference for non-duplicated passages found in the CVP. We have the following subtypes:

Type 1: Multiple Source References with Context References

A context source reference is added to several references in canonical and post-canonical texts, and confirms one of these references. The text references are divided into confirmed and rejected source references by this context source. A single source can be defined. This pattern is comparatively rare.

Examples are:

Sp 273(1) "Dhammapade",

Ps I 31^{I}(1) "Nettiyaṃ",

Ps III 34(1) "Ambaṭṭhasutte",

MP I "Dhammapade" (7 VP)

In case of duplicates (listed in ChL 10.4) the context reference may determine a single source only for one of several occurrences. Examples:

(a) $^{+}$Sp 17^{II}(C)(a) etc. "Khandhake". Here Ud 1 ff. would still be possible as source for As 17(3). The context reference alone does not decide the question. Only the examination of the extensives duplication in Sp (N) etc. gives an answer.

(b) Sv 746^{III}(1) etc. The context reference "Dhammapade" settles the alternative source pattern only for the duplicate found in Mp I 360. For Sv and Ps the reference to Ap still has to be considered.

Type 2: Several Canonical Source References

Several references to canonical texts without context references make up a multiple source pattern. Here it is sometimes possible to isolate a single source (SS) by eliminating partial correspondences and references to verses which are only similar.

The rule of adjacent passages can also be applied with success to eliminate unsound source references. Examples:

(a) Vm 388^{II}(3). Here the rule of adjacent passages favours Ja I 117f. as source, since the same source applies to the two adjacent VP. The references to Nidd I and Th are thus eliminated.

(b) Vm 593^{I}(1) and Vm 593^{II}. Here S I is confirmed as source by the rule of adjacent passages, Nidd and Kv are eliminated.

Type 3: Canonical and Post-Canonical Source References

Post-canonical references are added to one or several canonical references. Here references to Ja(N) (=Ja I 1-94) are listed as non-canonical in ChL 10.2. Usually the post-canonical references are to be eliminated in favour of a canonical source.

Exceptions to this are

Sp 77(1) =S I 146 = DĪp XII 56

Sp 89(1)(C) =Ap 6 = Nett 139

Here DĪp is strengthened by the rule of adjacent passages, and the source character is just as weak for Ap as for Nett.

Type 4: Inadequate Multiple Source References

(4) Even in the case of multiple source references there are many inadequate source patterns. They are found, if all of several source references are only similar verses or give only partial correspondences. Example:

Vm 37^{I}(2) etc. (4 VP)

Vm 231^{II}(4)

Spk I 63^{II}(1) etc. (3 VP)

Spk I 301^{I}(1) etc.

Type 5: Conflicting Source Patterns

Conflicting source patterns generally result, if a context reference to a lost source enters into a multiple source pattern. Such patterns are listed in ChL 13.

Type 6: Open Alternatives

This is the most important variety of the multiple source patterns. The VP concerned are listed in ChL 11, as "indecisive source patterns". Some of these patterns may be inadequate sources (for all references concerned) or conflicting source references.

Here a classification into major sources (i.e. frequently used texts) and minor sources (rarely used texts) may supply a guide line. (cf. Ñāṇamoli cited above who has concentrated on major sources in his collection of references.) At present it may be sufficient to define this type of source pattern as an unsolved problem. No useful purpose is served by an attempt to define definite canonical texts as single sources for these patterns, because almost all canonical VP may be indirect borrowings from $^{+}$SAk, and it is usually sufficient to note the Pāli canon in general as ultimate source without defining a specific source text.

This is, however, different for references found in some late canonical texts, particularly if their use as source texts by

Buddhaghosa is limited to specific sections of his works (as in the case of Vin V, Bv, Cp, and DĪp), if they are used very rarely (as in the case of Khp, ThĪ, and the texts of the Abhidhammapiṭaka except Kv, Ud, It Vv, Pv), or if their occurrence is restricted to multiple source patterns (as in the case of Khp, It, Nett, and Peṭ).

Different Sources for Separate Occurrences of Duplicates

Duplicated VP with a multiple source pattern occasionally have different sources for individual occurrences. ChL 10.4 lists five such VP: Sp 75f.(4), Sp 872(1), Vm 302^{I}(1), Vibh-a 321(1) and Sv 155^{I}(1) from ChL 7.2.2, ChL 7.3.2, ChL 7.4.1, ChL 7.5.2, and ChL 7.6.1 respectively. We note that most of these duplicates involve Sutta commentaries.

The Pāli Canon as Indirect Source

In the discussion of the extensive duplicate patterns in § 4.2 we have seen that canonical verse passages may be found in Buddhaghosa's works as indirect borrowings from the lost $^{+}$SAk literature. Such canonical VP are also found in many of the serial duplicates not yet discussed in detail, which are listed in § 4.1. Non-duplicated canonical VP may also be borrowed indirectly in this way, but this cannot be demonstrated easily. The prose context has to be examined.

4.4 Source References in the Pāli Literature Preceding Buddhaghosa

Table I lists 485 traced VP in our stock of verse passages (340 non-duplicates, 15 t-i-d from ChL 8.1, and 131 duplicates). Table XXIX gives a survey of the 'source texts' found for these verse passages in the Pāli literature preceding Buddhaghosa, and specifies the different kinds of reference patterns. Adequate single source references in this literature are obtained for 198 VP. When the few simple rules outlined above are applied to the patterns with multiple source references, single sources can be defined for another 53 VP. The remaining patterns, apply

to the remaining 234 VP. Inadequate single source references (38 VP), and the occurrence of several references in the same source text (and no other; 17 VP) can be measured in terms of the figures given in Table I and in § 3 of this study. This is not possible for the other patterns which still apply to 179 VP (37.9°/o of all traced VP), because several source texts are involved in the pattern for each VP. This concerns inadequate multiple source references, separate sources for different occurrences of duplicates, conflicting source patterns, and open alternatives.

In table XXIX we see that adequate single source references (as shown in group I and II) are obtained for D (19 VP), M (3 VP), S (28 VP), A(7 VP), Dhp(48 VP), Ud(1 VP), It(1 VP), Sn(12 VP), Vv (4 VP), Th (4 VP), Ja(without Ja(N), 97 VP), Nidd (6 VP), Paṭis (3 VP), Ap(10 VP), Bv(6 VP), Cp(1 VP), Vin I-IV(8 VP), Vin V(23 VP), Kv(5 VP), other Abhidhamma texts (1 VP), Nett(1 VP), Mil (1 VP), and DĪp(4 VP).

Reliable source references are not obtained for Khp, Pv, ThĪ, Ja(N), Cp, and Peṭ. Some of these texts were nevertheless used by Buddhaghosa (i.e. Pv and ThĪ), but the source references are inadequate, because a differing version was used (so for Pv)[100], or the references obtained belong to open alternative patterns, where a single source text cannot be specified.

Open alternative patterns also obscure the degree of frequency with which a specific source text is used. Over ten traced VP are found in the following group of 'source texts': D, M, S, A, Dhp, Sn, Th, Ja(N), Ja, Nidd I, Ap, Vin I-IV, Vin V, Kv, Nett, Peṭ, Mil, DĪp. But only six of these (D, S, Dhp, Sn, Ja, Vin V) have over ten decisive source patterns (see column 12 in table XXIX). Indecisive patterns are more frequent than decisive patterns in the following texts: M, S, A, Sn, Th, Ja(N), Nidd I, Ap, Kv, Nett, Mil, DĪp.

Table XXIX: Reference Patterns for Verse Passages Traced in the Pāli Literature Preceding Buddhaghosa

source texts	VP involved	group I: adequate SS	group I: inadequate SS	group II: SS defined from MS	group II: SS text repeated	group II: separate sources for dupl.	group III: open alternatives	group III: inadequate MS	group III: conflicting MS	group IV: total MS	group IV: decisive pattern	group IV: indecisive pattern	group V: non-dupl.	group V: t-i-d after Chl 8.1	group V: dupl. VP
D	25	15	2	2	–	2	2	1	–	8	17	5	17	1	7
M	18	3	–	–	–	–	8	–	–	15	3	8	14	–	4
S	70	19	1	6	2	1	33	6	–	50	28	40	48	2	20
A	24	5	–	1	–	1	11	3	–	19	7	14	16	–	8
Khp	5	–	–	–	–	–	5	–	–	5	–	5	4	–	1
Dhp	66	27	2	17	–	4	12	4	–	37	48	18	51	2	14
Ud	6	–	–	–	1	–	3	1	–	6	1	4	4	–	2
It	7	–	–	–	–	(1)	6	1	–	7	1	7	3	–	4
Sn	52	10	1	–	1	1	29	3	–	41	12	33	34	–	18
Vv	6	4	–	–	–	–	1	–	–	2	4	1	3	–	3
Pv	6	–	1	–	–	–	5	–	–	5	–	6	5	–	1
Th	36	1	2	2	1	–	17	4	–	32	4	23	21	1	14
Thī	4	–	1	–	–	–	2	–	–	3	–	3	3	–	1
Ja(N)	25	–	6:							19:	–	25	18	1	6
Ja	134	72	4	11	9	5	20	4	–	58	97	28	103	3	28
Nidd I	21	–	–	(1)	2	1	13	3	–	21	(4)	16	14	–	7
Nidd II	8	1	–	1	–	–	6	–	–	7	2	6	3	–	5
Paṭis	7	3	–	–	–	–	2	–	2	4	3	4	1	2	4
Ap	24	4	3	3	–	–	2	2	–	17	7	7	18	3	3
Bv	6	5	1	–	–	–	–	–	–	–	5	1	3	1	2
Cp	9	–	–	–	–	–	–	(8)	8	9	–	8	8	–	1
Vin I-IV	14	2	–	6	–	–	6	–	–	12	8	6	11	–	3
Vin V	28	21	4	–	1	(1)	–	(1)	2	3	23	6	22	3	3
Kv	13	1	–	2	–	(2)	10	(3)	–	12	5	13	8	–	4
Abhi	6	1	–	–	–	–	–	–	4	5	1	4	2	–	4
Nett	25	–	–	1	–	–	5	–	–	25	1	5	12	–	13
Peṭ	10	–	–	–	–	–	1	–	–	10	–	1	3	–	7
Mil	19	1	3	–	–	–	1	–	2	15	1	6	10	–	9
Dīp	14	3	7	–	–	1	1	–	2	4	4	10	11	–	3
all text references		198	38	53	17										

Explanation on the groups defined:

Group I: single source references (SS), 3 subtypes.
Group II: single source texts derived from multiple reference patterns , 3 subtypes.
Group III: remaining patterns with multiple source references, 3 subtypes.
Group IV: decisive and indecisive patterns summarised.
Group V: duplication of the verse passages concerned.

Table XXX: Source References Given by Buddhaghosa in the Context

(a) Context References to Existing Pāli Sources

context source references	VP involved	adequate SS	inadequate SS	SS defined from MS	SS text repeatedly	open alternatives	separate sources for dupl.	inadequate MS	conflicting MS	total MS	decisive pattern	indecisive pattern	non-dupl.	t-i-d after Chl 8.1	dupl. VP
"Ja"	33	26	–	1	2	3	–	–	1	7	29	4	25	2	6
"Dhp"	16	6	–	10	–	–	–	–	–	10	16	–	13	1	2
"Parivāre"	14	13	1	–	–	–	–	–	–	–	13	1	12	2	–
"4 Nikāya"	4	1	–	3	–	–	–	–	–	3	4	–	1	–	3
"KhN"	8.5	5	1	(1)	–	–	3.5	–	–	3.5	6	4.5	5.5	–	3
"Vin,Abhi"	3.5	–	–	3	3	(2)	(2.5)	–	–	3.5	6	4.5	0.5	–	3
"Post-canon"	4	2	1	1	–	1	–	–	–	–	3	2	3	–	1
Total	83	53	3	19	5			–	–		77		60	5	18

(b) Context References to Lost Sources

"Lost Ja"	14	–	6	–	–	–	–	–	8	8	–	14	12	–	2
"Porāṇa"	38	30	2	–	–	–	–	–	6	6	30	8	21	–	17
"Aṭṭha-kathā"	15	9	1	–	–	–	–	–	5	5	9	6	5	–	10
"other context"	7	–	5	–	–	–	–	–	2	2	–	7	2	1	4
total lost sources	74	39	14	–	–	–	–	–			39		40	1	33

Notes to table XXIX and XXX:

The total number of VP involved and the total given for multiple source patterns (MS) include also rejected source references, which are not specified separately. Bracketed figures indicate VP classified repeatedly under different categories. The fractions of VP listed are to be explained by separate sources for different occurrences of duplicates.

4.5 Lost Sources Used for the Compilation of the Pāli Commentaries

References to lost sources given by Buddhaghosa in the prose context include "Porāṇa", "Aṭṭhakathā", and several lost versions of Jātaka stories. A small number of other context references is also obtained.

4.5.1 The Lost Jātaka Commentary (Jātakaṭṭhakathā)

Already L ü d e r s (1941) has shown that the word 'Jātakaṭṭhakathā' should properly be applied only to an older Jātaka commentary now lost, which he considers to have been written in Pāli and preceded by a Nidānakathā (l.c., p. 144-146). The existence of a canonical collection of Jātaka verses was previously considered doubtful (see W e l l e r 1926). But L ü d e r s (1941) gives strong evidence for the existence of a canonical text containing only the Jātaka verses, and concludes: "Mir scheint durch diese Zeugnisse das Vorhandensein der Gāthāhandschriften für die Zeit des grammatischen Kommentators, also wahrscheinlich das Ende des 5. Jahrhunderts n. Chr. , endgültig gesichert zu sein."(l.c., p. 144). In a more recent study A l s d o r f (1964) strongly supports L ü d e r s ' views, but he does not commit himself on the language of the lost commentary, and the presence or absence of a Nidānakathā.

F a u s b ö l l (Ja I-VI 1877-96) distinguishes three literary strata in the Jātakaṭṭhavaṇṇanā, the present Jātaka commentary, which he sets off by different sizes of print. These are defined as (a) the frame, (b) the tale, (c) the verbal interpretation (Ja I 1877, preliminary remarks 1). In agreement with L ü d e r s and A l s d o r f (l.c.), and supported by the evidence of the recent oriental editions of canonical collections of Jātaka verses (J B^e I-II 1960, J C^e I-III 1954-60, and J S^e I-II 1957), it seems more reasonable to distinguish between (a) the canonical Jātaka-pāli-potthaka, (b) the old commentary containing the prose stories and many additional verses, i.e. the Jātakaṭṭhakathā, and (c) the grammatical explanations and other late materials included by the final redactor, i.e. the author of the present text, the Jātakaṭṭhavaṇṇanā.

A l s d o r f (1957) postulated the following steps in the development of the Vessantarajātaka:

(1) a pre-Buddhist or non-Buddhist verse collection supplemented by free prose (not handed down), which was basically the tale of the excessive generosity of the Sibi (Pāli: Sivi) prince Viśvantara (Pāli: Vessantara), culminating in the giving away of his two children, and the happy end of their subsequent recovery.

(2) the adaption of this old account into a Buddhist birth story chiefly effected by adapting the prose sections;

(3) elaboration of various details, both in prose and verse, chiefly from other Jātakas (as e.g. the previous birth of Vessantara's mother Phusatī, the gift of the elephant, the list of the ten boons granted to Phusatī by Sakka, and the introduction of most miracles);

(4) borrowing of subject matter, stock phrases, single lines, and half verses from the Jātaka version into the Cariyapiṭaka (Vessantaracariya);

(5) re-borrowing of complete Cp verses into the final Jātaka version. Step 3 and 4 must be regarded as partly simultaneous developments. In fact, step three probably extended over a lengthy period and took place in several successive stages. The last additions are likely to be later than the borrowing of materials from the Vessantarajātaka into Cp. They may have taken place simultaneously with the redaction that re-borrowed Cp verses into the Vessantarajātaka, just shortly before the Jātakaṭṭhavaṇṇanā was finally closed.

From the study of the reference patterns collected in the CVP we can see that Buddhaghosa used a Jātaka commentary which differed from our present text, and did not have a Nidānakathā. This is shown by the frequent occurrence of merely similar verse passages in Ja and the BuT, variant names given to some Jātakas by Buddhaghosa,[101] and the complete Jātaka stories listed in § 4.1 where the version given by Buddhaghosa differs from Ja.

For all the 25 VP from the BuT found in Ja(N) it can be demonstrated, that Ja(N) is not the source. The serial pattern connecting As 33^{10}-75^{12} B^e (42 pp., 18 matrix VP) and Ja I 2^{13}-47^{17} (45 pp., vs. 12-269) must be interpreted as a parallel because As(N)

has the older version (cf. § 2.6.11, and § 4.1).

The Avidurenidāna and Santikenidāna of the Jātaka commentary (Ja I 47^{20}-94^{5}; 37.5 pp., 15 VP) have 8 VP in common with the BuT. Here, too, it can be demonstrated that Ja(N) is never the source (see the examples on p. 219 below).

A comparison of the oriental editions of canonical Jātaka verses (J B^{e} and J S^{e}) with F a u s b ö l l ' s analysis of the canonical and post-canonical nature of the VP in Ja E^{e} yields 14 VP used by Buddhaghosa which are classified as non-canonical Jātaka verses by all three authorities. They are:

Ja I 97(No. 1) = Sv 233^{II}=Ps I 134^{II}=Mp II 112
Ja I 113 B^{e} (No 1) = Sv 233^{I} =Ps I 134^{I} =Mp II 111
Ja I 116(No. 4) =Vm 388^{I} =Sp 802 =Mp I 215
Ja I 117f.(No. 4) = Vm 388^{II}
Ja I 118(No. 4) = Vm 389
(cf. Ja I 122 (No. 4) =Mp I 220 etc., which is classified as canonical in Ja E^{e}, J B^{e}, and J S^{e}.)
Ja I 130(No.6) = As 125
Ja I 132(No.6) = Vm 205^{I} =Sp 118^{II} =Sv 659 (cf. the Cakkavāḷa Set in § 4.2.3 of this study).
Ja I 139(No. 9) = Ps III 311^{I} =Sv 457
(cf. Ja I 138 etc. = Ps III 311^{III}, classified as canonical in Ja E^{e}, J B^{e}, and J S^{e}; the VP belong to the commentary on the Makhādevasutta listed as a serial parallel in § 4.1)
Ja I 163 B^{e} (No. 12)= Vm 196^{II}(3)
Ja I 183(No. 25) = Ps II 71=Spk II 330=Mp IV 63
Ja II 58(No. 167) = Vm 236 =Spk I 40
Ja II 294(No. 256) = Vm 45(4:4)
Ja II 414(No. 284) = Mp I 56 = Khp VIII 15
Ja III 291(No. 388) = Sv 56^{II}(4:1-3)

Some of these VP have no alternative canonical source, or canonical alternatives are set aside by the rule of adjacent passages. But only for a single VP (Vm 196(3)=Ja I 163 B^{e}) we may have a genuine source reference in Ja.[102] In fact it appears possible that the Jātaka commentary obtained some of these VP from the Sutta commentaries (cf. Ps III 311^{I} = Ja I 139) or their source works in Sinhalese language (cf. As 125(1) = Ja I

130, and the context reference at Ja I 131^{24}).[103]

The 'decisive source patterns' listed in table XXIX as adequate single source references (72 VP) must therefore be reduced by a small number of VP, where the context-sensitive analysis shows that Ja does not give genuine source references.

Ja still remains the chief source text in the Pāli literature preceding Buddhaghosa, much more frequently used than the other major source texts: S, Dhp, and Sn. We must, however, remember that the existing Jātakatthavaṇṇanā (Ja) is only a later parallel version to the real source text, the lost Jātakaṭṭhakathā (⁺Ja).

A detailed examination of all the versions of Jātaka stories found in Buddhaghosa's works may tell us more about the exact nature of this source text. It is, however, not possible to make such an examination within the framework of the present study.

4.5.2 Verse Passages Ascribed to the Ancients ("Porāṇa")

'The Ancients' ("Porāṇā") and the 'Commentary' ("Aṭṭhakathā"), given as sources for a considerable number of VP by Buddhaghosa in the prose context, are most probably two different lost sources. "Aṭṭhakathā" was a written source, namely the Sīhaḷaṭṭhakathā, while "Porāṇa"seems to be an earlier source, or group of sources, already used by the Sīhaḷaṭṭhakathā, which goes back to the post-canonical oral tradition used by the compilers of the Sīhaḷaṭṭhakathā. Some of these VP may have an Indian origin. The important point to note is, that they must already have been 'ancient' in the 1st or 2nd century A.D., when the Sīhaḷaṭṭhakathā was written down. Buddhaghosa is very conscientious in mentioning the source "Porāṇa", whenever he uses one of the verse passages ascribed to them, but he is rather careless in pointing out the "Aṭṭhakathā" as his source.

The "Porāṇa" take a special place of prominence among the lost sources, since they account for more than half of all such references (38 out of 74 VP).[104] Buddhaghosa mentions this source twice as often as any other lost source. The "Porāṇa"

are specified as source for 37 matrix VP (21 non-duplicates in and 16 duplicates), as follows:

Buddha=ghosa text	Vm	As	Vibh-a	Sp	Kkh	Sv	Ps	Spk	Mp	total
non-dupl.	11	1	-	2	-	1	2	4	-	21
dupl. occ.	9	2	3	8	1	6	8	6	4	47
dupl. matrix VP	9	-	2	2	-	2	1	-	-	16
total occ.	20	3	4	10	1	7	10	10	4	69

31 matrix VP have a single source reference, 6 matrix VP (2 non-duplicates and 4 duplicates) have conflicting source references.

The conflicting source references are listed in ChL 13. Three VP are assigned to "Porāṇa" in Sp(N), but 2 VP are found in Dīp, and 1 VP in Vin V. Three duplicates found in Vm and the Sutta commentaries are assigned to "Porāṇa" by Buddhaghosa. They are found in Paṭis (2 VP) and Mil (1 VP) respectively.

In this connection we also have to consider that prose quotations ascribed to "Porāṇa" are also found in Buddhaghosa's works. A d i k a r a m [1]1946, [2]1953 has collected 21 such prose quotations from Vm and nine different commentaries in his 'Appendix II B.'. Though it seems to be more reasonable to conceive of the ancient source, already described as "Porāṇa" in the Sīhaḷaṭṭhakathā, as a floating oral tradition of teachers' opinions and mnemonic verses, it is difficult to understand how these opinions could have been handed down for several centuries in prose version, unless they were written down. Written records may therefore belong to the class of sources described as "Porāṇa" by Buddhaghosa. It is possible that the "Porāṇas" were chiefly of Indian , not Sinhalese origin. This would account for the fact, that they are not described in greater detail.

When studying the pattern of duplication for the "Porāṇa" verses we make an interesting discovery: all except a single VP (Vibh-a

397(1) etc.) fit into longer continuous reference patterns, for which a lost source would have to be assumed, even if no context reference were given by Buddhaghosa. The details are as follows:

standard set of duplicates	no. of VP assigned to "Porāṇa"	continuous duplicate pattern; notes
ChL 7.1.2	1 VP	Abhidhamma Duplicates II, see § 4.2.2;
ChL 7.1.3	2 VP	Ānāpānassati Set, see § 4.2.4;
ChL 7.2.2	1 VP	minor duplicate pattern Sp =Sp(C) ≠Kkh (see list in § 4.1);
ChL 7.2.3	1 VP	in Sp(N), see details given below.
ChL 7.4.4	1 VP	a minor pattern concerning 3 VP in Ps III 16^{8}-34^{17} (on No. 53 Sekha=sutta) = Spk III 43^{11}-53^{22}(on S IV 182^{12}- 188^{2}) = Ud-a 409^{3}-420^{19}(on Ud 85^{24}-90^{15}).
ChL 7.4.7	1 VP	The commentary on the Satipaṭṭhāna=sutta, see list in § 4.1;
ChL 7.4.8	1 VP	The commentary on the Mūlapariyā=yasutta, see list in § 4.1;
ChL 7.5.2	1 VP	The commentary on the Satipaṭṭhāna=sutta covers Vibh-a 221(1) etc., see list in § 4.1;
ChL 7.6.1	2 VP	in Vm Chapter 20, see the remarks in § 2.6.1;
ChL 7.7.2	1 VP	Cakkavāḷa Set, see § 4.2.3;
	2 VP	Ānāpānassati Set, see § 4.2.4;
ChL 7.7.3	1 VP	Cakkavāḷa Set, see § 4.2.3;

Summary: Abhidhamma Duplicates II (1 VP), Cakkavāḷa Set (2 VP), Ānāpānassati Set (4 VP), commentary on Satipaṭṭhānasutta (2 VP) commentary on the Mūlapariyāyasutta (1 VP), Sp(N) (1 VP), Vm Chapter 20 (1 VP), others (2 VP).

In the Saddhammasaṅgaha (E^e in JPTS 1890 pp.21-90) compiled in the 14th century in Siam by the monk D h a m m a k i t t i verse passages found in the Mahāvaṃsa, Dīpavaṃsa, and the Bāhiranidāna of the Samantapāsādikā are ascribed to the "Porāṇā". This shows that the term may be applied to any older source. In the works of Buddhaghosa, it is clear, that the "Porāṇa" mentioned in Sp(N) must be a much later source, than the "Porāṇa" mentioned in connection with the VP belonging to the Abhidhamma Duplicates II, the Cakkavāḷa Set, and the Ānāpānassati Set. The In Vm § 18-21 (74 pp., 26 matrix VP) 10 VP are assigned to "Porāṇa", 11 VP have canonical sources and 7 VP are untraced. 'Ancients' are thus a major source for the verse passages in these three chapters. We may assume, that this source was used by Buddhaghosa directly, since none of the VP concerned are found in the Vimuttimagga. Written records and floating traditions considered 'ancient' in the 5th century A.D. and belonging neither to the Pāli canon, nor to the Sīhaḷaṭṭhakathā may be referred to.

We thus distinguish three types of "Porāṇā" sources: (1) the earliest Indian teaching traditions handed down orally, which formed the backbone of the earliest form of the Sīhaḷaṭṭhakathā (see 'Porāṇā I' in table XXXI);(2) floating traditions of Indian and Sinhalese origin, and early non-canonical texts probably from India, which were used as sources for the compilation of the bulk of the Sīhaḷaṭṭhakathā literature in the early centuries of the Christian era (see 'Porāṇa II' in table XXXI); (3) later texts which were used by Buddhaghosa and considered ancient by him. These texts did not belong to the canon or to the Sīhaḷaṭṭhakathā.

The Parivāra, Milindapañha, Dīpavaṃsa, and even the Paṭisambhidāmagga may have belonged to the literature considered as 'ancient' and authoritative without being considered ∴ part of the canonical scriptures in the early stages of the development of the commentarial literature. This would account for the occurrence of conflicting source references. It is, however, equally possible, that these texts received late additions from the oral teaching

tradition, which was also used by Buddhaghosa, and by the Sīhaḷaṭṭhakathā before him. The reference in the earlier text would then be only a parallel.

It is interesting to note, that Mil 369 ascribes a verse to the "Elders who compiled the Dhamma (therehi dhammasaṅgāhakehi)" which is ascribed to the 'Ancients'("Porāṇā") by Buddhaghosa and the Sīhaḷaṭṭhakathā (see Vm 270(1) etc. in the CVP, and § 4.2.4.7).

Verses from the "Porāṇas" Collected by A d i k a r a m

A d i k a r a m (^{1}1948, ^{2}1953, Appendix II.A, pp. XVII-XXIII) lists 90 verses ascribed to the "Porāṇa" in alphabetical order. These verses are almost the same as the 21 non-duplicated VP and the 16 duplicates discussed in the present study. A number of further references, which are important for the correct interpretation of the pattern of duplication, can now be added to the data collected by A d i k a r a m, as follows:

(1) non-duplicates (1 VP): Spk III 266(1)

(2) duplicates (one new VP, and additional references for 6 VP):

Sp 305(1)(C) etc.	in ChL 7.2.2	(A. lists only Sp 305.)
Ps III 25(5) etc.	in ChL 7.4.4	(A. lacks Ps III.)
Sv 746^{I}(2) etc.	in ChL 7.4.7	(A. lacks Ps=Sv.)
Vibh-a 218(1) etc.	in ChL 7.5.2	(A. lacks Vibh-a.)
Vibh-a 397(1) etc.	in ChL 7.5.2	(A. lacks Mp.)
Vm 638(1) etc.	in ChL 7.6.1	(totally absent in A.)
Vm 206^{II}(2) etc.	in ChL 7.7.3	(A. lacks As, Sp, Mp, Pj .)

The following references are found in A d i k a r a m 's list in addition to the data supplied in the present study:

No. 8 Spk III 31 C^e (≠ Spk II 400(1))

ayaṃ kammabhūmi 'dha maggabhāvanā
ṭhānāni saṃvejaniyā bahū idha
saṃvega saṃyojaniyesu vatthusu
saṃvega jāto ca payuñja yoniso.

No. 85 (listed as a verse fragment, possibly prose by A.)

No. 24 Ap-a 101^{IV}(1)

No. 56 ≠ Ap-a 101^{III}(1)

No. 57 Ap-a 101^{I}(1)

No. 58 Ap-a $101^{II}(1)$
No. 71 Nett-a 81 C^{e} as additional reference to Vibh-a 218 etc.

The first reference must be based on a variant reading in C^{e}, the second is a prose passage, the remainder belong to commentaries not consulted in a systematic fashion in the present study.

4.5.3 The Major Lost Source, the Sīhaḷaṭṭhakathā Literature

The CVP contains 15 matrix VP with the context source "Aṭṭhakathā", etc. This is a simplified form employed for the context sources " aṭṭhakathāyaṃ (in the commentary)", "aṭṭhakathāsu (in the commentaries)", "aṭṭhakathācariyā (the teachers of the commentaries)", "aṭṭhakathāyaṃ vuttagāthāyaṃ (in the verse spoken in the commentary)", "mahāaṭṭhakathāyaṃ (in the Great Commentary)", which are found in the prose context of these VP.
Such statements by Buddhaghosa usually refer to the lost Sīhaḷaṭṭhakathā literature.[105] We may, however, take it for granted that this source is used frequently but specified only rarely, since Buddhaghosa has stated in the prologues of his works that his main sources are the Sinhalese commentaries. Almost all the untraced VP listed in ChL 9 should be re-examined to ascertain their quoted character , and the serialised pattern to which they may belong. If the prose context is also examined systematically further serial patterns may emerge. If the quoted character is confirmed, all these VP may be regarded as quoted from the Sīhaḷaṭṭhakathā.
'Author Verses' composed by Buddhaghosa himself, include the 51 prologue and epilogue VP already discussed in § 2.5. Untraced VP at the beginning and end of major text-internal subdivisions, text-internal duplicates not found in other BuT, and verses merely summarising numerical categories are also likely to be author verses. Such VP are common in Vm and Ppk-a, but rare in the other BuT.
Untraced VP, which belong to an extensive pattern of duplication (as defined in § 4.1) and non-duplicated VP arranged in successive patterns or embeddened in a lengthy prose section may usually

be regarded as copied from the Sinhalese commentaries. The survey of untraced VP in ChL 9 and in the description of duplication in § 3 shows that this more refined analysis affects 363 VP (40%/o of our stock of VP). The duplicate patterns discussed in § 4.2 affect 97 untraced VP. They can now be assigned to $^{+}$SAk (Abhi-a), and $^{+}$SAk(Vin-a) or $^{+}$SAk(Sutt-a) respectively (see § 4.2.2, § 4.2.3.9, and § 4.2.4.7). 266 untraced VP still need to be considered. Some of these belong to the extensive reference patterns listed in § 4.1, which cannot be discussed in detail here. Further patterns may emerge, when duplicated prose passages are also examined in a systematic fashion.

Distribution of References to "Aṭṭhakathā" etc. in the Ten Buddhaghosa Texts Examined

Vm 121f. (3)
$^{+}$As $85^{I}(3)$ and $^{+}$As $85^{II}(1)$
Ppk-a V $363(1)$(= Ppk-a V 8^{II} = $^{+}$As 10^{I})
a-pe-d only: Ppk-a V 241^{II}
d only: $^{+}$Ppk-a V 242^{I} (=$^{+}$Ppk-a V 241^{I}=$^{+}$Ppk-a V 242^{II})
Ppk-a V $364^{I}(1)$(=Ppk-a V 9^{I} = $^{+}$As 10^{II})
a-pe-d only: $^{+}$Ppk-a V 243^{I} (=Ppk-a V 242^{III})
d only: Ppk-a V 243^{II} (=Ppk-a V 243^{III})
Ppk-a V $364^{II}(1)$ (=Ppk-a V 9^{II} = $^{+}$As 10^{III})
a-pe-d only: Ppk-a V 244^{II}(=Ppk-a V 244^{I})
d only: Ppk-a V 244^{III}(= Ppk-a V 244^{IV})
Ppk-a V $365(1)$ (=Ppk-a V 9^{III} = $^{+}$As 10^{IV})
a-pe-d only: Ppk-a V 245^{II}(=Ppk-a V 245^{I})
d only: Ppk-a V 245^{III}(=Ppk-a V 245^{IV})
Sp $240^{II}(1)$
Sp $437(1)$ (=Vibh-a 22 = Spk I 300)
Sp $1063^{I}(1)$ =Kkh 11 (2:1)
Kkh 4 (=Sp 1063^{III})
Kkh 11(2) =verse 1: Sp 1063^{I} =(verse 2: Kkh 14 = Sp 1063^{II})
Ps I 59f.(3)
Spk III 13(4) (=Vm 367f.(7:4-7)=As 300(7:4-7))
Spk III 68^{II} (=Sv 176 = Ps II 203^{I})
References in brackets are duplicates without context source.

4.5.4 Traces of Further Lost Sources

4.5.4.1 Vague Source References in the Prose Context

The CVP lists a number of further'source references'given by by Buddhaghosa in the prose context, which are too vague to allow us to draw definite conlcusions on their nature. They are therefore classed as 'inadequate' and listed in ChL 12. Seven matrix VP (As(N) III 1 VP, Sp(N) 2 VP, Spk 1 VP, Sv=Mp 1 VP, Vm=other BuT 2 VP) have such source references, for some of them further inadequate source references obtain. I shall briefly discuss these references in alphabetical order.

(1)"ariyavaṃsa (the lineage of the noble ones)"(Sv 1016(1)=Mp III 56). This source is discussed by R a h u l a (1943)(see fn. 26).

(2)"ācariyagāthā (the verse of a teacher)"(Spk II 267). A d i k a r a m (^{1}1946,^{2}1953 p. 15) discusses this source. He identifies it with the 'Aṭṭhakathā', or with the views of individual teachers, who are presumably somewhat later than the main teaching tradition codified in the Sīhalaṭṭhakathā.

(3)"ācariyaparamparā (the lineage of teachers)"(Sp 32(2)=Sp 62, Sp 62f.(14:1)=As 31 etc.). This is not a source reference, but an indication of the topic discussed. This topic is closely connected with the history of the Buddhist church and the tradition on the handing down of the sacred texts. It is therefore useful as an indication on the type of oral convention which gave rise to the VP concerned. Sp 62f.(14) has the context source "Porāṇa", and is found in Vin V.

(4)"ānisaṃsakathā (talk on profits)" (As 72^{I} B^{e}(7). This is an abstract from the context:"ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā: ... ti. te ānisaṃse adhigantvā āgato.(What has been praised as the profits of the Bodhisattas, who have made an aspiration(for Buddhahood), thus: ... Having attained to these profits he has come (through the rounds of rebirth).)" Here, too, a source reference is not actually given. We can, however, see that older stereotypes are employed, since descriptions of the 'benefits' (ānisaṃsa) are a regular feature of a specific strata in the growth of the exegetical literature (cf. the conventions used in Vim and Vm).

(5)"pubbācariyehi (by the former teachers)" (Vm 523^{I}(1)=Vibh-a 130^{III}). This VP belongs to the Abhidhamma Duplicates II, where 3 canonical VP are found along with 75 untraced VP, and 1 VP ascribed to "Porāṇa". Since this extensive duplicate section is most probably derived from $^{+}$SAk(Abhi-a) (see § 4.2.2), the "Porāṇas" mentioned must belong at least to the stage of floating traditions before the writing down of the Sīhalaṭṭhakathā. It is likely that the "Pubbācariyas" are the same as the "Porāṇas" referred to here. This view is also held by A d i k a r a m (l.c.,p. 21).

(6) "māgandiyasuttuppattiyaṃ (the origin of the Māgandiyasutta"; cf. CPD s.v. uppatti)(Vm 105 = Mp I 436). We see in Pj II, that it was a commentarial convention to describe the'origin'- i.e. the occasion for the preaching - of important Suttas in a story. The'source reference'occurs at Vm 105^{2}, and the 'uppatti' of the Māgandiyasutta as given in the commentary on this Sutta in Pj II 542^{30}- 544^{19} actually contains the VP concerned. This turns the parallel listed in the CVP (Pj II 544) into a source reference supported by a context reference! However, we cannot assign a pre-Buddhaghosa date to Pj II on the strength of a single reference. It is likely that the $^{+}$SAk(Gāthā), on which Pj II is based, already featured this VP.

Mp I 435^{7}-437^{24} contains the story of Māgandiya as part of a longer narrative dealing with the outstanding female disciples Sāmāvatī and Khujjuttarā. Pj II, therefore, contains the oldest version of this story. Its sources may have been used by both Mp and Vm.

4.5.4.2 Samples Quoted from Non-canonical Poems

The Epilegomena of CPD I list 'Narasīhagāthā'(Ja I 89^{23-26+} and Vjb ad Sp 1007^{16}) as an independent poem with the numerical classification 4.5.1. B e c h e r t (1967/68) has discussed the sources of this poem, and compared the text given at Vjb 425^{11}-426^{24} with a Sanskrit version found in Nepal. Sp 1007^{16} has only an indirect reference to this poem: Rāhulamātā ... narasīhagāthāhi nāma aṭṭhāhi gāthāhi abhiṭṭhavitvā ... (The mother of Rāhula ... having praised (the Buddha) with the eight verses called 'Narasīhagāthā'...). Vjb gives a single verse also

found in Ja I 89, and then adds a complete poem consisting of nine verses. The version referred to in Sp, had only eight verses.

A short list of context references to other poems found in the prose context of verse passages in the Sutta commentaries can be compiled as follows:

1 Non-duplicated Verse Passages

Ps I 39(10)	ayaṃ pan' ettha anugītiti: ... ti
Spk I 227^{I}(2)	(the same story as Spk I 227^{II})
Spk I 227^{II}(2)	... ti evaṃ Dhānañjānīgajjitaṃ nāma gajjanti pañcagāthāsatāni abhāsi.
Mp I 303(1)	... ti saṭṭhimatthāhi gāthāhi dasabalassa kulanagaraṃ gamanatthāya gamanavaṇṇaṃ vaṇṇesi.

2 Duplicated Verse Passages

Ps III 23f.(10)	imasmiṃ pana ṭhāne padasatena padasahassena
=Spk III 48f.	padasatasahassena gamanavaṇṇaṃ vattuṃ vaṭṭati. tatr' idaṃ mukhamattaṃ: ... ti vaṇṇakālo nāma kir' esa.
Spk III 223(4)	Spk context (concerns Sāriputta): ... iti
verse 1:	bhagavā pañcahi gāthāsatehi therassa vaṇṇaṃ
Mp I 128	kathesi.
≠ Mp I 133	Mp I 128 context (concerns Sāriputta):
≠ Mp I 134	mahāpaññho va ahosi: ...
	Mp I 133 context (concerns Moggallāna):
	mahiddhiko mahānubhāvo ca ahosi: ...
	Mp I 134 context (concerns Mahākassapa):
	dhutavādo va ahosi: ... ti evaṃ āgamanato pi labhi.

The 'anugītī' (recapitulation in verses, cf. CPD s.v.) is a metrical recapitulation of the contents of the first method of exposition in the commentary on the Mūlapariyāyasutta. The VP referred to is succeded by a terminal title:"Puthujjanavasena

catuvīsatipabbā paṭhamanayakathā niṭṭhitā. (The talk on the first method (of exposition in twenty-four sections (pabba) by way of the ordinary worldling is finished.)"

The remaining verse passages are apparently samples from lost poems. Two such poems are referred to in Spk. They are the Dhānañjānīgajjita (the boast of (the lady) Dhānañjānī), and a poem in praise of Sāriputta. Buddhaghosa ascribes a length of 500 verses to each.

The story of the lady Dhānañjānī is given in PPN. A short Sutta at S I 160^{1}-161^{27} gives the basic episode. It is commented upon at Spk I 226^{1}-229^{4}, and here Buddhaghosa quotes 2 VP from the 'gajjita' (crying, boasting) of the lady Dhānañjānī in praise of the Buddha.

The sample of the poem in praise of Sāriputta is found at Spk III 223(4).

The Santikenidāna of the Jātakatthavaṇṇanā (Ja I 77^{3}-94^{b};18 pp., 10 VP) contains an extensive prose parallel to the commentary on the Vinaya Mahāvagga in Sp. (Ja I 85^{25}-92^{14}; 6.5 pp., 10 VP ≠ Sp 1004^{5}-1009^{b}; 6 pp., 2 VP) dealing with the Buddhas first visit to Kapilavatthu after his enlightenment, and the conversion of his close family members. A shorter section dealing with Kāḷudāyī' s efforts to bring about this visit is also found in Mp (Mp I 301^{19}-303^{b}; 2.5 pp., 1 VP ≠ Sp 1004^{4}-1005^{17}; 1.5 pp., no VP ≠ Ja I 85^{25}-88^{2}; 2.5 pp., 1 VP). It seems that all three texts are independent versions using the same source, and that Sp has the oldest version, though literal correspondence is found in some sections of the versions in Sp and Ja. The poem of sixty verses spoken by Udāyī in praise of the journey to Kapilavatthu in spring is,however, referred to in all three versions. Sp 1004^{30} mentions it, but does not quote from it. Mp I 303 quotes one verse. Ja I 87 quotes two verses, the first being identical with Th 527 and the second with Mp I 303. Vjb 425^{7} B^{e} gives the first line of the first verse : "aṅgārino dāni dumā bhadante ti ādīhi saṭṭhimattāhi; (with as many as sixty (verses) beginning with:" The trees are now crimson, lord,...")" Th-a II 221^{1}-227^{19} (ad Th 527-536) gives nearly the same story as Mp I 300^{24}-304^{3}, but the verses quoted and commented upon are

taken from the Theragāthā, so that the first verse agrees with Ja I 87(2:1). Th ascribes ten verses to Kāḷudāyī, nine of which also deal with the invitation to visit Kapilavatthu. Buddhaghosa seems to have known an expanded version of this poem with 60 verses, which included the verse quoted at Mp I 303 and Ja I 87(2:2).

The prose reference to sixty verses in praise of a journey to Kapilavatthu is also found in Sp(C) E^{t} XVII.4, but the reference to the Narasīhagāthā (Sp 1007^{17} and Ja I 89^{27}) is absent (cf. Sp(C)E^{t} 507^{16}).

The last reference to a lost poem is found in an extensive duplicate section with three VP already referred to in § 4.5.2 (Ps III 16^{8}-34^{17} etc.). Ps III 23^{7}-24^{9} quotes a VP with ten verses in the prose frame listed above (p. 218). The translation runs: "But in this place it is fitting to speak of the beauty of walking (gamanavannaṃ) in hundred words, thousand words, hundred thousand words. Therein this is the beginning only:... Truly this is called an occasion for praise." (vaṇṇakāla, v.l. in Spk III 49^{19}: vaṇṇabhaṇanakāla; Ps-pṭ III 11 B^{e} = Spk-ṭ II 336 B^{e}: "dukkathitaṃ ti na vattabaṃ(what is ill said, should not be spoken)"). The ten verses give a praise of the beautiful walk of the Buddha. They are thus quite different from the verses of Kāḷudāyī, where the beauty of the scenery is praised as suitable for a journey. Both times the Pāli term 'gamanavannaṃ' (the praise of walking) is employed by Buddhaghosa.

The four lost poems referred to by Buddhaghosa, as well as the Narasīhagāthā quoted in Ja(N), and mentioned in Sp 1007^{16} are eulogistic poems, resembling the Stotra literature found in Buddhist Sanskrit. Apparently we are here confronted with a different class of source texts, on which further information should be collected.

4.6 The Growth of the Sīhaḷaṭṭhakathā

As already stated in § 1.2 ff. above tradition claims that the commentaries were brought from India to Ceylon by Mahinda in the third century B.C.[106], and written down along with the Pāli canon at the Āloka vihāra Council in the time of Vaṭṭagāmaṇī Abhaya (1st century B.C.). The literal truth of this claim has usually been rejected by European scholars while its general validity is increasingly accepted.

B e c h e r t (1964 p.8726) sketches the consensus of opinions among research workers regarding the Sīhaḷaṭṭhakathā as follows: "Bald nach der Einführung der kanonischen Pāli-Texte in Ceylon gelangten auch ergänzende Erklärungen und kirchenhistorische Überlieferungen aus Indien nach Ceylon und wurden dort ebenso wie die kanonischen Texte zunächst mündlich überliefert. Im Gegensatz zu den textlich genau tradierten kanonischen Schriften wurden diese "aṭṭhakathā" (Kommentar-)Literatur in freier Form weitergegeben. Ein Gerippe von Versen in Pāli (meist Merkverse, wichtige Lehraussagen u. dergl.) wurde durch frei überlieferte Prosa im lokalen Dialekt, d.h. in altsinghalesischer Sprache, ergänzt. Während der Regierungszeit des Königs Duṭṭhagāmaṇī (161-137 v. Chr.) oder kurz danach wurde auch eine Chronik der Geschichte begonnen und mit der kirchenhistorischen Überlieferung verbunden. Unter König Vaṭṭagāmaṇī Abhaya (reg. 89-77 v. Chr.) wurden zunächst die kanonischen Schriften aufgezeichnet und bald danach begann man, auch der aṭṭhakathā eine feste literarische Form zu geben. Dabei hielt man an der überkommenen Zweisprachigkeit der Texte fest: Verse in Pāli und daneben Prosa in altsinghalesischer Sprache."

The materials collected in the present study must also be interpreted, as proof of the existence of the Sīhaḷaṭṭhakathā, and its

use by Buddhaghosa as the major source for the writing of the Pāli commentaries.

The interpretation of the data can, moreover, be differentiated to a finer degree which allows us to draw definite outlines for the growth of several distinct Sinhalese source works, commenting on different canonical texts.

The earliest Sinhalese commentary must have grown up around a nucleus of Indian traditions[107] - not very different in fact from what classical tradition tells us about the origin of the Sīhalaṭṭhakathā.

I think that this must be seen in terms of Indian teachers instructing Sinhalese converts to Buddhism, and the Sinhalese Buddhist scholars travelling abroad to India[108] rather than in terms of finished books being transported from India to Ceylon. This is a very significant distinction. If we fail to find evidence for the compilation of commentaries in mainland India outside the close cultural sphere of Ceylon itself[109], this still does not amount to proof of the Sinhalese origin - from scratch, without Indian sources whatsoever - for the lost Sīhalaṭṭhakathā. The Pāli canon was taught in Ceylon first by teachers of Indian origin, until Buddhism had taken firm root in the island. And for centuries after the establishment of Buddhism in Ceylon, Sinhalese monks went to India for pilgrimage and further studies, so that in addition to the acceptance of the Pāli canon there must have been a free flow of teaching methods associated with the study of the Buddhist scriptures from India to Ceylon for a considerable time. This Indian influence on Sinhalese Buddhism is likely to have continued right until the decline of the Theravāda school in the Indian mainland.[110]

On close perusal of our materials we can trace four stages in the gradual growth of the lost source materials collectively referred to as 'Sīhalaṭṭhakathā.[111]

4.6.1 The Stage of Floating Traditions

In the earliest phase there was no commentary in written form, but teaching traditions from India, to which gradually Sinhalese conventions were also added, on "how to explain a given Sutta" became fixed into unalterable conventions handed down along with the Pāli canon in oral form. The distribution of duplicated verse passages in the Sutta commentaries seems to be the result of several stages of borrowing from a common source long before the present texts received their final shape. And the high frequency of canonical sources for verse passages in the Sutta commentaries (over 70 °/o of the stock of all VP found in them) seems to indicate that a large part of these materials were codified earlier than the commentaries to the Vinaya- and Abhidhammapiṭaka. This must have been at at time when non-canonical VP from an oral tradition of teaching methods were not yet available for exegetical purposes to the same extent as later, when the bulk of the exegetical material on Vinaya and Abhidhamma topics were codified. This stage of development may have seen the formation of such items as the "tertiary Nidānakathā of all Sutta commentaries" (see § 4.1 above) in exegesis of the stock phrase "evam me sutam ekam samayam bhagavā ... viharati" (Thus I have heard: at a time the Blessed One lived .....) which is usually found at the beginning of a typical Sutta in the four major Nikāyas, or other fixed traditions on "how to explain a given point of doctrine" which are the underlying causes for many of the minor patterns of duplication found in the Sutta commentaries.[112]

Therefore it seems to be at least possible that a Sinhalese commentary dealing with the standard exegesis of a number of famous Suttas - as e.g. the Satipaṭṭhānasutta (see § 4.1 above)[113] - may have been put into writing along with the Pāli canon as early as the first century B.C. This undifferentiated early commen-

tary (the 'Basic Sutta Commentary' of table XXXI) may have been used as source work not only for the compilation of the Sinhalese version of the four Sutta commentaries, but also to some extent for the compilation of the commentaries on the Vinaya- and Abhidhammapiṭakas. This seems to be the most reasonable explanation for the duplicate patterns listed in ChL 7.5.1-5.
A d i k a r a m ([1]1946, [2]1953) seems to have held the view that the earliest commentary was on the Vinayapiṭaka (see also B e c h e r t 1964 p. 8726). But after close study of the duplicate patterns, and the distribution of the traced verse passages in the ten Buddhaghosa texts, we may safely reject this as improbable. The earliest Sinhalese commentary is more likely to have been the lost source work referred to as "The Basic Sutta Commentary" in table XXXI. Its growth did not require a great interval of time, since only very few non-canonical teaching conventions were found in it. Therefore, it seems possible that an early commentary of this kind was already reduced to writing in the first century B.C. - along with the Pāli canon.
The source works of the Vinaya and Abhidhamma commentaries on the other hand ([+]SAk(Vin-a) and [+]SAk(Abhi-a)) must already have contained numerous non-canonical teaching conventions. We must, therefore, allow a greater interval of time for their compilation during which the non-canonical teaching conventions found at present in the commentaries on the Vinaya and Abhidhammapiṭaka were gradually developed.
The exegetical examples in this early, conglomerate Sutta commentary postulated by me, must have been taken from the Pāli canon in the form it had already received, when it was introduced to Ceylon.[114] But the way, in which they were applied to explain doubtful points, must have been based on the earliest post-canonical oral teaching traditions referred to as "Porāṇa I" in table XXXI below.

4.6.2 The Stage of Diversification

The oral teaching tradition handing down the Pāli canon in different Bhāṇaka schools[115] may have been the underlying cause for the development of divergent teaching traditions connected with specific canonical texts, which eventually led to the growth of different commentaries. It seems certain that four different Sutta commentaries - which served as source works for Sv, Ps, Spk, and Mp, formed part of the Sīhaḷaṭṭhakathā literature. They must have arisen as the result of such a process of diversification based on a common fund of exegetical material, which may already have existed in written form at an early date.[116] It is impossible to explain the intricate pattern of duplication between the four Sutta commentaries as the conscious effort of a single author. The duplicate patterns found between the Samantapāsādikā and the Sutta commentaries, and between the three Abhidhamma commentaries and the Sutta commentaries, too, are most conveniently explained by the common use of an earlier commentary on Suttas by all the three classes of commentary texts (see the sets of duplicates defined in ChL 7.5 and the serial duplication defined in § 4.1).
When the commentaries on the Vinayapiṭaka and the Abhidhammapiṭaka were codified, exegetical conventions which used non-canonical material had already come into existence. Examples of these are seen in the Ānāpānassati Set of duplicates (discussed in § 4.2.4 of this study), the standard exegesis of the iti pi so formula (discussed in § 4.2.3 of this study), and the Abhidhamma Duplicates (discussed in § 4.2.1-2). The beginnings of a codified church history (see B e c h e r t 1964 p. 8726) and a non-canonical Buddhabiography (see L a m o t t e 1958 pp. 713-758 and § 2.6.11 above) may also have existed, because they were used for the compilation of the Nidānakathā to these commentaries.

4.6.3 The Stage of Standardisation

A d i k a r a m ([1]1946, [2]1953 p. 87) comes to the conclusion that the growth of the Sinhalese commentaries was arrested in the 1st century A.D. It seems likely that they received their written form soon after this time, so that subsequent additions were of a minor nature.

From a close examination of the duplicate patterns for the verse passages in the present Pāli commentaries we can reconstruct a set of 'lost source works', which may well date from that time. Their existence is still perceptible, because the ten Buddhaghosa texts examined in the present study can be shown to be merely re-casts of such lost Sinhalese source works in Pāli language. This development is shown in graphical form in table XXXI. The individual texts belonging to the Sīhaḷaṭṭhakathā literature indicated in this table are provided with the following sigla:

$^{+}$SAk(Pātim-a) = the Sīhaḷaṭṭhakathā on the Pātimokkha, the source work for Kkh (see also § 2.6.6 of this study),

$^{+}$SAk(Vin-a) = the Sīhaḷaṭṭhakathā on the Vinayapiṭaka, the source work for Sp,

$^{+}$SAk(D-a) = the Sīhaḷaṭṭhakathā on the Dīghanikāya, the source work for Sv,

$^{+}$SAk(M-a) = the Sīhaḷaṭṭhakathā on the Majjhimanikāya, the source work for Ps,

$^{+}$SAk(S-a) = the Sīhaḷaṭṭhakathā on the Saṃyuttanikāya, the source work for Spk,

$^{+}$SAk(A-a) = the Sīhaḷaṭṭhakathā on the Aṅguttaranikāya, the source work for Mp,

$^{+}$SAk(Gāthā) = the Sīhaḷaṭṭhakathā on some of the early verse texts of the Khuddakanikāya, the common source for Pj I and Pj II. The existence of such a text is merely a conjecture at the present stage of enquiry, as the full evidence of all VP available in Pj I and Pj II has not been examined so far. However, parallel patterns collected in the present study seem to point towards the existence of such a text (see § 4.2.3.4 and § 4.5.3.2).

$^{+}$SAk(Abhi-a) = the Sīhaḷaṭṭhakathā on the Abhidhammapiṭaka, the common source work of As, Vibh-a, and Ppk-a (but see the reservation concerning Ppk-a in § 2.6.4 above). It was also used extensively for the compilation of the Visud-

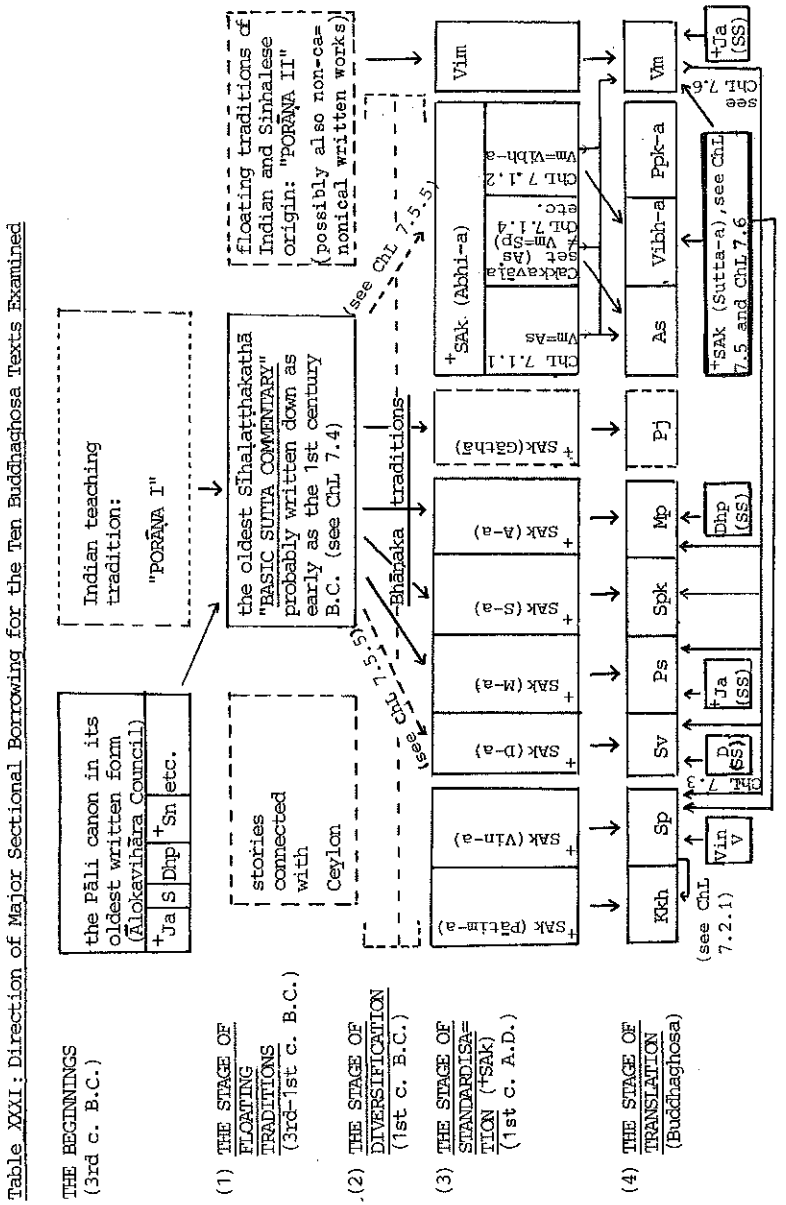
dhimagga (see the discussion in § 4.2.1-2).

The sources of the Nidānakathā sections prefixed to Sp, Sv, and As are rather different. From a study of the minor differences between the lengthy duplicate sections in Sv(N), Sp(N), and As(N) in the prose sections, and from the comparison of Sp(N) with the Chinese version found in the Shan-Chien-P'i-P'o-Sha (siglum: Sp(C)) it seems, however, most likely that the Sinhalese prototypes of Sp, Sv, and As (e.g. $^{+}$SAk(Vin-a), $^{+}$SAk(D-a), and $^{+}$SAk(Abhi-a)) were already preceded by a kind of Nidānakathā. Sp(N) and As(N) were much expanded at a comparatively late date, possibly even by Buddhaghosa himself, but the building blocks used for this expansion must have been older written accounts now lost to us, because the existing source texts or parallel versions cannot have been used for the compilation (see details given in § 2.6.11 and E 7).

4.6.4 The Stage of Translation

This stage is characterised by the literary activities of Buddhaghosa and the other Pāli commentators. The translation was made from the old Sinhalese idiom of the early centuries A.D., which had become difficult to understand in Buddhaghosa's time, into 'mediaeval Pāli'. In the fifth century A.D. Pāli had come to fulfil the function of a religious lingua franca in the Buddhist communities belonging to the Theravāda school with the Pāli canon held as sacred scripture in common, but each speaking their own different vernaculars.

Table XXXI: Direction of Major Sectional Borrowing for the Ten Buddhaghosa Texts Examined



Notes to Table XXXI:

(1) This diagram shows the main trends in a somewhat simplified form. The following additional sources are not indicated:
(a) Canonical texts from which less than 5 VP are quoted in BuT are not shown individually.
(b) The sources of the Nidāna sections (Sp(N), As(N), Sv(N)) follow a distinctly different pattern, and are therefore omitted (see § 2.6.11 and § 4.1).
(c) The source references discussed in § 4.5.4 are too vague to assign a definite place to them.
(d) Further sources available from the study of the prose passages, indices of names of texts, etc., were used either by Buddhaghosa, or for the lost +SAk. Some of these sources are already discussed by earlier writers (see A d i k a r a m ^{1}1946, ^{2}1953, Chapter II and III, and others). But they are not treated systematically in the present study.

(2) Older sources were used repeatedly for the compilation of later works. This is not always shown in the diagram, i.e.:
(a) The Pāli canon and the floating traditions shown in the diagram were, of course, also used for the compilation of the +SAk texts, though this is not specifically shown by arrows in the diagram.
(b) The "Porāṇas" may have contributed directly to the existing texts as well as to the prototype. Different strata of "Porāṇa" sources are discussed in § 4.5.2.
(c) Some of the specific canonical source texts shown at the bottom of the diagram for the specific BuT may have been used for the compilation of the corresponding +SAk text already.

(3) Some canonical VP may have been inserted by Buddhaghosa directly, though the majority is likely to have been included in the +SAk already.

(4) Not used in +SAk, but used by, or at least known to Buddhaghosa were the following texts: Vin V, Ap, Bv, Cp, Khp, Nett, Mil, DĪp (see the remarks in § 4.7).

4.7 The Pāli Canon as a Source for the Sīhaḷaṭṭhakathā

The use of a number of Pāli texts, classified as 'source texts' in the present study, for the compilation of the Sīhaḷaṭṭhakathā literature is quite doubtful. They are Ap, Bv, Cp, DīP, Khp, Mil, Nett, Peṭ, and Vin V. But all these texts were, of course, known to Buddhaghosa.

The Parivāra (Vin V) can be shown to have been used extensively as a direct source for Sp § 2.3 - Sp § 5 (see above § 2.6.5). But its use seems to be restricted to the Vinaya commentaries. Only very few VP from Vin V are also found in Sp(C), so that most of these VP must have been inserted late in Sp. It is,therefore, quite unlikely, that Vin V was used as a source for the Sinhalese Vinaya commentaries, which formed the main source for Sp and KKh. The lengthy VP at Sp 62f. (14), and a couplet at Sp 32=Sp 62, both dealing with the lineage of teachers (ācariyaparamparā), are the only VP in the Nidānakathā of Sp, which are found in Vin V. Buddhaghosa assigns the long VP to "Porāṇa". The lineage of Vinaya teachers given in it,is used as a strong argument by A d i k a r a m ([1]1946, [2]1953 p. 87) to assign the compilation of the Sinhalese commentaries to the 1st century A.D. Both VP were probably found in [+]SAk(Vin-a). They may, however, have been inserted only later in Vin V, so that at the "Porāṇā II" stage, they still belonged to floating oral traditions.

The Khuddakapāṭha is not mentioned in the list of canonical texts in Sp(C), or in other early lists of the books found in the Khuddakanikāya.[117] It is only mentioned in the latest classification of the Buddhavacana, which was probably compiled only shortly before Buddhaghosa (see E 7). All the 5 VP from BuT, which are found in Khp,occur also in other source texts which are known to have been used by Buddhaghosa. Usually the alternative source is Sn, which is to be preferred to Khp. But Mp I 56(1) is a verse found in the Nidhikaṇḍasutta (Khp VIII.15). Here the reference in Khp seems preferable to Ja II 414 as a source reference. Ja II has vs. 10-16 of this Sutta in a context,which is classified as non-canonical by all relevant editions.

The situation with regard to Ap, Mil, and Nett remains doubtful in the present state of our knowledge.

B e c h e r t (1958) has shown that the Apadānas were closely connected with the ancient commentary on Th and ThĪ in Sinhalese language, and that the present version of Ap is later than Bv (l.c., p. 15 and p. 18). Ap must have been included in the Pāli canon at a fairly late date since the DīghabhāṇakaS did not accept it as canonical (see E 7). Against this background all 'source references' found in Ap must be considered.[118] We obtain 'source references' in Ap for 24 VP; 'sound reference patterns' can be defined for 14 VP, if only the rules defined in § 4.3 are applied (see table XXIX). These rules are insufficient for references in Ap. When we examine the legends of the Theras and TherIs concerned, it appears that Ap frequently has a version, which differs from the Buddhaghosa texts, but has some verses in common with it. The present recension of Ap can, therefore, hardly be regarded as a source text - neither for the Sīhaḷaṭṭhakathā nor for Buddhaghosa's works. It seems more probable , that all references found in Ap, have the nature of parallels, and that correspondences to VP found in the BuT are so frequent, because Ap has used the [+]SAk literature as a source. The 2 VP found in Spk II 50 may both derive from a different version of ThĪ (cf. B e c h e r t 1958 p. 16 and p. 20).

The Buddhavaṃsa was not used by the authors of the [+]SAk literature, but only by the author of the source of As(N) III (see § 2.6.11). Ja(N) has the same lost source, but As(N) preserves an earlier version than Ja(N). Four further VP found in Bv and the BuT may be derived from [+]SAk.[119] The Sīhaḷaṭṭhakathā literature may also have been used by the compiler of Bv itself.

The Cariyapiṭaka was recognized as a late text already by C h a r p e n t i e r (1910 etc.), and its relationship to the Jātaka commentary is further examined by A l s d o r f (1964). All VP found in Cp are from As(N) III in the section entitled "lost Jātaka verses" in CVP 2 (As), because all but 2 VP have a context reference indicative of Jātakas. However, not all Jātakas mentioned here are represented in the present version

of Cp. After the ten VP illustrating the fulfilment of the ten perfections (pāramī) As 75^{6-7} B^{e} states: "ayam ettha saṅkhepo, vitthārato pan' esa attho Cariyapiṭakato gahetabbo. (Herein this is in brief, but the sense in detail should be taken from the Cariyapiṭaka.)" The limited parallel to As 72^{20}-75^{7} B^{e} found in Bv-a 59^{29}-61^{14}, for which a separate origin may be assumed since Bv-a was compiled by B u d d h a d a t t a, has a similar reference. The "lost Jātaka verses" may, therefore, be derived from a different version of Cp, which is based on the earlier version of the Jātaka commentary ($^{+}$Cp based on $^{+}$Ja), or directly on this lost Jātaka commentary.

The Nettippakaraṇa was certainly used as a source by Buddhaghosa, since he quotes a verse from it with a context reference. The verse is, however, a non-duplicate, and it is slightly different from the present text of Nett (cf. CVP: Ps I 31).

Nett may also have had a considerable influence on the compilation of the Sīhaḷaṭṭhakathā, since it supplies guide lines for the exegesis of canonical terms, and assigns specific canonical quotations to this exegesis. Here, too, our present data are insufficient. In particular , it may be nearly impossible to distinguish whether Nett, or Peṭ was the source used. As food for thought I should like to draw attention to the following source patterns in the CVP: As 68(3), Sp 89(1)(C), Ps I 230(1) and Ps I 231(":1) - which belong to the extensive duplicate pattern in the exegesis of the Satipaṭṭhānasutta -, and Ps III 452 (2 VP). Ñ ā ṇ a m o l i (Nett E^{t} 1962, Introduction p. XIIf., XXVIf., LIIIf.) discusses the date of the Nettippakaraṇa, and the Pāli commentaries' debt to it. From his deliberations it is apparent, that a host of unsolved questions still awaits further research into these topics.

All verses from BuT, which are found in the Peṭakopadesa, are also found in the Nettippakaraṇa, so that the material examined in the present study, does not point to the use of Peṭ as a source. This impression may, however, be deceptive since prose references were not examined. Some prose references are listed by N ā ṇ a m o l i (Peṭ E^{t} 1964, Appendix pp. 400f. 'Quotations from and References to the Peṭakopadesa in the Pāli

commentaries') as follows: Nett-a (12 items), Nidd-a (1 item), Vm (3 items), Vm-mhṭ (1 item), one extensive duplicate section in Vm 139^{13}-168^{23} ≠ As 164^{7}-178^{32} ≠ Sp 145^{5}-156^{11} (from 14 to 34.5 pp.). This extensive duplicate section and the three Vm references are the only items in BuT. The duplicate section contains a quotation ascribed to 'Peṭake' by Buddhaghosa (cf. Vm 141^{13} =As 165^{32} = Sp 143^{29}), which is not found in the printed editions of Peṭ (so N ā ṇ a m o l i , l.c.). The embeddening context of the extensive duplicate section in Sp 142^{1-5} points to the $^{+}$SAk(Abhi-a) as ultimate source for the duplicate section.[120]

B a p a t (1937,Appendix A 3, pp. 133ff.)lists twelve examples of of close correspondence between Peṭ and Vim. These examples show, that all the three items listed as references to Peṭ in the Visuddhimagga by N ā ṇ a m o l i (l.c.), including a prose passage ascribed to "Porāṇa" at Vm 690 are already found in the Vimuttimagga. Unless new evidence is found we, therefore, have the following situation: Peṭ was used as a written source text (belonging to the "Porāṇa II" stage) for the compilation of the Sīhaḷaṭṭhakathā and the Vimuttimagga, while evidence of a direct use by Buddhaghosa is lacking.

The data concerning the Milindapañha are insufficient, since prose passages were not considered in the present study. Mil was apparently used as a source text, at least by Buddhaghosa himself. In the Ānāpānassati Set of duplicates one VP found in Mil 369 is ascribed to "Porāṇa". From the context it is clear, that this verse was already found in the Sīhaḷaṭṭhakathā, and may have had the same source reference there. But the prose diction connected with it differs in Mil and BuT, and the passage is found in the late sections of Mil, which were added in Ceylon at an uncertain date. It is, therefore, not clear, whether the 'Porāṇā II' stage , from which the verse was absorbed into the $^{+}$SAk, knew it as a floating oral tradition, or as part of the Milindapañha (see also fn.99 for details).

The Dīpavaṃsa was used for the Nidānakathā of Ppk-a III. Other VP found in Dīp are all from Sp(N)II. They are referred to in various ways ("Dīpavaṃse", "Porāṇa", etc.), and are often not

quite identical, so that the existing DĪp cannot have been the source. Various sources for DĪp and different versions belonging to different monasteries are discussed by Bechert (1969). The Dīpavaṃsa must be added to the list of texts referred to as "Porāṇa" by Buddhaghosa ("Porāṇa" III stage, not shown in table XXXI).

4.8 Buddhaghosa and the Commentaries on the Khuddakanikāya

We have already seen in § 4.3.1 that a lost Jātaka commentary, the Jātakaṭṭhakathā (+Ja), belonged to Buddhaghosa's sources, while the present Jātaka commentary, the Jātakatthavaṇṇanā, was compiled after his time.

The verse passages in the Dhammapadaṭṭhakathā, which is also traditionally ascribed to Buddhaghosa, have very little in common with the ten works discussed in the present study. It must, therefore, belong to a different tradition, using different sources. But Dhp-a is closely related to the Jātakatthavaṇṇanā (see Burlingame, Dhp-a E^{t} ^{1}1921, ^{2}1969, Introduction p. 48-60). An examination of the epilogue at Dhp-a IV 234-237 shows traces of several different versions of the epilogue, referring to different versions of Dhp-a. The standard prose of the epilogues to Buddhaghosa's works found at Dhp-a IV 235^{13}-236^{5}, which gives his name as the author, is not sufficient to prove his authorship, since it might easily have been added at a late date.

The relationship of the Paramatthajotikā (Pj I ad Khp and Pj II ad Sn) to the ten works examined in the present study, is, however, very close. The detailed discussion of some sections in §4.2.3.4 and §4.5.4.1 (p. 217) have shown that Pj has the same sources as the texts discussed in the present study, and that it was compiled earlier than most other commentaries on texts of the Khuddakanikāya available to us today.

Bechert(1958) gives the following statement on the Visuddhajanavilāsinī (Ap-a), traditionally also ascribed to Buddhaghosa: "Einen alten singhalesischen Kommentar zu den Apadānas gab es nicht; vielmehr standen diese in enger Beziehung zu den alten Kommentaren zu den Th und Thī ... Der Apadānakommentar, Visuddhajanavilāsinī, ist eine späte, höchstwahrscheinlich in Barma entstandene Kompilation, die das Therīapadāna nicht mitkommentiert.

Er hat kaum uns unbekannte Quellen verwertet und ist nur von sehr beschränktem Wert für die Überlieferungsgeschichte." (l.c., p. 15 and p. 20 respectively .)

The distribution of parallels between Ap-a and the ten BuT indicates that Ap-a has made only very slight use of VP found in BuT. Ap-a begins with a Nidānakathā which is a later,slightly elaborated version of Ja(N), and therefore has a set of serial parallels to As(N) III, affecting 30 VP in Ap-a(N) = Ja(N), and some VP found in other BuT. The remainder of Ap-a has 17 VP in common with BuT , but only 5 VP do not have canonical sources.[121] C. E. Godakumbura(Ap-a , Introduction p. XVII) remarks on the increased influence of Sanskrit learning in this commentary, and gives three examples. This would be an argument in favour of a Sinhalese authorship for Ap-a near the end or even after the close of the Anurādhapura period, since Sanskrit influence increases in the later commentaries (see the detail discussed in § 4.2.3.5 and fn. 88), and is particularly prominent in the Ṭīkā literature.

Buddhadatta , the author of the Madhuratthavilāsinī (Bv-a), is described as a contemporary of Buddhaghosa. Tradition regards him as younger (see G.P. Malalasekera 1928, p. 105-112 for a summary, and more recently I. B. Horner, Bv-a E^{t}1978, Introduction pp. XXX-XXXII), but A.P. Buddhadatta (Abhidh-av, Viññāpanam p. XIIIf. (1915), Vin-vn, Introduction p. XI (1927), and UCR vol. 3, No. 1, ca. 1945, ^{r}1957 p. 162) has shown that Buddhadatta was an elder contemporary of Buddhaghosa. This view is supported by B.M. Barua (1945, p. 79):"They wrote their works independently, almost at the same time, one in South India and the other in Ceylon." The facts given by I. B. Horner (Bv-a E^{t}, preface pp. VI-XII) on the sources of the Pāli commentaries are not against this view.[122] Parallels between Bv-a and the ten BuT are not frequent. There is only one continuous reference pattern: in As(N) III with parallels in Bv-a 59^{29}-61^{14} (lost Jātaka verses, 10 VP), Bv-a 64^{6}-119^{26} (II.A Sumedhakathā), and Bv-a 270^{30}-295^{b}(XXVI. Gotamabuddhavaṃsavaṇṇanā). However, unordered reference patterns show also parallels between Vm and the four Sutta-a and Bv-a, which still

await more detailed enquiry.[123]
U p a s e n a, the author of the Saddhammapajjotikā (Nidd-a), and M a h ā n ā m a, the author of the Saddhammappakāsinī (Paṭis-a), made extensive use of Buddhaghosa's works, particularly the Visuddhimagga (see the parallels listed in the CVP, and the discussion of selected parts in § 4.2.3.5 and § 4.2.4.3).
D h a m m a p ā l a , the author of the ParamatthadīpanI (Ud-a, It-a, Vv-a, Pv-a, Th-a, ThI-a, and Cp-a) which comments on seven books of the Khuddakanikāya, was also strongly indluenced by Buddhaghosa's works, and frequently copied from them. This is shown by the numerous parallels listed in the CVP.
These three authors demonstrate the strong influence exercised by the writings of Buddhaghosa on the subsequent Pāli literature.

4.9 Parallels in the Non-Theravāda Literature

B e c h e r t (1957) discusses the influence of the literature of other schools of Buddhism on the development of the late canonical and commentarial Pāli literature. This topic has also been dealt with by K a l u p a h a n a (1970), P a r a n a v i t a n a (1928-33), and other writers. When the present study was begun, it was hoped to deal with these influences in greater detail, and a number of Buddhist texts written in Sanskrit (BBV, CPS, Divy, MAV, MPS, Mvu, Uv) and Prakrit (GDhp) were examined in a preliminary fashion with a view to collect parallels to verse passages not traced in the earlier Pāli literature.
The results of these efforts have been quite discouraging. Numerous parallels to verse passages well attested in the Pāli canon - which do not concern us in an enquiry into Buddhaghosa's sources - have been found, but hardly any other references noted previously by editors and translators. However, such references certainly exist.[124]
If a sizeable number of such reference patterns could be collected (preferably including prose references as well), we would, however, still be faced with the problem of interpretation. Corresponding to the three stages of "Porāṇas" defined in § 4.5.2, we also have three possible avenues of'Sanskrit influence' in

The development of the commentarial literature:
(1) in the stage of floating traditions (3rd-1st c. B.C.),
(2) in the stage of standardisation from oral traditions or early early written texts (1st c. B.C. - 1st c. A.D.),
(3) after the compilation of the SIhalatthakathā, either used by Buddhaghosa himself, or as later elaborations in the later Pāli commentaries (2nd - 7th c. A.D. ?).
In the earlier two stages it is unlikely that a Buddhist Sanskrit text functioned as source, since these texts were codified later than the Pāli literature, and were translated from Prakrit versions. However, interaction between the different Hinayāna schools and the early forms of Mahāyāna Buddhism was probably more frequent than later, after a closed front between the orthodox Theravāda of the Mahāvihāra and 'wicked heretics' had developed,
The Sanskrit literature of the Hinayāna schools may thus contain early parallels absorbed into the Pāli commentaries from floating traditions via the SIhalatthakathā in addition to direct borrowings at a later stage.[125]
It seems, however, that the influences of the traditions of other schools are more prominent in the works not used by Buddhaghosa, and in the commentaries compiled by other authors. B e c h e r t (1957 p. 351-357) discusses the Apadāna (influenced by the Mūlasarvāstivādins or Sarvāstivādins), the Milindapañha (adapted from another school in North-West India), the Peṭakopadesa (from South India), the Vimuttimagga (Abhayagiri school)[126], the Dhammapada commentary , the JātakatthavaṇṇanA (both influenced by the Mūlasarvāstivādins, cf. F r a u w a l l n e r, 1956 p. 188, and B e c h e r t 1967/68) and the Theragāthā commentary (cf. J. P r z y l u s k i 1926 p. 246). This would agree with the tradition describing the Mahāvihāra as the stronghold of orthodox Theravāda, and Buddhaghosa as its champion.

E EXCOURSES ON METHODICAL SIDE ISSUES AND MINOR REFERENCE PATTERNS

E 1 What is a Quotation ?

G e i g e r (1908) and C.A.F. R h y s D a v i d s (1921 Vm E^{e}(1) Afterword) have already directed attention to several of the basic problems to be investigated before a detailed examination of the sources for quotations in the Pāli commentaries becomes feasible. G e i g e r (1908) in speaking of the Mahāvaṃsaṭīkā directs attention to contexts phrases as an indication of specific sources:"a number of shorter notices which are introduced by the words vuttaṃ hoti and therefore can be taken as approximately verbal quotations may likewise be derived from the Ak.(=Aṭṭhakathā)" (l.c., p. 62). Regarding quotations in Buddhaghosa's Visuddhimagga C.A.F. R h y s D a v i d s (1921, Vm E^{t}(1) Afterword, p.766) observes: "The phrases introductory to a citation used in the text are to some extent, a guide as to whether we must turn to, or away from the canon (in the search for sources): - vuttaṃ hi or vuttaṃ pi Bhagavatā , or yath'āha, or the unusual Bhagavatā ...vadatā.

Other phrases are not so clear: vuttaṃ pi h'etaṃ or vuttaṃ pi c'etaṃ or ten' eva vuttaṃ, or the appended word vacanato. Here we may get any classic reference, or even only a repetition of a statement following on its exposition...Even the phrases, pointing apparently to canonical utterances, may possibly cite from the many extra-canonical sayings ascribed to the Buddha in the Commentaries ..." [127]

I have tried to clarify this problem in order to define reliable philological criteria for the recognition of quotations in the Pāli commentaries. For this purpose grammatical constructions with the quotation particle 'iti'in 130 pages of Pāli text (Sumaṅgalavilāsinī, Nidāna and Brahmajalasuttavaṇṇanā, Sv E^{e}1-130) were examined. The result showed that a quotation

cannot be reliably defined from context criteria alone. For the time being the final proof of the quotation-character of a given passage remains its occurrence in an earlier text.

The use of the particle 'iti'(-ti) in the sample text falls into four categories [128]

(1) after words from the canonical text subjected to commentatorial explanation,
(2) after direct or indirect speech (including mere thoughts),
(3) after quotations from earlier sources (generally in combination with stereotyped context phrases),
(4) a variety of other applications, less easy to classify.

Criteria for the recognition of a quotation may be defined as
(1) the presence of an 'iti' construction,
(2) stereotyped context phrases, and
(3) identification with existing, earlier sources.

My study has yielded the following observations concerning these criteria in the sample text:

Iti constructions

Most quotations are embeddened in 'iti'constructions. But only 25°/o of all 'iti'constructions have even approximately quotation character. A mere 10-12°/o are definitely quotations. In the sample text examined most of these (8°/o of all 'iti'-constructions) have already been traced to Pāli sources in B^{e}. Quotations not embeddened in iti-constructions are very rare, but they do occur. (The absence of 'iti'may be due to faulty Mss., oversights by the editors, or simply printing mistakes.) References to older texts without literal quotation of passages from them, and the use of old subject matter phrased differently cannot be reached through a consideration of iti-constructions.

Nearly all passages introduced in this way have already been identified with earlier sources.

Special features concerning quoted passages

Both the introductory context and the concluding context may show stereotyped phrases ('embeddening'). Occasionally the context may indicate a quotation, but the passage itself indicates otherwise. (This concerns several short, enigmatic passages in the sample text.) Direct speech, too, is occasionally quoted from earlier sources.

Verse Quotations

Nearly all verses in the sample text were confirmed to be quotations either through actual indentification with earlier sources, or from context criteria.

Stereotyped context phrases

These are the most important criteria for the recognition of quoted passages, but their exact value as indicators of quoted passages remains problematic.[129]

Introductory phrases indicative of a quotation were found to occur with 33 °/o of the identified quotations. Of fairly frequent occurrence (25°/o of all identified passages) are: yath' āha: ...ti, vuttam h'etam: ... ti (with variants), yam sandhāya idam vuttam: ... ti, ten' ev' āha: ... ti. Less frequent (10-12 °/o of all identified quotations) are: atha ... ti, ettha ... ti (besides: etta ... ti), tattha ... ti, tathā ... ti, tena ... ti. They usually combine with stereotyped final phrases. About twenty phrases found only once each in the sample texts are strong evidence of the quoted character of the succeeding passage. Examples are: yam pana ... ti, idham ... ti, seyyathīdam ... ti, ito (...) esu ... ti, keci ... ti vadanti.

Stereotyped context phrases at the end of an iti-construction are very common, and usually indicate a quotation. They show only a small number of variations. Examples are: ... ti ādisu

(found with 1/3 of all identified quotes in the sample), ... ti ādina (ca) nayenà, and other phrases featuring 'ādi'. Here 'evam' may be inserted between '...ti' and 'ādi', e.g.: ... ti evam ādihi pana nayehi ..., ... ti evam ādisu, etc. These yield 80 °/o of all final context phrases associated with identified quotations.

Sequences of (usually short) quotations are frequently characterised by the phrase '...ti ca'. In this case the last quotation in the series may take a slightly expanded version of the same standard phrase like '... ti ca ādisu', '... ti ca evam ādihi' etc. The sterotype phrases ... ti vuttam, ... ti vuttā, and ... ti vuttam hoti are found with quotations, as well as with non-quoted passages. Our evidence thus modifies G e i g e r ' s view on these phrases quoted above (see also fn. 1 on S t e d e ' s analysis).

Some phrases indicate that a given iti-construction is not a quotation. Examples: ... ti attho, ... ti veditabbo, [single word] ti, [enumeration of items] ti, S t e d e (1931 Sv II E^e Preface pp. VII - VIII) refers to these phrases as characteristic of commentators' remarks. Quotations from the canon for the purpose of being commented upon are usually set off in italics in E^e, and in bold print in B^e.

E 2 Degree of Correspondence with the Source

Yet another difficulty is touched upon by C.A.F. R h y s D a v i d s (1921 Vm E^e(1) Afterword p. 677) as follows: "What anyway was Buddhaghosa's procedure when he quoted ? Did he, save for some short standard passages ...take out from some metal coffer, white ant-proof, a palm leaf MS. and copy a paragraph or a whole half-leaf? Or had he the wonderfully developed verbal memory of India ? If so, did he occasionally

falter,...?" We may interpret the traditional accounts of Buddhaghosa's works to mean that he had the use of manuscripts (and probably also the assistance of subordinate scribes) at the Mahāvihāra.[130] Yet the problem of distinguishing conscious use of a quotation from older sources (as an appeal to authorities) from the free use of common words and phrases found in earlier literature remains to be tackled. G e i g e r ' s remarks on the methods employed in the compilation of the Dīpavaṃsa, - the first clumsy effort to create a Pāli-version of the historical materials in the Sinhalese commentaries - illustrate the importance of this aspect.

In reply to F r a n k e ' s critisism of Geiger's view's concerning the sources of the Dīpavaṃsa and Mahāvaṃsa G e i g e r (1909 p.543) says:"Zunächst stellt Fr. (= Franke) eine Liste von Gāthas and Gāthāstücken zusammen, die der VfD (Verfasser des Dīpavaṃsa) einfach aus der kanonischen Literatur entlehnt hat. Sie eröffnet uns in die Arbeitsweise des VfD einen sehr interessanten Einblick. Freilich möchte ich betonen, daß mir nicht alle Parallellen von gleicher Beweiskraft zu sein scheinen."[131]

Geiger then mentions a number of phrases from Franke's collection of canonical parallels to Dīpavaṃsa materials and continues: "Das sind alles Gemeinplätze... Man sollte da meiner Meinung weniger von direkten Entlehnungen als von allgemeinen Reminiszenzen an die Lektüre sprechen." He then sums up his rejection of the use extensive canonical quotations in the Dīpavaṃsa: "Denn das muß doch betont werden, daß es sich vor allem um die Entlehnungen von Phrasen und Wendungen handelt. Die von Verszeilen oder ganzen Śloken sind demgegenüber doch recht verschwindend. Ich habe mir dafür aus Franke nur zwanzig Fälle notiert und darunter befinden sich Verse wie 3,50 anicca vata saṅkāra ... die so oft zitiert werden, daß es gewiß nicht befremden könnte, wenn sie auch im Grundwerk (i.e. in dem von Geiger postulierten

sīhalaṭṭhakathāmahāvaṃsa) gestanden hätten." (l.c.)[132]

I have dealt with the problem of unintentional reminiscences to older works by restricting the collection of source references for verse passages examined by me to fairly close correspondences covering at least three lines of a given verse.

E 3 Abbreviations Used for the Pañcappakaraṇaṭṭhakathā (Ppk-a) in the CPD

The abbreviations listed for the Pañcappakaraṇaṭṭhakathā in the epilegomena of the CPD are lacking consistency. The following system seems to be intended:

Ppk I = Dhātuk-a, E^e, page (114-138) and line (printed together with the canonical text Dhātuk E^e page 1-113)

Ppk II = Pp-a, E^e, page (171-254) and line (printed together with the canonical text Pp E^e page 1-47)

Ppk III = Kv-a, E^e page (1-199) and line (printed in JPTS 1889)

Ppk IV = Yam, E^e, page (51-107) and line (printed in JPTS 1910-12)

Ppk V = Paṭṭh-a consisting of:

Ppk V^1 = Tikap-a E^e, page 8-68, 230-315, 345-367 and line (printed together with the canonical text Tikap E^e, page 1-7, 69-229, 316-344)

and Ppk V^2 = Dukap-a, S^e: page (664-677) and line.

The worst discrepancy here concerns Ppk V^1 and Ppk V^2, but further inconsistencies can be pointed out (see CPD I Epilegomena pp. 5^+-15^+):

(1) There seems to be a confusion of usage between the abbreviation Ppk and Ppk-a. Are these merely printing mistakes ? Only one should be used.

(2) Paṭṭh-a as an alternative abbreviation for the commentary on the Paṭṭhāna is not listed as a separate abbreviation, but appears under the main entry for Ppk-a obviously as an alternative to Ppk-a V.

(3) The 'Dukapaṭṭhāna text' appeared in E^e as Vol. I of the Paṭṭhāna while the Tikapaṭṭhāna was published as Vol. II. It is well known that this was simply due to the editor's mistaken

impression that dyads (duka) must always precede triads (tika). Already in the introduction to the Tikapaṭṭhāna Mrs. C.A.F. Rhys Davids corrects her mistake (see Tikap II 1922). There seems to be no reason to perpetuate its existence down to the mode of citation used for the commentary on the Paṭṭhāna. In fact a merely twofold text division into a section on triads and dyads is quite inadequate for the canonical text of the Paṭṭhāna, and consequently for the commentary as well. The system of classification for the Paṭṭhāna method involves at least a sixfold division

(1) tika method
(2) duka method
(3) tika-duka method
(4) duka-tika method
(5) tika-tika method
(6) duka-duka method

For the canonical text edition this difficulty is easily solved by simply taking 'Dukapaṭṭhāna' (Paṭṭhāna Vol. I E^e) to mean 'Section on the Dyads and the remaining four methods' and to consider Vol. I E^e as the continuation of the Tikapaṭṭhāna wrongly placed as Vol. II in E^e.

But for the commentary this solution is unacceptable: the Paṭṭhānaṭṭhakathā is very short. In moderate detail are treated only the abridged exposition in the canonical text (the Paṭṭhāna Uddesa and the Paṭṭhāna Niddesa; Ppk-a V 6-68), the canonical exposition on possible questions for the detailed analysis (Ppk-a V 230-245 entitled Pañṇattivāra in E^e, and Pucchāvāra in B^e), and the first triad of the detailed exposition in the canon: the Kusalattika section of the Tikapaṭṭhāna (Ppk-a V 246 -315), subdivided into seven Vāras each with an analytical section (Vibhaṅga) and a summary (E^e: Gaṇanā, B^e: Saṅkhyā).

The discussion of the remaining Tikas, in the first method of the expanded exposition of the canon, is already very much abridged (Ppk-a V 345-355): on eleven pages E^e covers 21 triads. The existence of a separate text commenting on the Tikapaṭṭhāna alone would require a major text division at this point. Actually there is no such division. This is easily seen by referring to Ppk-a V 356-362: approximately one page each is here devoted to the discussion of the remaining five methods of the detailed

exposition: one page deals with all the 100 Dukas, and one page each with the possible combinations of Tikas and Dukas. A short paragraph refers to the further use of these six methods in a discussion of the positive and negative application of the Tikas and Dukas which is undertaken in the 24fold method of exposition (Ppk-a V 362^3).

Regarding this 24fold method of exposition Ppk-a V 9^{19-22} states:"evaṃ anulome cha paṭṭhānāni, paccanīke cha, anulomapaccanīke cha, paccanīkānulome cha paṭṭhānāni ti idaṃ catuvīsati samantapaṭṭhānasamodhāna paṭṭhānamahāpakaraṇaṃ nāmā ti hi vuttaṃ." (Translation: 'Thus it is said: "The six stations of relationship in positive (order), the six in negative (order), the six in positive (order combined with the) negative, and the six in negative (order combined with the) positive. This collection of twenty-four stations of relationship all in all is called the 'Great Book of the Stations of Relationship'.")

The commentary on the Paṭṭhānapakaraṇa then concludes with a Nigamanakathā (Ppk-a V 363-367) which refers to all the 6 x 4 methods of the detailed analysis. A division into a commentary on the Tikapaṭṭhāna (Tikap-a) and a commentary on the Dukapaṭṭhāna (Dukap-a) is simply non-existent !

When examining S^e (for which the abbreviation Dukap-a was introduced in the CPD !) we find a similar situation. The commentary on the(Paṭṭhān)uddesa (Ppk-a V 450-517 S^e) and the (Paṭṭhāna)niddesa (Ppk-a V 518-529 S^e), on the Pañṇattivāra (Ppk-a V 529-551 S^e) and on the Kusalattika for the first methods with its seven subordinate Vāras (Ppk-a V 552-623 S^e) occupy most of the book. The remaining methods of the Kusalattika (Ppk-a V 624-649 S^e) and the 21 Tikas succeeding the Kusalattika are dealt with briefly (Ppk-a V 650-663 S^e), while the five other Paṭṭhāna mehtods (the Dukapaṭṭhāna and the combinations of Tikas and Dukas) and their permutations elaborating positive and negative aspects take up only 1-2 pages each in the commentary. An epilogue (pariyosānavaṇṇanā) of three pages concludes the work.

E 4 Text-internal Duplicates Used to Structure the Prose Text

E 4.1 The 'Topical Couplet' of the Samantapāsādikā

The 'topical couplet' of the Samantapāsādikā is a verse passage which lists a series of topics to be answered in the commentary on the Vinayapiṭaka. It is found at Sp 3(2) with four additional t-i-d occurrences at places which emphasise structural subdivisions of the Samantapāsādika.

After the prologue the topic of the Sp is stated at Sp 3^{15-20}: saṃvaṇṇanatthaṃ pan' assa ayaṃ mātikā:

(1) vuttaṃ yena yadā yasmā dhāritaṃ yena cābhataṃ
yattha-ppatiṭṭhitaṃ c' etaṃ etaṃ vatvā vidhiṃ tato

(2) tenā ti ādipāṭhassa atthaṃ nānappakārato
dassayanto karissāmi vinayass' atthavaṇṇanan ti

(N.A. J a y a w i c k r a m a translates:"Here is its tabulation for the purposes of exposition:

(1) By whom it was said, when, for what reason, held by whom, handed down by whom, where it was established: having thus explained the procedure

(2) I shall proceed to show in diverse ways the significance of the section beginning with tena and compile a commentary to the Vinaya." Sp(N) E^t 2^{36}-3^{9}.)

Immediately afterwards the first pāda in the 'topical couplet' is quoted with the intention to deal with the items mentioned in it. Sp 3^{21-23} states: tattha vuttaṃ yena yadā yasmā cā ti (v.l. yasmā ti)idaṃ tāva vacanaṃ'tena samayena buddho bhagavā Verañjāyaṃ viharatī'ti evamādivacanaṃ sandhāya vuttaṃ. (Translation: Here the phrase, "by whom it was said, when and for what reason" has been used with reference to the statement beginning with , "At that time the Buddha, the Exalted One was living at Verañja." Sp(N) E^t 3^{6-9}.)

At the end of the classification of the canonical scriptures given in Sp(N) I with its serial duplication in As(N) I and Sv(N) the first pāda of the 'topical couplet' is quoted again to show

that the items mentioned in it are now dealt with, and directly afterwards pāda b-d are cited with the intention to deal with the additional items mentioned there. Sp 31^{11-19} runs: ettāvatā ca 'vuttaṃ yena yadā yasmā' ti imesaṃ mātikāpadānaṃ attho pakāsito hoti.

idāni

(1) ... ... dhāritaṃ yena cābhataṃ
yattha patiṭṭhitaṃ c' etaṃ etaṃ vatvā vidhiṃ tato ti
etesaṃ atthappakāsanatthaṃ idaṃ vuccati. taṃ pan' etaṃ, tena samayena buddho bhagavā Verañjayaṃ viharatī ti evamādivacana=paṭimaṇḍitanidānaṃ Vinayapiṭakaṃ kena dhāritaṃ kenābhataṃ kattha patiṭṭhitan ti vuccate. (Translation:"And so with this statement the meaning of these terms of tabulation, "by whom said, when and for what reason " has been explained.

Now, this is said to express the significance of the words:
(1)... ... ... " By whom this was retained in mind, handed down by whom, established by whom, and having next declared the procedure."

And it states by whom the Vinayapiṭaka - adorned as it is with the "Occasion" expressed in words to the effect, "At that time the Buddha, the Exalted One was living at Verañja " - has been retained in mind, by whom handed down, and in whom established." Sp(N) E^t 28^{10-20}.)

At the end of Sp(N) the first verse of the 'topical couplet' is cited once more to show that the items mentioned in it are now fully explained. Sp 105^{17-22} reads: ettavatā ca yā sā vinaya=saṃvaṇṇanatthaṃ mātikā ṭhāpitā, tattha

(1) vuttaṃ yena yadā yasmā dhāritaṃ yena cābhataṃ,
yattha ppatiṭṭhitaṃ c' etaṃ etaṃ vatvā vidhiṃ tato ti,
imissa tāva gāthāya attho pakāsito, vinayassa ca bāhiranidāna=vaṇṇanā yathādhippāyaṃ saṃvaṇṇitā hotī ti. (Translation:"In so far far as whatever tabulation has been laid down for the purpose of the exposition of the Vinaya, therein as:

(1) By whom it was said, when, for what reason, held by whom, handed down by whom, where it was established: having thus explained this procedure,

the meaning of the above stanza has been so far explained. The account of the External Story connected with the Vinaya has been fully explained as intended." Sp(N) E^{t} 93^{31-38}.)
At the beginning of the commentary section of Sp the second verse of the 'topical couplet' is cited to introduce the commentary on the actual text of the Vinayapiṭaka. Sp 106^{4-7} reads:
idāni

(2) tenā ti ādipāṭhassa attham nānappakārato
dassayanto karissāmi vinayass' atthavaṇṇanan ti

vuttattā 'tena samayena buddho bhagavā'ti ādinam atthavaṇṇanam karissāmi. (Translation: " Now, since it has been said:
(2) I shall proceed to show in various ways the significance of the section beginning with tena and compile a commentary to the Vinaya,
I will give an explanation of the meaning (of the text) beginning with(the words): 'At that time the Buddha, the Blessed One ...'"

E 4.2 A Set of Author Verses in the Visuddhimagga

Vm 213(1) etc. is the matrix VP for a t-i-d VP with tenfold occurrence in Vm Chapter 7-8 (Vm 195-228 Cha-anussatiniddesa and Anussatikammaṭṭhānaniddesa). Verse passages in these two chapters are frequent (53 VP).
The first occurrence, at Vm 213(1), is at the end of Vm § 7.1 (buddhānussatikathā, Vm 195-213). It follows directly after the serial duplication referred to as the 'Cakkavāḷa Set' of duplicates in this study (see § 4.1.1.3).
The next five subsections of Vm (§ 7.2-7 B^{e}) have very few VP, but each ends with a further, slightly variant occurrence of Vm 213(1) etc. Only Vm § 7.3 contains a single VP which does not belong to this pattern.
The second occurrence, at Vm 218(1), marks the end of Vm § 7.2 (dhammanussatikathā, Vm 213-218). The third occurrence, at Vm 221(1), marks the end of Vm § 7.3 (saṅghānussatikathā, Vm 218-221). The fourth occurrence, at Vm 222(1), marks the end of Vm

§ 7.4 (sīlanussatikathā, Vm 221-222). The fifth occurrence, at Vm 224, marks the end of Vm § 7.5 (cāgānussatikathā, Vm 223-224). The sixth occurrence, at Vm 226(1), marks the end of Vm § 7.6 (devatānussatikathā, Vm 225-226).
The remainder of Vm Chapter 7 is entitled 'Pakiṇṇakakathā' in Vm B^{e} (Vm 219^{15}-221^{b} B^{e} = Vm 226^{8}-228^{b} $E^{e}(1)$), and does not contain any VP. The seventh occurrence, at Vm 239, ends the first section in Vm Chapter 8 (maraṇassatikathā, at Vm 229^{1}-239^{22}). It contains 14 other VP; 8 VP have no further references, 3 VP seems to have Nidd as dominant source, 1 untraced VP is paralleled in Nidd-a . 3 VP have other canonical sources. Among these 3 VP are the only 2 duplicates and the only other VP with a parallel in Kh-a.
The eighth occurrence, at Vm 266, ends Vm § 8.2 (kāyagatāsatikathā, Vm 239^{23}-266^{20}). In Vm B^{e} the later part of this section bears a separate title (koṭṭhāsavavatthāpanakathā, Vm 241^{10}-258^{6} B^{e}). It deals with the 32 parts of the body, and has no VP.
The ninth occurrence, at Vm 293, marks the end of Vm § 8.3 (ānāpānassatikathā, Vm 266^{21}-293^{3}). This section contains 8 further VP and one add. t-i-d occ. in the same section. These VP are found in Sp 406-428 in the same sequence, and are referred to as the 'Ānāpānassati Set' of duplicates in this study (see § 4.2.4).

The tenth occurrence, at Vm 294(1), marks the end of Vm § 8.4 (upasamānussatikathā, Vm 293^{4}-294^{b}), and also the end of Vm Chapter 8.
This set of text-internal duplicate occurrences gives a further example of the use of text-internal duplicates as stylistic devices in the structuring of lengthy text sections.

E 4.3 The Verse Passages on the Thirteen Dhutaṅgas

Chapter 2 of Vm (Dhutaṅganiddesa) contains 16 VP, of which 2 VP belong to a complicated pattern of text-internal duplication. For the remaining 14 VP only one source reference and two parallels in Kh-a texts have been collected. On closer examination we find that these VP are generally mnemonic verses on the types of ascetic practises (dhutaṅga) described in this chapter

of Vm and occur at the end of each section dealing with a specific type of austerity, just before the terminal titles of these sections. The only exception to this distribution are Vm $67^{I}(2)$ and Vm $67^{II}(1)$ = Ud 31 etc. in the section dealing with the austerity of living on almsfood only (pindapātikaṅga). Here a canonical verse is inserted after the untraced VP before the terminal title as a further illustration. None of these verse passages are found in the Vimuttimagga. It seems likely that all, except the canonical verse at Vm $67^{II}(1)$, were compiled by Buddhaghosa himself. The VP concerned are found at Vm 64(3) (on paṃsukūlikaṅga), Vm 66(2) (on tecīvarikaṅga), Vm $67^{I}(2)$(on piṇḍapātikaṅga), Vm 68(2) (on sapadānacārikaṅga), Vm 69(2) (on ekāsanikaṅga), Vm 70(2)(on pattapiṇḍikaṅga), Vm 71(2) (on khalupacchābhattikaṅga), Vm 73(4) (on āraññikaṅga), Vm 74f.(4) (on rukkhamūlikaṅga), Vm 76(3) (on abbhokāsikaṅga), Vm 77(2) (on sosānikaṅga), Vm 78(3) (on yathāsanthatikaṅga), and Vm $79^{I}(3)$ (on nesajjikaṅga).

E 5 Context Sensitive Interpretation of Reference Patterns

The detailed analysis of continuous reference patterns in § 4.2 of this study and the examples discussed in § 4.3-9 have shown the importance of a careful context-analysis before deciding on the relationship between different passages with identical verses. Even when discussing t-i-d patterns, only the context tells us which function has to be assigned to individual occurrences of verse passages within a given text.

At an early stage of the present study the immediate context of all verse passages in the ten Buddhaghosa texts has been examined in an attempt to establish a relationship between sources in the earlier Pāli literature and specific types of prose context. It was found that the relevance of the immediate prose context to the source of a given verse passage is limited to the - rather infrequent - occurrence of definite source references. Such references are listed in the CVP, and are discussed in § 4.3 and § 4.5. Table XXX lists context references for 83 matrix VP found in earlier Pāli texts, and references to

lost sources for 74 matrix VP. A source reference is thus found only in the context of 157 VP (17.5 °/o of all matrix VP), while 740 VP (82.5°/o of all matrix VP) have other types of context. The immediate context of verse passages can be divided into three major types: (a) stereotype context phrases precede the verse passage, and/or follow it; (b) a speech situation, sometimes specifying a speaker by name; (c) other context types. These three groups of context types are all fairly frequent.

A detailed examination of the different varieties of stereotype context phrases, has shown that they have no relevance to specific canonical sources, or even to the presence or absence of an existing source text. Such phrases are useful indicators of the quotation character of a given verse passage, but the source quoted may be as recent as an earlier chapter of the same text (see Sp 616(2), where two verses from the prologue of Sp are quoted with the prose context: vuttaṃ c' etaṃ: ... ti. sabbaṃ vuttanayen' eva veditabbaṃ.).

However, identical introductory phrases for verse passages are usually[131] associated with more extensive duplication, or more extensive parallels. They are thus important features in the study of the textual relationship between different commentaries and their lost sources.

Usually a wide section of the prose context has to be examined to interpret a reference pattern correctly. This is illustrated by the examples discussed in § 4.2.1-4. The prose context may help to determine the direction of borrowing for duplicated passages. It may point to the use of a specific canonical source, if a verse passage is found in several texts. It may indicate that secondary borrowing of canonical verse passages has taken place from the lost source $^{+}$SAk. No reference pattern can be interpreted correctly without reference to the prose context.

The study of the prose context therefore falls under several aspects: the overall distribution of verse passages in the complete texts, segmentation imposed on the text by similar reference patterns for a sequence of verse passages, and the contribution of the immediate prose context of a specific VP towards the definition of the direction of borrowing for duplicates and parallels,

the definition of a primary source for traced verse passages, and the establishment of the quotation character for untraced verse passages.

E 6 Series of Short Quotations in Close Succession

Series of quotations in close succession are a special feature of the Pāli commentaries. These quotations are often so short, that poetical pieces appear only as verse fragments. Such fragments have not always been recognised by the editors. The CVP in part 2 of this study therefore does not give a complete survey of such very short quoted verse fragments.
Frequently these sequences of short quotations are used for lexicographical explanations. A string of possible meanings is given for a specific word, and each meaning is illustrated by a canonical quotation. One of the meanings is then selected as appropriate for the passage commented upon.
It appears that such strings of very brief quotations became standardised before the existing Pāli commentaries were compiled. There seem to have existed stereotype lists of possible meanings, illustrated by specific canonical quotations, which were used by the compilers of the Pāli commentaries, as they thought fit.
I.B. H o r n e r (1976) discusses the standard exegesis of the word 'dhamma', to which 17 possible meaning are ascribed in the Pāli commentaries, and gives a list of 33 other Pāli words for which such lexicographical explanations are given in the Pāli commentaries. Most of these words are found in the texts examined in the present study.[132] However, the reference patterns are not worked out sufficiently to show extensive duplication, and details are given only for the sample word 'dhamma'.
I shall here discuss strings of quotations found in three duplicate patterns listed in § 4.1, but not given detailed treatment elsewhere in this study. Several of these strings are used for lexicographical explanations. Many further patterns of this kind were found, but it is not possible to discuss them in detail here.

E 6.1 The Exegesis of 'Brahmacariya (Noble Practise)'

In the commentary on the Sāmaññaphalasutta (Sv 177^{19}-179^{22}) and the commentary on the Mahāsīhanādasutta (Ps II 41^{29}-43^{17}) we find a minor duplicate pattern containing a stereotype statement on the different meanings of the words 'brahmacariya (noble practise)' with a string of 10-11 quotations.
The canonical text commented upon is fairly different. At D I 62 62^{24-32} we read: "Tathāgato ... kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti (The Truth-farer ... makes known the higher life in all its fullness and all its purity. cf. D I 78 E^{t})", while M I 77^{23-24} reads: "Abhijānāmi kho panāhaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritā: tapassī sudaṃ homi ... (Now I, Sāriputta, as one who fares, fully know a Brahma-faring that is endowed with four constituent parts : I became an ascetic...; M I 103 E^{t})."
The exegesis of the term 'brahmacariya' in the two commentaries concerned is, however, so closely identical, that an older stereotype must have been used. All the quotations used in this stereotype are fairly long. There are 4 VP of 1-3 verses, and 10 source references in the context. The CVP therefore indicates this string of quotations fairly well. The format of this exegesis may be stated as follows:
(a) The canonical lemma is quoted for exegesis.
(b) The word to be explained is extracted (in case of compounds), and a string of possible meanings is given.
(c) Each meaning is illustrated with a quotation.
(d) One meaning is selected as appropriate in this specific context.
(e) The general intent (adhippāya) of the canonical passage is stated in a paraphrase. Parts of compounds are joined, or further grammatical explanations are given.

The exegesis of 'brahmacariya' at Sv 177^{19}-179^{22} gives a list of ten possible meanings, of which the last is chosen as appropriate. Replacing the quoted passages by mere references to their sources we obtain the following text, referred to as 'frame' in the pre-

sent discussion:

(a) "Brahmacariyaṃ pakāsetī ti,

(b) ettha pana ayaṃ brahmacariya-saddo dāne veyyāvacce (pañca)= sikkhāpada(sīle) appamaññāsu (Ps: brāhmavihārā pi) methuna= viratiyaṃ sadārasantose viriye uposatha(ṅgesu) ariyamagge (Ps: sakala)sāsane ti imesu atthesu dissati.

(c) [3 verses quoted from Ja VI 316 ≠ Ja V 171f.] ti imasmiṃ hi Puṇṇakajātake dānaṃ brahmacariyan ti vuttaṃ.
[2 verses; one verse is quoted from Pv 269] ti imasmiṃ Aṅkura= petavatthumhi veyyāvaccaṃ brahmacariyan ti vuttaṃ.
[prose quoted from Vin II 162] ti imasmiṃ Tittirajātake (cf. Ja No. 37) pañcasikkhāpada(Ps:sīla)ṃ brahmacariyan ti vuttaṃ.
[prose quoted from D II 251] ti imasmiṃ Mahāgovindasutte catasso appamaññā (Ps: brahmavihārā) brahmacariyan ti vuttā.
[prose quoted from M I 42] ti Sallekhasutte methunavirati brahmacariyan ti vuttā.
[verse quoted from Ja IV 53] ti Mahādhammapālajātake sadāra= santoso brahmacariyan ti vutto.
[prose quoted from M I 77^{23-24}(!)] ti Lomahaṃsanasutte viriyaṃ brahmacariyan ti vuttaṃ.
[verse quoted from Ja VI 98] ti evaṃ Nimijātake attadamana= vasena kato aṭṭhaṅgiko uposatho brahmacariyan ti vutto.
[prose quoted from D II 251] ti Mahāgovindasuttasmiṃ yeva ariyamaggo brahmacariyan ti vutto.
[prose quoted from D III 126] ti Pāsādikasutte sikkhāttaya= saṃgahaṃ (v.l. °gahitaṃ) sakalasāsanaṃ brahmacariyan ti vuttaṃ.

(d) Imasmim pi ṭhāne idam eva brahmacariyan ti adhippetaṃ.

(e) Tasmā brahmacariyaṃ pakāsetīti, so dhammaṃ deseti ādikalyā= ṇaṃ ... pe ... parisuddhaṃ, evaṃ desento ca sikkhāttayasaṃ= gahitaṃ sakalasāsanabrahmacariyaṃ pakāsetī ti evaṃ ettha attho daṭṭhabbo. Brahmacariyan ti seṭṭhatthena brahmabhūtaṃ cariyaṃ, brahmabhūtānaṃ va buddhādīnaṃ cariyan ti vuttaṃ hoti."

The diction of the introductory paragraph (section a and b) differs in the Ps version, four of the possible meanings are referred to by slightly different names (see text given in brackets above),

and two additional meanings are found as follows:
Ps II 42^{23-24}:"Etasmiṃ brahmacariyasmiṃ sahassaṃ maccuhāyino" (untraced prose quotation) ti ettha dhammadesanā brahmacariyan ti vuttā." (item No. 5).
Ps II 43^{10-13}:"[verse quoted from Ja I 136 =Ja VI 16] ti ettha ajjhāsayo brahmacariyan ti vutto." (item No. 11).
The fifth meaning of the Sv version , viriya (exertion), is placed at the end and left without a quotation in the Ps version. This variation is to be explained by the fact, that the missing quotation belongs to the text commented upon in Ps.
The agreement in the list of possible meanings and the quotations assigned to each meaning is very striking. The differences in the Ps version seem to be late variations, since the two additional quotations also lack the source reference in the context found elsewhere. If this variation can be ascribed to a difference in the Bhāṇaka traditions, the Dīghabhāṇakas are again shown to be slightly more conservative (cf. the remarks in § 4.2.4.6.2).

The context sources seem to refer to the Pāli canon in a form which differs from the existing recension. Four items require discussion:

(1) "Puṇṇakajātake". A Jātaka of this name is not found in the existing Jātakatthavaṇṇanā, but it is referred to in the Catu= posathikajātaka (No. 441; at Ja IV 14^{25}). It seems to be an al= ternative title for the Vidhurapaṇḍitajātaka (No. 545). L. A l s = d o r f (1971) has shown that this Jātaka has an old nucleus of approximately 150 verses in Vaitālīya and Tṛṣṭubh metre. He also discusses the 'Vimāna-passage' (cf. l.c., pp. 50-53), to which the quotation in the exegesis of 'brahmacariya' belongs, and its parallel versions in Ja No. 524 and No. 543, but he does not commit himself on its relationship to the oldest form of the Jātaka tale.

(2) "Aṅkurapetavatthumhi". This VP has been classed as an inade= quate source pattern in ChL 12, because only one of two verses is found in Pv (see § 4.4, fn. 100).

(3)"Tittirajātaka". The Jātakatthavaṇṇanā has three stories of

this name (No. 37, 117, 319), but only the first deals with the five precepts. At Ja I 219[15-18] we read: "Te ... pañcasīlesu patiṭṭhāya aññamaññam sagāravā ... hutvā. ... Tesaṃ tiṇṇaṃ samādānaṃ tittiriyabrahmacariyaṃ nāma ahosi. (They ... were respectful to each other based on the five moral (precepts). ... The undertaking of those three was called 'the noble practise of the partridge'.)"

A different version of this Jātaka tale is found in Vin II 160[21]-162[23]. This version was probably also found in the lost Jātakaṭṭhakathā (+Ja), and used as the source of the quotation in the exegesis of 'brahmacariya'.

(4) "Lomahaṃsanasutta". This context reference concerns a quotation from the Mahāsīhanādasutta (M I 77[23-24]). In the commentary on this Sutta (at Ps II 19[3]) Buddhaghosa already uses the later title. But in the Sutta itself the name "Lomahaṃsapariyāya" is employed (at M I 83[25]). The Sv version of the lexicographical stereotype, therefore, refers to this Sutta by its pre-Buddhaghosa name. This is a further indication that older sources were used for these lexicographical explanations.

E 6.2 Lexicographical Explanations in the 'Tertiary Nidānakathā of All Sutta Commentaries'

The 'Tertiary Nidānakathā of All Sutta Commentaries', as defined in § 4.1, is an extensive duplicate section containing a stereotype exegesis of the stock phrase 'evaṃ me sutaṃ ekaṃ samayaṃ bhagavā (Sāvatthiyaṃ) viharati (Jetavane Anāthapiṇḍikassa ārame) ...'. In the four Sutta commentaries the duplication covers Ps I 3[1]-10[28] ≠ Spk I 4[5]-12[30] = Mp I 4[3]-14[b] ≠ Sv 26[17]-34[25] (appr. 8 pp. with 6 VP). Lexicographical explanations with strings of very short quotations are given for the following words:

word explained	possible meanings (the appropriate meaning is underlined)
evaṃ	upamā, samupahaṃsana, garahana, vacanasaṃpaṭiggaha, ākāra, nidassana, avadhārana, etc.
me	mayā, mayhaṃ, mama

word explained	possible meanings (the appropriate meaning is underlined)
suta	gamana, vissuta, kilinna, upacita, anuyoga, sotaviññeyya, sotadvārānusāraviññāta
samaya	samavāya, khaṇa, kāla, samūha, hetu, diṭṭhi, paṭilābha, pahāna, paṭivedha

The typical format in which strings of quotations are used for lexicographical analysis in this duplicate section can be illustrated by the 'frame' used in the exegesis of 'samaya', e.g. at Spk I 9[24]-10[20]:

(a) "Ekaṃ ti gaṇanaparicchedaniddeso. Samayaṃ ti paricchinnaniddeso. Ekaṃ samayaṃ ti aniyamitaparidīpanaṃ.

(b) Tattha samaya-saddo:

Samavāye khaṇe kāle samūhe hetu-diṭṭhisu
paṭilābhe pahāne ca paṭivedhe ca dissati.

(c) Tathā hi 'ssa [prose quoted from D I 205] ti evaṃ ādisu samavāyo attho.
[prose quoted from A IV 227] ti ādisu khaṇo.
[prose quoted from Vin IV 117] ti ādisu kālo.
[prose quoted from D II 254] ti ādisu samūho.
[prose quoted from M I 438] ti ādisu hetu.
[prose quoted from M II 22] ti ādisu diṭṭhi.
[verse quoted from S I 87] ti ādisu paṭilābho.
[prose quoted from S IV 205 = A I 134 = A III 246] ti ādisu pahānaṃ.
[prose quoted from Paṭis II 108] ti ādisu paṭivedho.

(d) Idha pan' assa kālo attho.

(e) Tena saṃvacchara-utu-mās'-aḍḍhamāsa-rattin-diva-pubbaṇha-majjhantika-sāyaṇha-paṭhama-majjhima-pacchima-yāma-muhuttādisu kālappabhedabhūtesu samayesu ekaṃ samayaṃ ti dīpeti. "

E 6.3 Strings of Quotations in the Standard Exegesis of the Formula Describing the Conversion of a Lay-follower

The standard exegesis of the stereotype formula describing the conversion of a lay-follower is another duplicate section de=

fined in § 4.1. Here we deal with three overlapping strands of reference patterns.

The most extensive duplication is found in Ps I 129^{20}–137^{10} = Mp II 105^{9}–115^{8} = Sv 227^{32}–236^{15} ≠ Sp 170^{13}–173^{22}. The duplication in Sp shows intentional abridgement with context references to the detailed version given in Ps and Sv.(Sp 172^{28-30}: Papañcasūdaniyaṃ vā Majjhimaṭṭhakathāyaṃ Bhayabheravasuttavaṇṇanato, Sumaṅgalavilāsiniyaṃ vā Dīghaṭṭhakathāyaṃ saraṇavaṇṇa(na)to gahetabbo; cf. also Sp 173^{3-4}.)

The canonical text commented upon belongs to M (No.4: Bhayabheravasutta), A (Nipāta 2, Vagga 2, Sutta 6), D (No. 2: Sāmaññaphalasutta) and Vin III (Verañjakaṇḍa). It runs: "Abhikkantaṃ bho Gotama (D: bhante), abhikkantaṃ bho Gotama (D: bhante), seyyathāpi bho Gotama (D: bhante) nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūḷhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintī ti evam eva (A: kho; Vin III: bho Gotama) bhotā Gotamena (D: bhagavatā) anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ (D: bhante bhagavantaṃ) saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhavaṃ Gotamo (D: bhagavā) dhāretu ajjatagge pāṇupetaṃ saraṇagataṃ." (D I 85^{7-15} ≠ M I 24^{1-9} = A I 56^{3-11} = Vin III 6^{4-13})

Strings of brief quotations used for lexicographical explanations are found in this duplicate section as follows:

word explained	possible meanings (the appropriate meaning is underlined)
abhikkanta	khaya, sundara, abhirūpa, <u>abbhanumodana</u> (A mnemonic verse on the use of repetition (āmeṇḍita) is found in section e.)
dhamma	ariyamagga, nibbāna, ariyaphalehi saddhiṃ pariyatti
saṃgha	aṭṭha ariyapuggalasamūha (The explanation of 'dhamma' and 'saṃgha' follows a different format.)
agga	<u>ādi</u>, koṭi, koṭṭhāsa, seṭṭha (Notes on the formation of 'ajjatagge' are added.)

Another typical format for the use of strings of quotations for lexicographical explanations is seen in the 'frame' used for the exegesis of 'abhikkanta' at Ps I 129^{17-35}, as follows:

(a)"Evañ ca vatvā puna taṃ Bhagavato dhammadesanaṃ abbhanumodamāno bhagavantaṃ etad avoca: abhikkhantaṃ bho Gotama, abhikkantaṃ bho Gotamā ti.

(b) Tatthāyaṃ abhikkanta-saddo khayasundarābhirūpa-abbhanumodanesu dissati.

(c) Tathā hi [prose quoted from Ud 51] ti ādisu khaye dissati.
[prose quoted from A II 101] ti ādisu sundare.
[verse quoted from Vv 588] ti ādisu abhirūpe.
[prose quoted from M I 368] ti ādisu abbhanumodane.

(d) Idhāpi abbhanumodane yeva.

(e) Yasmā ca abbhanumodane tasmā "sādhu sādhu bho Gotamā"ti vuttaṃ hotī ti veditabbaṃ.
"Bhaye kodhe pasaṃsāyaṃ turite kotūhalacchare
hāse soke pasāde ca kare āmeṇḍitaṃ budho" ti (cf. Abh 107)
iminā ca lakkhaṇena idha pasādavasena pasaṃsavasena cāyaṃ dvikkhattuṃ vutto ti veditabbo."

The extensive duplicate dealing with the standard formula on the conversion of a lay-follower also illustrates the use of strings of quotations for other than lexicographical purposes.

At Sv 231^{8}–232^{17} = Ps I 133^{3-22} = Mp II 109^{25}–110^{19} (absent in Sp) four kinds of refuge taking (saraṇagamanappabheda) are defined, and each is illustrated by a quotation. The embeddening text is quite meagre:

"Api ca: [untraced prose quotation] ti evam attasanniyyātanaṃ veditabbaṃ.
[prose quoted from S II 220] ti evam pi Mahākassapassa saraṇagamana (v.l. °aṃ) viya sissabhāvūpagamanaṃ daṭṭhabbaṃ.
[verse quoted from Sn 192] ti evam pi āḷavakādīnaṃ saraṇagamanaṃ viya tapparāyanatā veditabbā.
[prose quoted from M II 114] ti evam paṭipāto daṭṭhabbo. So pan' esa ñātibhayācariyadakkhiṇeyyavasena catubbidho hoti."

The benefits of refuge taking (saraṇagamanaphala) are similarly illustrated by a string of quotations at Sv 233^{11}-234^{13} = Ps I 134^{10}-135^{13} = Mp II 111^{11}-112^{20} (absent in Sp) in the following commentarial frame:

"Ettha ca lokuttarassa saraṇagamanassa cattāri sāmaññaphalāni vipākaphalaṃ; sabbadukkhakkhayo ānisaṃsaphalaṃ.
Vuttan h' etaṃ: [3 verses quoted from Dhp 190-192] ti.
Api ca niccato anupagamanādivasena p' etassa ānisaṃsaphalaṃ veditabbaṃ. Vuttaṃ h' etaṃ: [prose quoted from A I 26f.] ti.
Lokiyassa pana saraṇagamanassa bhavasampadā pi bhogasampadā pi phalam eva. Vuttaṃ h' etaṃ: [verse quoted from D II 255] ti.
Aparam pi vuttaṃ: [prose quoted from S IV 274f.] ti.
Esa nayo dhamme saṃghe ca.
Api ca Velāmasuttādivasena pi (cf. A IV 392-396) saraṇagamanassa phalaviseso veditabbo. Evaṃ saraṇagamanaphalaṃ veditabbaṃ."

At Sv 234^{23}-235^{29} = Ps I 135^{23}-136^{25} = Mp II 113^{1}-114^{10} (absent in Sp) the term 'upāsaka (lay-disciple)' is explained by a set of questions and answers. Most points are further illustrated by canonical quotations. The following summary can be given:

a) Who is a lay-disciple ? (prose quoted from A IV 220);
b) Why is he a lay-disciple ? (no quotation);
c) What is his virtue (sīla) ? (prose quoted from A IV 220);
d) What is his livelihood (ājiva) ? (prose quoted from A III 208);
e) What is his failure (vipatti) ? (prose quoted from A III 206);
f) What is his success (sampatti) ? (prose quoted from A III 206).

A Sideline Showing Overlapping Reference Patterns

A verse passage in the extensive duplication referred to above, which is connected with the exegesis of 'abhikkanta', has some further occurrences in the works of Buddhaghosa. In addition to the duplication in connection with the conversion of lay-disciples, this VP is also found in the 'Cakkavāḷa Set' of duplicates (see § 4.2.3 in this study, and Vm 209^{I}(2:1) etc. in the CVP) where it is used in the exegesis of 'satthā devamanussānaṃ'. It is, moreover, found in each of the four Sutta commentaries in connection with a minor reference pattern, which features lexicographical explanations illustrated by strings of short quotations for the words listed below:

word explained	possible meanings (the appropriate meaning is underlined)
abhikkanta	khaya, sundara, abhirūpa, abbhanumodana; Note: (1) sundara in Mp II 375^{19-34} and khaya elsewhere in the explanation of 'abhikkantarattiya', (2) abhirūpa in the explanation of 'abhikkantavaṇṇa'.
vaṇṇa	chavi, thuti kulavagga, kāraṇa, saṇṭhāna, pamāṇa, rūpāyatana;
kevala	anavasesa, yebhuyya, avyāmissa, anatireka, daḷhattha, visaṃyoga;
kappa	abhisaddahana, vohāra, kāla, paññatti, chedana, vikappa, lesa, samantabhāva.

The duplicated sections with these lexicographical explanations are found in Sv 960^{18}-962^{10} = Ps II 124^{24}-126^{11} = Spk I 14^{4}-16^{7} = Mp II 375^{19}-377^{25}. The text commented upon runs: "Atha kho aññatarā devatā (D: cattāro Mahārājā ...; A: Hatthako devaputto) abhikkantāya rattiyā abhikkantavaṇṇā (A: °o) kevalakappaṃ Jetavanaṃ (D: Gijjhakuṭaṃ; M: Andhavanaṃ) obhāsetvā yena bhagavā (M: yen' āyasmā Kumarakassapo) ten' upasaṅkami (D: °imsu) ..." (D III 194^{8-12} ≠ M I 142^{15-18} ≠ S I 1^{9-12} = A I 278^{27-30}).

Our data supply us with three versions of lexicographical remarks on the word 'abhikkanta', and each version has several duplicates.
The frame for the first version (used in connection with the formula describing the conversion of lay-followers) has already been stated. The other occurrences of this version at Mp II 105f. = Sv 227f. = Sp 170f. differ only in part a and in the conjunction used at the beginning of part b . Sv 227^{32} runs: "Tattha abhikkantaṃ bhante ti, ayaṃ ..."; Mp II 105^{9} runs: "Abhikkantaṃ bho Gotama abhikkantaṃ bho Gotamā ti, ettha ..."; Sp is an exact

duplicate to Ps.

The second version, employed in the exegesis of 'abhikkantāya rattiya', has the following frame in Spk I 14^{4-20}:

(a) abhikkantāya rattiyā ti,

(b) ettha ... [as in the version already discussed] ... °abbhanumodanādisu dissati.

(c) Tattha ... [Prose is quoted from the same source as in the version already discussed, but one sentence more is given.] ... ti evam ādisu khaye dissati.
The remainder is identical with the other version, but 'evaṃ' is inserted before 'ādisu' after each quotation.

(d) Idha pana khaye.

(e) Tena abhikkantāya rattiyā, parikkhīṇāya rattiyā ti vuttaṃ hoti. (Tatthāyaṃ devaputto majjhimayāma samanantara āgato ti veditabbo.)

The last sentence is absent in Sv, while Spk adds one further sentence. Mp II 375 chooses a different meaning as appropriate. Therefore it differs in section d and e as follows:

(d) "Idha pana sundare.

(e) Tena "abhikkantāya rattiyā ti iṭṭhāya kantāya manāpāya rattiyā ti vuttaṃ hoti."

This variant interpretation of 'abhikkantāya rattiya' is ignored in the CPD, since it cannot be considered as sound. It is, however, an interesting example of indecision in the interpretation of terms traceable to a pre-Buddhaghosa age.

The form of the last quotation in the exegesis of 'abhikkanta' - illustrating the sense of 'abbhanumodana' - fluctuates as follows: In connection with the formula on the conversion of lay-followers "abhikkantaṃ bhante" is used in Ps, Mp, and Sp, but "abhikkantaṃ bho Gotama" is used in Sv. The same form is found in Spk and Mp in connection with the exegesis of 'abhikkantāya rattiya'. Here Sv and Ps have "abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama". The version with "abhikkantaṃ bhante" is thus shown to be an intentional variation used to avoid duplication with the text commented upon, since then it would no longer serve the exegetical purpose intended.

E 7 Traces of Older Classifications of the Pāli Canon

Sidelines to the reference pattern in the extensive duplication on the classification of the Buddhavacana in Sv(N) = Sp(N) I = As(N) I (see ChL 7.3.1, 13 VP) point towards the existence of older classifications of the canonical scriptures. This will be discussed here with reference to 3 VP only: the untraced non-duplicate at Sv 15(1), which precedes the extensive duplicate pattern (see CVP 6), and the 2 VP at Sp 27^{II}(1) etc. and Sp 27^{III}(1) etc. (listed in ChL 7.3.1), which occur also in Spk I and Mp I respectively.

These two VP and their prose setting in the Nidānakathā of Sp, As, and Sv (Sp 27^{11-20}=As 25^{11-30}=Sv 23^{13-22}) read as follows:

"Katamo Saṃyuttanikāyo ?

Devatāsaṃyuttādivasena ṭhitāni (Sv=As: kathitāni) Oghataraṇasuttādīni (v.l. in Sv: Oghataraṇādīni) satta suttasahassāni satta suttasatāni dvāsaṭṭhi ca suttāni.

satta suttasahassāni satta suttasatāni ca
dvāsaṭṭhi c' eva suttantā eso saṃyuttasaṃgaho.
(Sv=As add: ti)

Katamo Aṅguttaranikāyo ?

ekekaaṅgātirekavasena ṭhitāni (Sv =As: kathitāni) cittapariyādānādīni nava suttasahassāni pañca suttasatāni sattapaññāsa ca suttāni (v.l. pannāsa suttāni; As: pannāsan ca suttāni).

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni saṅkhā aṅguttare ayaṃ.
(v.l.: pannāsa, saṅkhyā)

N. A. J a y a w i c k r a m a translates: "What is the Saṃyuttanikāya ?

The 7,762 Suttas commencing with the Oghataraṇa Sutta and classified under such topics as the Devatā Saṃyutta.

Seven thousand suttas and 700 of them as well as
sixty-two suttanta - this is the Saṃyutta collection.

What is the Aṅguttaranikāya ?

The 9,557 suttas commencing with the Cittapariyādana, the "Summary Grasping of the Mind", which occur as one factor in excess of each preceding one.

Nine thousand suttas and 500 suttas and
fifty-seven other suttas form the number in the Aṅguttara."
(Sp(N) E^{t} 24^{25-35}).

Spk I and Mp I, however, have the following text:

Spk I 2^{22}-3^{2}: Tattha saṃyuttāgamo nāma: Sagāthavaggo Nidānavaggo Khandhakavaggo Saḷāyatanavaggo Mahāvaggo pañcavaggo hoti (v.l. pañcavaggā honti). Suttato:

satta suttasahassāni satta suttasatāni ca
dvāsaṭṭhi c' eva suttāni eso Saṃyutta-saṅgaho ti.

Bhāṇavārato bhāṇavārasataṃ hoti. Tassa vaggesu Sagāthavaggo ti ādivutto suttesu Oghataraṇasuttaṃ.

Mp I 3^{4-10}: Tattha Aṅguttarāgamo nāma ekanipāto dukanipāto ... pe ... ekādasakanipāto ti ekādasa nipātā honti. Suttato:

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Aṅguttarāgame.

Tassa nipātesu Ekanipāto ādi suttesu Cittapariyādānasuttaṃ.

Translation: "There, what is called the Saṃyuttāgama, has five Vaggas: Sagāthavagga, Nidānavagga, Khandhakavagga, Saḷāyatana-vagga, Mahāvagga. Regarding Suttas (it is said):

[see translation of verse above by N. A. Jayawickrama].

As regards Bhāṇavāras there are a hundred. Amongst the Vaggas of that (text) the Sagāthavagga is spoken at the beginning, amongst the Suttas the Oghataraṇasutta. "

"There, what is called the Aṅguttarāgama, has eleven Nipātas: the Ekanipāta (etc. up to) the Ekādasanipāta. As regards Suttas:

Nine thousand suttas and five hundred suttas and
fifty-seven suttas are (found) in the Aṅguttarāgama.

Amongst the Nipātas of that (text) the Ekanipāta is first, among the Suttas the Cittapariyādānasutta."

It is interesting to observe, that only the duplicated standard account on the classification of the Buddhavacana (Sp(N) I = As(N) =Sv(N)) refers to 'Nikāyas' here. The isolated occurrences of the mnemonic verses in Spk and Mp refer to 'Āgama' collections, and the prose of Ps I 2^{14} refers to 'majjhima-saṅgīti (the middle-(length)-recitation)' in the corresponding passage. Mp I

3 gives 'honti Aṅguttarāgame' in pada d, where the standard account has 'saṅkhā (v.l. saṅkhyā) aṅguttare ayaṃ'. Mp seems to preserve the older version.

In Spk I and Mp I this VP is found closely after the prologue, before the commentary on the first Sutta starts with another extensive duplicate passage, defined in § 4.1 as the 'Tertiary Nidānakathā of all Sutta Commentaries'.

At the corresponding place in Sv the diction of the standard account on the classification of the Buddhavacana still exerts its influence. We find at Sv 26^{5}: 'suttapiṭake ādinikāyassa ādisuttaṃ Brahmajālaṃ (the Brahma Net (discourse) which is the initial Sutta of the initial Nikāya in the Suttapiṭaka)' (cf. the diction at Sp 30^{15}).

The non-duplicated VP in Sv(N) runs:

Tato anantaraṃ:

Dhammasaṅgaṇī Vibhaṅgañ ca Kathāvatthuñ ca Puggalaṃ
Dhātu-Yamaka-Paṭṭhānaṃ Abhidhammo ti vuccati ti,

evaṃ saṃvaṇṇitaṃ sukhumañāṇagocaraṃ tantiṃ saṃgāyitvā idaṃ Abhidhammapiṭakaṃ nāmā ti vatvā pañca arahantasatāni sajjhāyaṃ akaṃsu (Sv 15^{14-20}).

Translation: "Thereupon, without interruption, the scripture (tanti) which is the realm of subtle intellect was collectively chanted, which is explained thus:

Dhammasaṅgaṇī, Vibhaṅga, and Kathāvatthu and Puggala(paññatti),
Dhātu(kathā), Yamaka, Paṭṭhāna, (they) are called 'Abhidhamma'.

(Saying:) "This is called the Abhidhammapiṭaka," the five hundred Arahants made a recital."

The VP gives a list of books in the Abhidhammapiṭaka, but they are given in a non-standard sequence. The VP is only an indication of considerable further differences in the prose between Sp(N) and Sv(N) here (Sp 16^{6-17} ≠ Sv 14^{25}-15^{29}). Sv gives quite a different account of the First Council, and a different classification of the sacred scriptures here. Sp represents Ānanda as the reciter for all five Nikāyas, while Sv assigns a different reciter to

3 gives 'honti Aṅguttarāgame' in pada d, where the standard account has 'saṅkhā (v.l. saṅkhyā) aṅguttare ayaṃ'. Mp seems to preserve the older version.

In Spk I and Mp I this VP is found closely after the prologue, before the commentary on the first Sutta starts with another extensive duplicate passage, defined in § 4.1 as the 'Tertiary Nidānakathā of all Sutta Commentaries'.

At the corresponding place in Sv the diction of the standard account on the classification of the Buddhavacana still exerts its influence. We find at Sv 26^{5}: 'suttapiṭake ādinikāyassa ādisuttaṃ Brahmajālaṃ (the Brahma Net (discourse) which is the initial Sutta of the initial Nikāya in the Suttapiṭaka)' (cf. the diction at Sp 30^{15}).

The non-duplicated VP in Sv(N) runs:

Tato anantaraṃ:

Dhammasaṅgaṇī Vibhaṅgañ ca Kathāvatthuñ ca Puggalaṃ
Dhātu-Yamaka-Paṭṭhānaṃ Abhidhammo ti vuccati ti,
evaṃ saṃvaṇṇitaṃ sukhumañāṇagocaraṃ tantiṃ saṃgāyitvā idaṃ Abhidhammapiṭakaṃ nāmā ti vatvā pañca arahantasatāni sajjhāyaṃ akaṃsu (Sv 15^{14-20}).

Translation: "Thereupon, without interruption, the scripture (tanti) which is the realm of subtle intellect was collectively chanted, which is explained thus:

Dhammasaṅgaṇī, Vibhaṅga, and Kathāvatthu and Puggala(paññatti), Dhātu(kathā), Yamaka, Paṭṭhāna, (they) are called 'Abhidhamma'. (Saying:) "This is called the Abhidhammapiṭaka," the five hundred Arahants made a recital."

The VP gives a list of books in the Abhidhammapiṭaka, but they are given in a non-standard sequence. The VP is only an indication of considerable further differences in the prose between Sp(N) and Sv(N) here (Sp 16^{6-17} ≠ Sv 14^{25}-15^{29}). Sv gives quite a different account of the First Council, and a different classification of the sacred scriptures here. Sp represents Ānanda as the reciter for all five Nikāyas, while Sv assigns a different reciter to

each of the four major Nikāyas. The recital of the Khuddakanikāya is given after the recital of the Abhidhammapiṭaka, in which this Nikāya is included. The texts of KhN are listed in the order: J, Nidd I, Nidd II, Paṭis, Sn, Dhp, Ud, It, Vv, Pv, Th, ThĪ. They are referred to as 'khuddakagantha (minor scripture)'; the term 'Khuddakanikāya' is not mentioned. This classification is assigned to the DĪghabhāṇakas - presumably the authors of the whole account, since it is found in the commentary on the DĪghanikāya entrusted to their care. A variant classification assigned to the Majjhimabhāṇakas is also mentioned, which adds Cp, Ap, and Bv to the KhN texts, and includes the 'khuddakagantha' in the Suttantapiṭaka.[133]

The SĪhaḷaṭṭhakathā on the DĪghanikāya (+SAk(D-a) therefore, most probably already featured an introductory section, which gave an account of the First Council and a classification of the Buddhist scriptures. The standard classification valid today was apparently prefixed to the commentary on the Vinayapiṭaka[134], and inserted into the introductory sections of Sv and As at a later date, i.e. when these commentaries were compiled in Pāli by Buddhaghosa.

When this standard account (now found at Sp 16^{17}-30 = As 16-27 = Sv 15^{30}-25) was inserted into the already existing older Nidānakathās, Sv(N) received more elements of Sp(N) than As(N). In As(N) only the classification of the scriptures under the threefold to 84000-fold aspect was inserted, it was not linked to an account of the first Buddhist Council.

E 8 Sanskrit Parallels to the Works of Buddhaghosa

In § 4.9 it has been pointed out, that Sanskrit and Prakrit parallels to the works of Buddhaghosa must be interpreted against the background of reference patterns to the earlier and contemporary Pāli literature. Deductions concerning lost sources like the SĪhaḷaṭṭhakathā should also be considered, when relationships to the literature of other schools of Buddhism are discussed. New Sanskrit parallels to untraced VP still need to be collected.

each of the four major Nikāyas. The recital of the Khuddakanikāya is given after the recital of the Abhidhammapiṭaka, in which this Nikāya is included. The texts of KhN are listed in the order: J, Nidd I, Nidd II, Paṭis, Sn, Dhp, Ud, It, Vv, Pv, Th, ThĪ. They are referred to as 'khuddakagantha (minor scripture)'; the term 'Khuddakanikāya' is not mentioned. This classification is assigned to the Dīghabhāṇakas - presumably the authors of the whole account, since it is found in the commentary on the Dīghanikāya entrusted to their care. A variant classification assigned to the Majjhimabhāṇakas is also mentioned, which adds Cp, Ap, and Bv to the KhN texts, and includes the 'khuddakagantha' in the Suttantapiṭaka.[133]

The SĪhalaṭṭhakathā on the Dīghanikāya (⁺SAk(D-a) therefore, most probably already featured an introductory section, which gave an account of the First Council and a classification of the Buddhist scriptures. The standard classification valid today was apparently prefixed to the commentary on the Vinayapiṭaka[134], and inserted into the introductory sections of Sv and As at a later date, i.e. when these commentaries were compiled in Pāli by Buddhaghosa.

When this standard account (now found at Sp 16^{17}-30 = As 16-27 = Sv 15^{30}-25) was inserted into the already existing older Nidānakathās, Sv(N) received more elements of Sp(N) than As(N). In As(N) only the classification of the scriptures under the threefold to 84000-fold aspect was inserted, it was not linked to an account of the first Buddhist Council.

E 8 Sanskrit Parallels to the Works of Buddhaghosa

In § 4.9 it has been pointed out, that Sanskrit and Prakrit parallels to the works of Buddhaghosa must be interpreted against the background of reference patterns to the earlier and contemporary Pāli literature. Deductions concerning lost sources like the SĪhalaṭṭhakathā should also be considered, when relationships to the literature of other schools of Buddhism are discussed. New Sanskrit parallels to untraced VP still need to be collected.

But parallels in the early Sanskrit texts may also throw new light on the interpretation of reference patterns for VP traced in the earlier Pāli literature, or ascribed to lost sources by Buddhaghosa. 'Source references' in the late canonical literature[135], the post-canonical literature preceding Buddhaghosa, and the Jātaka commentary can sometimes be re-interpreted as early parallels with the help of references in the Buddhist Sanskrit literature. This detailed interpretation must, however, include the prose context, otherwise reliable results cannot be achieved. The examples discussed below will illustrate this.

Parallels in the Mahāvadānasūtra

E. W a l d s c h m i d t (MAV p. 79, fn. 2) has pointed out a Sanskrit parallel to a verse passage in Sv, which is not traced in the earlier Pāli literature. Two further reference patterns involving verse passages in the Sutta commentaries were found in the Mahāvadānasūtra, as follows:

MAV 3e.2 =Sv 422^{I}(1)
not in MAV(!): Sv 422^{II}(1)
MAV 5d.3 ≠Sv 61(2:2) = Ps I 46^{II}(2:2) = Mp I 105(2:2) "Porāṇa"
MAV 8g.18 ≠Sv 457(1) = Ps III 311^{I} = Ja I 139

The Mahāvadānasūtra has numerous verse passages. Usually they summarise the preceding prose section, and are introduced by the phrase 'tasmād idam ucyate'. E. W a l d s c h m i d t (MAV p. 6) regards them as secondary additions.

The first parallel to Buddhaghosa's works belongs to a section, where ten features associated with the seven Buddhas from Vipaśyin to Gotama are described. In the uddāna they are listed as:

kalpo 'tha āyur jātiś ca gotram vṛkṣāś ca pañcamaḥ
sannipāto yugam upasthāyakāḥ putrā mātā pitā tathā
(MAV 3f.15)

Translation: The aeon (1), life-span (2), caste (3), and clan (4), and tree (of enlightenment) (5) as the fifth,
assembly (of disciples) (6), pair (of chief-disciples) (7), (monk)-attendant (8), son (9), likewise mother and father (10).

In the Mahāpadānasutta of the Dīghanikāya (No. 14, D II 1-54) only nine such features of the seven Buddhas are spoken of, the sons are not mentioned (cf. D II 2^{15}-7^{29}). The commentary on these nine features is found in Sv 410^{12}-421^{21}. A little later they are enumerated under the collective name 'nine rounds':"Yañ c' etaṃ bhagavā tantiṃ kathesi tattha kappaparicchedo (1), jāti= paricchedo (2; No. 3 in MAV), gottaparicchedo (3; No.4 in MAV), āyuparicchedo (4, No. 2 in MAV), bodhiparicchedo (5; cf.MAV: vṛkṣaḥ), sāvakayugaparicchedo (6; No. 7 in MAV), sāvakasannipātaparicchedo (7; No. 6 in MAV), upaṭṭhākaparicchedo (8), pitiparicchedo (9; No. 10 in MAV) ti nav' eva vārā āgatā. Sambahulavāro na āgato, ānetvā pana dīpetabbo (Sv 421^{29-33})." Translation:"Then the Blessed One told this tradition, there come just nine rounds, i.e the round on the aeon, the round on the caste, the round on the clan, the round on the life-span, the round on the (tree of) en= lightenment, the round on the pair of (chief)-disciples, the round on the assembly of disciples, the round on the (monk-)attendant, the round on the parents. The 'round on many' (sambahulavāra) does not come, having procured it, it should be explained."
This 'round on many (more)' is found in Sv 422^{1}-425^{17}. It deals with the sons, wives, vehicles used when leaving the world, the chief monasteries, the prices paid for the land on which they were built, and the donors of the monasteries.
The names of the sons and wives of the seven Buddhas are given in verse form in Sv, but only the verse dealing with the sons is found in MAV. It belongs to a couplet in MAV, but stands alone in Sv. The full text in MAV and Sv respectively is as follows:

tasmād idam ucyate/

(su)samvṛttaskandho 'tulaḥ suprabuddhaḥ praptāpan(aḥ)
(sā)rthavāho vijitaseno rāhulo bhavati saptamaḥ//1//

ete putrā mahātmānaḥ śarīrāntimadhāriṇaḥ/
sa(rve)ṣām (ā)sravāḥ kṣīṇā nāsti teṣām punarbhavaḥ//2//
(MAV 3e.2-3)

Tasmā puttādinaṃ vasena sambahulavāro ānetvā dīpetabbo.
Tattha:

Samavattakkhandho Atulo Suppabudho ca Uttaro
Satthavāho Vijitaseno Rāhulo bhavati sattamo ti

Ete tāva sattannaṃ pi Buddhānaṃ anukkamen' eva satta puttā ti veditabbā. .... Ayaṃ puttapariccheda.

Sudhānā Sabbakāmā ca Sucittā atha Rocanī
Rucaggattī Sunandā ca Bimbā bhavati sattamā ti

Etā tesaṃ sattannaṃ pi puttānaṃ mātaro ahesuṃ. .... Ayaṃ bha= riyāpariccheda (Sv 422^{14-33}).

The second parallel deals with the first actions of the Bodhi= satta after his birth. The prose in MAV 5d.1-2 corresponds to D II 15^{7-13}, but the verse found in MAV 5d.3 is absent. But the Sutta commentaries contain a similar verse in an extensive duplicate passage connected with a stereotype exegesis of the word 'tathāgata' (Sv 59^{31}-68^{13} = Ps I 45^{10}-52^{10} = Mp I 103^{9}-112^{12}).
It belongs to a couplet attributed to the "Porāṇas" in a pas= sage defining 'tathāgata' as 'he who has come in that same way'. The exegesis uses two quotations here. The prose piece quoted is almost identical with the Pāli parallel to MAV 5d.1-2 (M III 123^{18-23} = D II 15^{7-13} ≠ MAV 5d.1-2), the verse fragment quoted (from Sn 688) mentions a precious stick and a Yak-tail in connection with the Bodhisatta's birth. These two items are not mentioned in the Mahāpadānasutta, but they are found in MAV. The first actions of the Bodhisatta after his birth are inter= preted as omens of his future greatness. The couplet ascribed to the "Porāṇas" concludes the section.
The full text in MAV and the Sutta commentaries, respectively, is as follows:

dharm(a)tā khalu sāmpratajāto vipaś(y)ī (bo)dhisattvaḥ sapt(a) .. .. (acār)ṣīc catu(r= di)ś(a)ñ ca vyavalokayati vācañ ca bhāṣate/
iyaṃ me bhave(t paśc)ima jāti .. .. .. (śve)taṃ ca cchatraṃ maṇi(daṇḍakaṃ ca cāmaraṃ) .. .. (iyaṃ

a)t(ra) dharma(tā/)
(ta)smād idam ucyate/
jā — ˘ — sapta (pa)dāni prākramad
diś — ˘ — lo(k)ya v(ācaṃ) ca bhāṣ(at)e/
ś(r)e(ṣṭh) — ˘ — — ˘ ˘ — ˘ — ˘ —
— — ˘ — — ˘ ˘ — nti dev(āh)/

(MAV 5d.1-3; See also the references to further parallels supplied by E. W a l d s c h m i d t, MAV p. 90 fn. 1-2, p. 91 fn.1.)

Kathaṃ tathā gato ti tathāgato ? Yathā sampatijāto Vipassī bhagavā gato ... pe ... Kassapo bhagavā gato. Kathañ ca so gato ? So hi sampatijāto va samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukho satta padavītihāre (Ps: °ena) gato. Yath' āha:
Sampatijāto Ānanda bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho satta padavītihāre gacchati, setamhi chatte anuhīramāne sabbā ca disā anuviloketi, āsabhiñ ca vācaṃ bhāsati: aggo 'ham asmi lokassa, jettho 'ham asmi lokassa, seṭṭho ham asmi lokassa, ayam antimā jāti, natthi dāni punabbhavo ti (M III 123 ≠ D II 15^{7-13}).
Tañ c' assa gamanaṃ tathaṃ ahosi avitathaṃ anekasaṃ visesādhigamanaṃ pubbanimittabhāvena. Yam hi so ...
Suvaṇṇadaṇḍā vītipatanti cāmarā (Sn 688c) ti ettha vuttacāmarukkhepi pana sabbatitthiyanimmathanassa, ... pubbanimmittaṃ. Tathā ayaṃ bhagavā pi gato, tan c' assa gamanaṃ tathaṃ ahosi avitatthaṃ tesaṃ yeva visesādhigamanaṃ pubbanimittabhāvena. Ten' āhu porāṇā:

Muhuttajāto va gavampatī yathā
samehi pādehi phusī vasundharaṃ,
so vikkami satta padāni Gotamo
setañ ca chattaṃ anudhārayuṃ marū.

Gantvāna so satta padāni Gotamo
disā vilokesi samāsamantato
aṭṭhaṅgupetaṃ giraṃ abbhudīrayi
sīho yathā pabbatamuddhani ṭṭhito ti .

Evaṃ tathā gato ti pi tathāgato. (Sv 60^{31}-61^{31} etc.)

The commentary on the relevant prose section of the Mahāpadāna=sutta is found in Sv 438^{19}-442^{24}. Here Sn 688 is quoted in full; the prose speaks of all five royal insignia (pañca rājakakudha=bhaṇḍanāni)[136] in addition to the white umbrella. The explanation of each event as an omen of the Bodhisatta's future greatness is also found, but it differs slightly. The version given in connection with the exegesis of 'tathāgata' shows closer agree=ment with the fragments in the MAV text.[137] In another Sambahula=vāra further auspicious omens are added (Sv 440^{1}-442^{8}). Ps IV 185-189 comments on the same canonical stock phrase (M III 123) in a close duplicate.[138]

The third parallel deals with the four omens - the old man, the the sick person, the corpse, and the ascetic - which motivated the Bodhisatta to leave the world. In MAV the Bodhisattva Vipaś=yin orders his charioteer to return to the city without him, be=cause he will become an ascetic. A verse repeats this request. The four omens seen by him are then spoken of first in prose, then in a verse. In the Mahāpadānasutta (D II 29^{20-30}) Vipassin's re=nunciation is spoken of entirely in prose, the four omens are not mentioned.
But the commentary on this section (Sv 457^{8-14}) inserts a remark on the traditional practise of all Bodhisattas, and gives a Pāli version of the verse on the four omens. It is connected to the story of Prince Siddhatta's meeting with King Bimbisāra, who offered him the kingship of Magadha.
The same verse is found in Ps III 311^{I}(1) in the commentary on the Makhādevasutta (No. 83 in M), and in Ja I 139 (No. 9, Makhā=devajātaka). The story of King Makhādeva's renunciation is told in a considerably different fashion in Ps and Ja, but the passage with the verse on the four omens is found in identi=cal settings in both texts. It is quoted (yath' āha: ...) in illustration of the word 'devadūtā (divine messenger)' with a brief reference to the signs, which all Bodhisattas see before they leave the world. In Ja I the passage seems to be a late addition. It occurs in the word-for-word commentary on the verse quoted at the beginning of the 'story of the present', in the exe=

gesis of 'devadūtā'. The whole passage might be copied from Ps. Certainly Ja I 139 cannot be regarded as a source for Ps III 311[I] and Sv 454(1).
This verse passage clearly illustates the value of Sanskrit para=llels for the interpretation of some reference patterns.

The passage in MAV and its Pāli parallels run as follows:
Tatredānīm vipaśyī bodhisattvo jīrṇaṃ ca dṛṣṭvā vyādhitaṃ ca dṛṣṭvā mṛtaṃ ca dṛṣṭvā kāṣāyadhāriṇaṃ pravrajitaṃ ca dṛṣṭvā pra(v)rajy(āṃ) tatra samupāgato 'sau/ iyam atra dharmatā/ tasmād idam ucyate/

jīrṇañ ca dṛṣṭvā duḥkhitaṃ vyādhitaṃ ca
mṛtañ ca dṛṣṭvā samatītacetasam/
kāṣāyakañ ca pravrajitaṃ ca vīkṣya
tatraiva pravrajyām upāgato 'sau// (MAV 8g.17-18)

Imāni ca cattāri disvā pabbajitabbaṃ nāma sabbabodhisattānaṃ vaṃso va tanti yeva paveṇi yeva. Aññe pi ca bodhisattā yathāyaṃ Vipassī kumāro evaṃ cirassaṃ cirassaṃ passanti. Amhākaṃ pana bodhisatto cattāri pi ekadivasaṃ yeva disvā mahābhinikkhamanaṃ nikkhamitvā Anomanadītīre pabbajito. Ten' eva Rājagahaṃ patvā tattha raññā Bimbisārena:kim atthaṃ paṇḍita pabbajito 'sī ti puṭṭho āha:

Jiṇṇañ ca disvā dukkhitañ ca vyādhitaṃ
mataṅ ca disvā gataṃ āyusaṅkhayaṃ
kāsāyavatthaṃ pabbajitañ ca disvā
tasmā ahaṃ pabbajito 'mhi rājā ti (Sv 457[8-14]).

Devadūtā ti devo ti maccu, tassa dūtā ti devadūtā ... Tasmā pa=litāni devasadisā dūtā ti vuccanti. Visuddhidevānaṃ dūtā ti pi devadūtā, sabbabodhisattā hi jiṇṇavyādhimatapabbajite disvā va saṃvegam āpajjitvā nikkhamma pabbajanti. Yath' āha:
[verse as in Sv]
ti, iminā pariyāyena palitāni visuddhidevānaṃ dūtattā devadūtā ti vuccanti (Ps III 310[19]-311[10]).

Uttamaṃgaruhā mayhaṃ ime jātā vayoharā
pātubhūtā devadūtā pabbajjāsamayo mamā ti(cf. Ps III 311[III])
Tattha u t t a m a ṃ g a r u h ā ti kesā, kesā hi sabbesaṃ hat=thapādādīnaṃ aṅgānaṃ uttame sirasmiṃ ruhattā uttamaṃgaruhā nāmā ti vuccanti, i m e j ā t ā v a y o h a r ā ti ... p ā t u = b h ū t ā ti nibbattā, d e v a d ū t ā ti, [as in Ps III 310[19]-311[10]] p a b b a j j ā s a m a y o m a m a n ti gihī=bhāvato nikkhantaṭṭhena pabbajjā ti laddhanāmassa samaṇaliṅga=gahaṇassa kālo mayhan ti dasseti (Ja I 138[23]-139[16]).

The examination of these three parallels between verse passages in the Mahāvadānasutta and the works of Buddhaghosa has shown, that the written Sankrit text cannot have been used directly by Buddhaghosa, or the compilers of the lost Sīhaḷaṭṭhakathā. The parallels can best be explained through the influence of In=dian teaching traditions in the early stages of the development of the Sinhalese commentaries (the stage of floating traditions in diagramm XXXI). For the verse describing the seven steps of the Bodhisatta soon after his birth the parallels in the Mahā=vastu and the Ta-pên-ching also need to be considered (cf. MAV p. 90 fn.1 and p. 91 fn.1).

NOTES TO PART 1

Preface and Acknowledgements; 1 Introduction

1 Bu-up E^e 66; the translation given at Bu-up E^t 36 runs: "But while Buddhaghosa lived,
even the wise possesses
not the radiance of wisdom,
just as the moon in the jaws of Rāhu."

2 H. Oldenberg, DĪp E^e(1) with E^t(1) 1879, Introduction p. 8

3 See Bechert (1957 p. 329), and the details given below.

4 Nettī, Peṭakopadesa, Milindapañha, DĪpavaṃsa
See Geiger (1916; E^t ^{1}1943, ^{2}1968 § 19.3) and Chaudhury and Guha (Suttas E^e 1957, Introduction p. XIV) concerning the Suttasaṅgaha. This work is now dated in the 13th century A.D. Buddhadatta suggests that the SĪhalavatthuppakaraṇa also precedes Buddhaghosa (so Ver Eecke, Dasavatthuppakarana E^e with F^t 1976, Introduction p. III), but this work was not included in the present study.

5 See discussion by Gray (Bu-up E^e with E^t 1882, Introduction), Kosambi (Vm E^e(2), Introduction, dated 1927, printed 1950), Buddhatta (^{r}1957 pp. 142-157), and Ñāṇamoli (Vm E^t(2) ^{2}1964, Introduction pp. X-XVIII) on different views of Buddhaghosa's origin.

6 Winternitz (1920; E^t1933 pp. 190f. and appendix IV). The later date is based on Geiger (Mhv E^t 1902, ^{r}1964, p. XXXVI ff.)

7 This was first suggested by Oldenberg (DĪp E^e(1) with E^t(1) 1879, Introduction pp. 3-4)
See Bechert (1964, s.v. SĪhalaṭṭhakathā) for a summary of the present state of information.

8 See e.g. Mhv XXXVII 245cd: "theriyācariyā sabbe pāḷiṃ viya aggahuṃ." (All teachers of the Theriya (tradition) accepted it (i.e. Buddhaghosa's work) like the canon (itself).)

9 Mhv XXXVII 215ff. (There is no separate siglum for the Cūḷavaṃsa in the CPD, because the Cūḷavaṃsa is nothing but the continuation of the Mahāvaṃsa.) - On the date of this account see Geiger (1916; E^t 1943 p. 36)

10 JPTS 1890 p. 1ff.; Chapter VII (Saddhamma-s 51-57) deals with Buddhaghosa and the writing of the Pāli commentaries.

11 JPTS 1886 p. 55-80; the list of Buddhaghosa's works is given Gv 59^{18-30}.

12 See Barua (1942-43) and CPD concerning this spelling in preference to the spelling Aṭṭhasālinī used in B^e. It is uncertain whether this tradition of Buddhaghosa's Indian activities is based on facts. Nyanatiloka (Vm G^t 1931, Vorwort p. III fn. 1) remarks on the existence of a Chinese version to the Ñāṇodaya, but I have not come across further evidence of the existence of such a work.

13 i.e. the work compiled later in Ceylon, but traditionally regarded as a revision of the earlier text written in India, exists.

14 Gv 59^{18-30}, Piṭ-sm § 95-186, and others.
Gv E^e omits the Pj II from the list of Aṭṭhakathās written by Buddhaghosa apparently by mistake, since only twelve texts (including 'the commentary to the Khuddakapāṭha' (khuddakapāṭhassa aṭṭhakathā, i.e. Pj I) but not mentioning 'the commentary to the Suttanipāta' (suttanipātassa aṭṭhakathā)) are given by name, but a total of thirteen texts is calculated. (Gv 59^{19-30}: "Mahābuddhaghoso nāmācariyo ... ti ime terasa gandhe akāsi.")

15 See PED and Nyanatiloka (1952) for an exact translation of the difficult term papañca.

16 So B^e; E^e and C^e give the title as "Dhammapadassa Atthavannanā".

17 See Ja I 2^1 and the prologue verses for the title 'jātakassa atthavaṇṇanā' given in the work itself. The modern oriental editions (B^e, C^e, S^e) use the title 'Jātakaṭṭhakathā'. (But see CPD s.v. aṭṭha=kathā and s.v. atthavaṇṇanā; apparently the two words were not synonyms.) Details are given in § 4.5.1 below.

18 See e.g. B u r l i n g a m e (1921, Dhp-a I E^t Introduction pp. 48-51). He accepts Vm, Pj, and the commentaries on the Four Major Nikāyas as Buddhaghosa's works.

19 As N^e is not available to me. I derive this infor=mation from B u d d h a d a t t a (^{r}1957 p. 155). The bracketed words in the quotation from B u d d h a d a t t a are supplied by me to give the full sense intended in the context.

20 See below (§ 1.2.2 p.12) for the date when A d i k a r a m 's study was actually undertaken. He accepts all the ten texts studied in the present work as works of Buddhaghosa.

21 See Mhv XXXVII 247.
Ñ ā ṇ a m o l i (^{2}1964, Vm E^t(2) introduction p. XVIII) says that the commentaries to the Khuddakanikāya (Pj I, Pj II, Dhp-a Ja) may have been the works Buddhaghosa's assistants, merely revised by the great commentator. He examines only Vm and the prologues and epilogues of the commen=taries to come to this conclusion.

22 In the epilegomena of the CPD only these ten texts are definitely assigned to Buddhaghosa.

23 See also the discussion in § 4 below.

24 Mhv XXXVII 244.
In English: "He translated all the Sinhalese commen=taries completely into the basic language, the idiom of Magadha (= Pāli)."

25 See J a y a w i c k r a m a (1962, Sp(N) E^t with E^e(3), Introduction p. XV ff.) and the prologues to Sv, Ps, Spk, and Mp v. 6-10.

26 The last of these texts was probably not a commen=tary at all. See R a h u l a (1943), CPD s.v. ariya-vaṃsa, ariya-vaṃsa-kathā, and ChL 12.3 in part 2 of the present study, where "ariyavaṃsa" is listed as an inadequate context source reference for Sv 1016(1) = Mp III 56.
C. A. F. R h y s D a v i d s (1921, Vm E^e(1) Afterword p. 764) seems to have mistaken this text for 'Anāgatavaṃsa' in her list of source references appended to Vm E^e(1).

27 See also G e i g e r (1905; E^t 1908 pp. 44ff.) for a more detailed discussion.

28 See § 4.3.

29 as per Saddhamma-s Chapter VII based on Mhv XXXVII 215-247. The key verses are: Mhv XXXVII 228-229:

Sīhalaṭṭhakathā suddhā	Mahindena matīmatā
saṃgītittayam ārūḷhaṃ	sammāsaṃbuddhadesitaṃ
Sāriputtādigītaṃ ca	kathāmaggaṃ samekkhiya
katā Sīhalabhāsāya	Sīhalesu pavattati.

Translation: The commentary on the Sīhala tongue is faultless. The wise Mahinda who tested the tra=dition laid before the three councils as it was preached by the Perfectly Enlightened One and taught by Sāriputta and others, wrote it in the Sīhala tongue, and it is spread among the Sīhalas.
(G e i g e r Mhv G^t; E^t by C.M. R i c k m e r s ^{r}1953 p. 24)

30 see B e c h e r t 1964, p. 8726.

31 The bracketed word is inserted by me from the con=text.

32 See the critical apparatus to Khp with Pj I E^{e} (1915), Pj II E^{e} (1916-18), the CPD s.v. aṭṭhakathā (CPD I,2 1929), and s.v. AṭṭhasālinĪ (CPD I,3 1931) as well as the CPD Epilegomena (1948) B. Bibliography, a. 1-5 Pāli texts, pp. 37^{+}-60^{+}.

33 But see the criticism by A.P. Buddhadatta (^{r}1957 pp. 1-93) and more recent views on the date of the ṬĪkā-literature, e.g. Bollée (1968b), de Silva (1970, Sv-pṭ E^{e}, Introduction), Cousins (1972), and Norman (1978).

34 Frauwallner 1956 pp. 189-194.
G. Roth, on the other hand, connects the fact of translation with the renaissance of classical languages in India, as the classicizing tendency of an established church (G. Roth , orally 1978).
As already mentioned above (p. 10) Buddhaghosa himself describes his contribution as a translation into Pāli and a re-arrangement of the existing Sinhalese commentaries. In the'standard prologue' of the Sutta commentaries (cf. § 2.5.6 and table VI in the present study) we find:

v.6: atthappakāsanattham aṭṭhakathā ādito vasisatehi pañcahi yā saṅgĪtā anusaṅgĪtā ca pacchā pi

v.7: SĪhaḷadĪpaṃ pana ābhatā 'tha vasinā Mahā-Mahindena thapitā SĪhaḷabhāsāya dĪpavāsĪnam atthāya.

v.8: apanetvāna tato 'haṃ SĪhaḷabhāsaṃ manoramaṃ bhāsaṃ tantinayānucchavikaṃ āropento vigatadosaṃ

v.9: samayaṃ avilomento therānaṃ theravaṃsapadĪpānaṃ sunipuṇavinicchayānaṃ MahāvihārādhivāsĪnaṃ

v.10: hitvā punappunāgataṃ atthaṃ atthaṃ pakāsayissāmi sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthan ca dhammassa.

Translation:

v.6: For the explanation of the meaning, whatever commentaries have been recited (saṅgĪtā) from the beginning by the five hundred masters and recited again (anusaṅgĪtā) later on,

v.7: (and) handed down in the island of Ceylon; then established in the Sinhalese language by the master Mahā-Mahinda for the benefit of the dwellers in the island,

v.8: having removed thence the Sinhalese language, and taking up the delightful language, befitting the sacred text (tanti), which is without fault,

v.9: not at variance with the views (samaya) of the Elders, lights of the lineage of the Elders, the residents of the Mahāvihāra, (who have) very subtle discrimination.

v.10: having abandoned the meanings which come again and again, I will explain the sense for the delight of good people and the long(-lasting) establishment of the Dhamma.

35 DĪp XX 19-22:

Vaṭṭagāmaṇi Abhayo so evaṃ dvādasa vassāni
pañcamāsesu ādito rājā rajjaṃ akārayi.

piṭakattayapāliñ ca tassā aṭṭhakathaṃ pi ca
mukhapāṭhena āhesuṃ pubbe bhikkhu mahāmati.

hāniṃ disvāna sattānaṃ tadā bhikkhu samāgatā
ciraṭṭhitatthaṃ dhammassa potthakesu likhāpayuṃ.

Translation:

v.19: This king Abhaya Vaṭṭagāmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months.

v.20: Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Aṭṭhakathā.

v.21: At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the religion might endure for a long time, they recorded (the above mentioned texts) in written books.

(H. Oldenberg, DĪp E^{t}(1) 1879)

The verses also occur at Mhv XXXIII 102, 100-101. Geiger's translation differs considerably (see Mhv E^{t} ^{1}1912, ^{r}1964). A new interpretation is more recently suggested by E. Lamotte (1958 p. 404).

Dhammakitti (14th century A.D.) quotes 13 verses from 'the Ancients' (ten' āhu porāṇā: ...) which seem to be an expanded version of the brief account in the Pāli chronicles. (Saddhamma-s E^{e} in JPTS 1890 pp.49f.; v.2cd = Mhv XXXIII 101ab; v. 5 = Mhv XXXIII 100; v. 7a = Mhv XXXIII 101c; v. 8d, 9d, 10d, 11d = Mhv XXXIII 101d; v. 14 = Mhv XXXIII 102.)

36 See Adikaram ^{1}1946, ^{2}1953 p. 87: "The Pāli commentaries give the names of over twenty Theras belonging to this period (i.e. the reign of Bhātika Abhaya 38-66 A.D.) and quote many of them as authorities, whereas they are almost silent on the teachers who lived after the middle of the first century A.D. ... The explanation is, in my opinion, it was in this period, that not only the Parivāra but also the major portion of the Sinhalese Commentaries came to be put into definite shape."

37 Lamotte (1957 p. 345): "Although the Khuddaka possesses some fine portions of very ancient origin ... the collection as such is swollen by later works, and its final compilation dates only from the fifth century of our era without ever meeting the complete approval of all Buddhists."

38 See § 1.1 fn. 4.

39 Sv 1-131 features over 500 iti-constructions. Nearly 1/3 do not involve quotations, another 1/3 are quotations (mostly already identified). For the remaining iti-constructions the quotation character seems doubtful. There are 51 verse passages in this text section, which are mostly quotations.

40 Particularly Khp, Ja, Ap, Bv, Cp.

41 Peṭ, Nett, Mil, DĪp. Ja has an in-between status of its own, since it can be demonstrated that Buddhaghosa already used a version of the Jātaka commentary, which differed from the Jātakatthavannanā now in existence. (cf. Alsdorf 1964).

42 This difficulty was already pointed out by Franke (1907 p. 239).

43 'Post-canonical Pāli text preceding Buddhaghosa' is a more correct description of these four texts. However, three of these texts are now regularly included in the list of canonical texts in Burma and Thailand: a late convention which was probably adopted for convenience, similar to the use of the term 'semi-canonical' here.

44 See v. Hinüber (1978) for an examination of changes made in the text of the Pāli canon after the writing of the Pāli commentaries.

45 This was already pointed out by C.A.F Rhys Davids (1921, Vm E^{e}(1), Afterword p. 767).

46 The pattern is less complete for the Kh-a texts, because verse passages found in Kh-a, but not in BuT are not covered.

47 See the remarks below in § 4.8 on the relationship

of these commentaries to the works of Buddhaghosa.

48 Approximately 400 verses from the prologues and epilogues of the ten Buddhaghosa texts were excluded from the systematic search for source references, as 'author verses' (see § 1.9.4 and § 1.9.6 below).
Nearly 150 references found in the verse indices of the source texts were dropped again at the stage of verification, because the correspondence traced extended to less than three lines of a complete verse. It would have been useful to note the context of the VP in the source text as well, but this was not clear to me at this stage of my enquiry.

49 These VP are listed in ChL 10.2 (non-duplicates with multiple source references) and ChL 10.4 (duplicates with several source references).

2 The Ten Buddhaghosa Texts Examined (BuT)

50 The information in square brackets is supplied by me.

51 See also the interesting article by B o l l é e (1968) on the Burmese recension of the Pāli canon and the Pāli commentaries authorised by the Fifth Buddhist Council.

52 B o l l é e (1968a p. 496) modified H a m m 's conclusion to the extent of showing that the Burmese text tradition is actually represented by the Mandalay stone slabs engraved at the Fifth Buddhist Council (held 1871) and the earlier printed editions of Pāli texts in Burmese script, preceding the modern B^e issues by MBSS in Rangoon.

53 The information on reprints of E^e and E^t is generally derived from the catalogue listing 'Issues of the Pāli Text Society 1976' with 'Addendum 1977'. Only reprints listed there could be consulted for this study.

54 The reprint of Vm $E^e(1)$ in a single volume was not available to me for the present study. In it the title pages of vol. II are omitted, and a complete table of contents is given at the beginning. Otherwise it is quite unchanged.
See fn. 57 below on further reprints.

55 As 32-35 E^e ≠ As 33-78 B^e ≠ Ja I 2-94 E^e

56 See E 3.

57 The 'pleasant surprise' has actually materialised as this study goes to press (1981). Lists of references in E^e reprints or new index volumes have now become available for all Buddhaghosa texts except Vibh-a and Ppk-a.

58 See also B a p a t 1963, Vim Dhutaguṇa Nirdeśa, Tibetan Text, E^e with E^t.

59 Vm has a Nidānakathā but no prologue.

60 Sp has the largest number of text-internal duplicates (see tables XV-XVIII below and ChL 6, ChL 8.1), nearly twice as many as any other commentary text among our ten BuT. Its length almost equals that of all the Abhidhamma commentaries together. The pattern of source references, of duplicates and parallels structures Sp into several segments (cf. § 2.6.5 below). All these facts show that Sp must be regarded as the counterpart of all three Abhidhamma commentaries.

61 Other well-wishing verses are found in the prologue to the whole Sp (Sp 1415(15:13-15), where the last verse (Sp 1415(15:15)) has already been shown up as a late addition in the note to table IV), in Sp 1154 (epilogue to the Vinaya Mahāvagga), and Sp 1300(4:1-2) (epilogue to the Vinaya Cullavagga).
Well-wishing verses in the minor epilogues of Ppk-a are found at Ppk-a II 254(6:6), Ppk-a III 199(4:4).
There are none in the epilogues to the Sutta commentaries.

62 See also fn. 66 on the 'thinning out effect' in the Abhidhamma commentaries.

63 See 'Note' prefixed to Vm $E^e(1)$ vol. I.

64 Some of these VP fall into sets of similar verses, almost approaching the patterns listed as text-internal duplicates. See E 4.3.

65 The extent of As(N) is calculated from B^e.

66 The 'thinning out effect' can be shown to extend as a continuous trend over all the three commentaries of the Abhidhammapiṭaka. Is this another argument in favour of a single commentary text on the whole Abhi=dhammapiṭaka ?

67 Sīhaḷamātikaṭṭhakathā must be understood as a commen=tary on the Pātimokkha in Sinhalese language, which was the source work for Kkh.

68 vicāraṇakathā. The term is not expressly mentioned in the PED, but the sense seems clear from the parts: a talk involving investigation (PED), discussion, doubt (MW), enquiry, and decision (PPKN: ci-cac, cac-che^3, chum^{3}phrat-khraṅ^3).

69 Kkh $5o^{28-31}$, 51^{8-9}, 54^{18-19}, 58^{23-24}, 62^{7-8}, 110^{37-38}, 168^{10}, 193^{1-2}.

70 Mātikā^2 f. tabulation, register, tabulated summary (per PED). PED ignores mātikā f.(2) in the sense of 'Pātimokkha', while it mentions the applied sense of 'Abhidhamma register'. Both interpretations were clearly prevalent in the days of Buddhaghosa. Cf. Mp III 382^{11}: mātikādharā ti dvepātimokkhadharā.('Knowing by heart the mātikā (means) knowing the two Pātimokkha (lists) by heart.') If this connotation is ignored, misinterpretations may result in a considerable number of passages in the later Pāli literature.
The first example of such misinterpretation is given in PED itself. Cf. Vm 312: So pañcavasso hutvā dve mātikā pagunaṃ katvā pavāretvā ... (Vm E^c(2) p. 338: When he had acquired five years' seniority and had become familiar with the two Codes, he celebrated the Pavāraṇa at the end of the Rains, ... (see also l.c. p. 91 fn. 9, and p. 17 fn. 11)).

The unpublished material collected by Geiger (1895-1943) towards the compilation of the PED at an earlier stage of planning is now kept at the 'Akademie der Wissenschaften in Göttingen', in the office of the 'Sankritwörterbuch der Turfanfunde'. The following relevant entries are given in it:
mātikā^1: Grund, Veranlassung, Fall (Vin I 255^{20}, 309^{22}, III 196^{15-16})
mātikā^2: Inhaltsverzeichnis, Liste (SBE XIII 273 N.1)
mātikā^2: = Abhidhamma (Kv-a 7^{24})
mātikādhāra: die mātikā kennend,beherrschend (D II 125^7, Vin II 299^{16}, 8^{29}, I 119^{23}, M I 221^{22}).
(Conventions of notation are adjusted to the system used in this study. The German translations are those noted by Geiger himself.)
The extensive project for compilation of a Pāli-Burmese dictionary undertaken by the Government of the Socia=list Republic of the Union of Burma (TPMA) has not reached the letter 'm' yet. But 'mātikā' in the sense of 'pātimokkha' is well known in Burma. This is amply illustrated by the fact that in Kkh B^e the Pāli text of the Pātimokkha is bound together with the text of Kkh itself, under the title 'dvemātika-pāḷi' (see Kkh 1-81 B^e).
See also PPN s.v. Mātikā, Mātikaṭṭhakathā, Kaṅkhāvi=taraṇī.

71 These categories are defined below (applies to add. t-i-d occ., basic VP, t-i-d matrix VP, and duplicate matrix VP).

72 See the non-duplicates in the table above.

73 cf. 'The Basic Sutta Commentary' in the 'stage of floating traditions' in table XXXI.

74 See B1 in part 2 for details.
Usually each Vagga in M has ten Suttas but Vagga 14 has twelve.

75 The details are as follows:

Ps Duplicates Listed in ChL 7.4

			traced	un= traced
ChL 7.4.1	Sv=Ps	25 VP	19 VP	6 VP
ChL 7.4.4	Ps=Spk	10 VP	8 VP	2 VP
ChL 7.4.5	Ps=Mp	4 VP	3 VP	1 VP
ChL 7.4.7	Sv=Ps=Spk	6 VP	6 VP	-
ChL 7.4.8	Sv=Ps=Mp	7 VP	6 VP	1 VP
ChL 7.4.10	Ps=Spk=Mp	2 VP	2 VP	-
ChL 7.4.11	all four Sutta-a	9 VP	5 VP	4 VP
		63 VP	49 VP	14 VP

76 The VP duplicated in Spk I and Mp I and the non-duplicated VP in Sv(N) are discussed more fully in E 7.

77 ChL 9 lists only 4 non-duplicated, untraced verse fragments: Vm 496^{III}(1/4), As 339(1/2), Sv 710(1/2), and Spk I 61(1/2).
The fragments of t-i-d VP in Sp are duplicates to the couplet which defines the topic of Sp(N). The repetition of verse fragments is thus simply a stylistic device here.

78 This figure includes As 33-36 B^{e}(33) as a t-i-d of As 42-56 B^{e}(181). See table XV.

79 Vm 3 VP, As 2 VP, Vibh-a 1 VP, Ppk-a 4 VP, Sp 3 VP, Sv 1 VP, = 14 VP (t-i-d with 4-10 occ.).

3 Categories of Verse Passages Found in the Ten Buddhaghosa Texts

80 Even if we regard one of the introductory sections as source of the other two, the characteristic feature of a source-copy relationship for occurences of duplicates in different Buddhaghosa texts remains valid. This is in sharp contrast to the characteristically stylistic reasons for the occurrence of t-i-d.

81 Examples are listed in ChL 8.1. The 'topical couplet' of Sp(N) is very instructive in this respect. See the examples discussed in E 4.

82 See also notes prefixed to ChL 7 in part 2 on the principles involved in the definition of standard sets and the order of VP in each subset.

83 The 1023 possible combinations can be detailed as follows:

duplication in two texts:	45 possible combinations,
duplication in three texts:	120 possible combinations,
duplication in four texts:	210 possible combinations,
duplication in five texts:	252 possible combinations,
duplication in six texts:	210 possible combinations,
duplication in seven texts:	120 possible combinations,
duplication in eight texts:	45 possible combinations,
duplication in nine texts:	10 possible combinations,
duplication in ten texts:	1 possible combination.

84 1.1 Vm=As (10 VP) and 1.4 Vm=As=Sp (4 VP) are slightly inflated. See § 3.3.3.3 below.

85 See also the special case, where two separate references in Vm duplicate sections of Sp 186f.(3)=$^{+}$Kkh 9 etc.

86 Examples: Spk III 13 is listed in ChL 7.7.1 as a partial duplicate with the context reference "Aṭṭhakathā". It is attached to the extensive duplicate pattern between Vm and As discussed in § 4.2.1 as "Abhidhamma-Duplicates I". The occurrences of the VP in Vm and As themselves do not have any context references.
In ChL 7.3.2 we find 3 VP from As(N) II with duplicates in the Sutta-a. Here, too, the patterning shows that As(N) II has a separate source.

Sv and Ps occurrences frequently have identical context, while other Sutta-a (Spk and Mp) differ. The reason for this is stated by Buddhaghosa in the three verses of the standard prologue of the Sutta commentaries, which are specific to Spk and Mp. Spk I 1f.(19:11-13) = Mp I 1ff. (19:11-13) read:

v.11: Sāvatthippabhutīnaṃ nagarānaṃ vaṇṇanā katā heṭṭhā
saṅgītīnaṃ dvinnaṃ yā me atthaṃ vadantena
(Mp : Dīghassa Majjhimassa ca ...)

v.12: Vitthāravasena sudaṃ vatthūni ca tattha yāni vuttāni
tesam pi na idha bhiyyo vitthārakathaṃ karissāmi.

v.13: Suttānaṃ pana atthā na vinā vatthūhi ye pakāsenti
tesaṃ pakāsanatthaṃ vatthūni pi dassayissāmi.

Translation:

v.11: Whatever explanation (vaṇṇanā) (was) made above for the two recitations (i.e. of the Dīghanikāya and the Majjhimanikāya, cf. Mp-ṭ I 20^{23-26} B^e), of towns starting with Sāvatthi, the meaning being (already) told by me,

v.12: and whatever stories have been told there by way of expansion in detail (vitthāra), for them here I will not forthermore give a detailed account.

v.13 But whatever meaning (ye atthā) of the Suttas is not explained (na pakāsenti) without stories (vatthūhi vinā), for the sake of their explanation I will show stories.
(cf. Mp-ṭ 23^{4-5} B^e)

4 The Sources of the Pāli Commentaries

87 It is intended to deal with the remaining items in separate publications.

88 The verse in Kāś 6.3.109 reads:

varṇāgamo varṇaviparyayaś ca
dvau cāparau varṇavikāranāśau
dhātos tad arthātiśayena
yogas tad ucyate pañcavidhaṃ niruktaṃ.

This corresponds very neatly to Nidd-a II 264^{1o-13}:

vaṇṇāgamo vaṇṇaviparivāyo
dva cāpare vaṇṇavikāranāsa
dhātūnaṃ atthātisayena yogo
tad uccate pañcavidhaṃ niruttin ti.

However, only pāda a is found in all other Pāli texts, the complete context in Vm $E^e(2)$ 173^{30-32} reads: tattha "vaṇṇāgamo vaṇṇaviparivayo " ti ādikaṃ niruttilakkhaṇaṃ gahetvā saddanayena vā pisodarādi-(fn.6 pṛṣodarādi ākṛtigaṇa, see Pāṇini, Gaṇapāṭha 6.3.109)-pakkhepalakkhaṇaṃ gahetvā ... (Ñ ā ṇ a m o l i translates:"Herein, by using the Characteristic of Language beginning with [the examples] 'Development of form, change of form'..., or by using the Characteristic of Attribution beginning with[the example] 'Spotted-bellied, etc.' ...")

As only the first two'Niruttilakkhaṇa' are given in this pāda, the subcommentaries supply the remaining ones. Vm-mhṭ 253^{16-20} B^e explains:"ādikan ti ādi-saddena vaṇṇavikāro, vaṇṇalopo, dhātuatthena niyojanan cāti imaṃ tividhaṃ lakkhaṇaṃ saṅgaṇhāti. saddanayenā ti vyākaraṇanayena. pisodarādīnaṃ saddānaṃ ākatigaṇabhāvato vuttaṃ 'pisodarādipakkhepalakkhaṇaṃ gahetvā' ti. (Translation: As it is said: 'starting with (ādikaṃ)', with the expression ādi these threefold characteristics are included: change of a letter (vaṇṇavikāra), omission of a letter (vaṇṇalopa), connection with the meaning of the root (dhātuatthena niyojana). By means of the method of grammar (sadda) means by means of the method of Vyākaraṇa (grammar). Because of the nature of (belonging to) the 'ākatigaṇa' of words like pisodara (spotted-bellied) it has been said: 'using the Characteristic of Attribution (pakkhepa) beginning with (the example) 'spotted-bellied'.)"

While it agrees in subject matter, the Ṭīkā uses different names for the last two types of Niruttilakkhaṇa. It therefore cannot be taken for granted that the complete verse used in the compilation of the Visuddhimagga was exactly the same, as the verse found in Nidd-a and the Kāśika.

89 anuttaro and purisadammasārathi are apparently counted as separate qualities, cf. Sp(C)E^{t} IV. 27 and 28.

90 At the beginning of this chapter its contents are stated in a key passage: "Soḷasavatthukaṃ ānāpānasatisamādhiṃ bhāvayato samādhikāni dve ñāṇasatāni uppajjanti – attha paripanthe ñāṇāni attha upakāre ñāṇāni attharasa upakkilese ñāṇāni terassa vodāne ñāṇāni battiṃsaṃ satokārīsu (v.l. satokāriya) ñāṇāni catuvīsati samādhivasena ñāṇāni dvesattati vipassanāvasena ñāṇāni attha nibbidāñāṇāni attha nibbidānulomañāṇāni attha nibbidāyapaṭipassaddhiñāṇāni ekavīsati vimuttisukhe ñāṇāni. (Paṭis I 162$^{2-9}$). (Translation: When the concentration of mindfulness on breathing which has sixteen aspects (vatthu) is developed there arise two hundred (types of) knowledge: eight (types of) knowledge in obstacle, eight (types of) knowledge in service, eighteen (types of) knowledge in defilement, thirteen (types of) knowledge in cleansing, thirty-two (types of) knowledge in the cultivators of mindfulness, twenty-four (types of) knowledge by way of concentration, seventy-two (types of) knowledge by way of insight, eight (types of) knowledge of disgust, eight (types of) knowledge approaching disgust, eight (types of) knowledge of serenity through disgust, twenty-one (types of) knowledge in the happiness of freedom.)"

91 See § 4.2.4.4 p. 178 for the influence of the Paṭisambhidāmagga on the Vm diction here.

92 The omissions in Spk III are defined below. Two omissions are due to differences in the canonical text.

Two further omissions contain quotations from Paṭis in Sp. One sentence (at Spk III 270^{19}) was probably omitted through negligence.

Variations at v.l. level are frequent in the duplicated sections.

93 Spk III 270$^{29-30}$: "tato paraṃ vuttanayam evā ti (Beyond this (it is to be known) just in the way spoken of.)"

94 This is at present the case in the monastic tradition of Burma, which derived many of its teaching traditions from Ceylon. I was not able to examine Sinhalese evidence on this point.

95 Sp-ṭ II 172$^{4-8}$ B^{e}: "tattha mahāvanaṃ nāmā ti ādi majjhimabhāṇaka-saṃyuttabhāṇakānaṃ samānaṭṭhakathā. majjhimaṭṭhakathāyañ hi saṃyuttaṭṭhakathāyañ ca iminā va nayena vuttaṃ. Dīghanikāyaṭṭhakathāyaṃ pana:.... (Translation: Herein, what is called 'Great Forest' and the like, is identical (samāna) in the commentary of the reciters of the Majjhima(nikāya) and the Saṃyutta(nikāya). In the commentary on the Majjhima(nikāya) and the commentary on the Saṃyutta(nikāya) it has been told in this very way. But in the commentary on the Dīghanikāya: ...)"

96 In the Madhupiṇḍikasutta (No. 18, M I 108-114) it is said that the Blessed One lived amongst the Sakyans in Kapilavatthu in the Nigrodhārama and approached the 'Great Forest' for the day-sojourn (cf. M I 108$^{15-19}$). Ps II 73$^{3-5}$ explains: "tattha mahāvanan ti himavantena saddhiṃ ekābaddhaṃ aropimaṃ jātivanaṃ, na yathā vesāliyaṃ ropitāropitamissakaṃ, ... (Translation: Herein, 'Great Forest' means a forest sprung up without planting in a continuous stretch with the Himalaya, not mixed (forest) of planted and unplantes (trees) as in Vesāli.)"

A short sermon in the Devatāsaṃyutta is given while

the Blessed One stayed amongst the Sakyans in Kapi=lavatthu in the Great Forest together with a large order of monks, as many as 500 monks, who were all Arahants (cf. S I 26$^{2-5}$). Spk I 67$^{21-22}$ explains: "Mahāvane ti sayam jāte aropite himavantena saddhim ekābaddhe mahati vane. (Translation: "In the Great Forest" (means) in a great forest sprung up by it=self without planting, continuous in a single stretch with the Himalaya.)"

97 The views of the Dīghabhāṇakas are described by A d i k a r a m ^{2}1953 p. 27-32.

98 The versions in Sv and Ps are identical on one hand, the versions in Vm and Sp on the other. In the list of minor variations only references to Sp and Ps are given.
Sp 405^{5} (ānāpānasatisamādhi) ≠ Ps I 247^{7} (kāyānu=passanā);
Sp 405^{13} (ānāpānasatisamādhi) ≠ Ps I 247^{15} (sati=paṭṭhāna);
Sp 405^{15} (ānāpānasatisamādhi ārammaṇam abhiruhitaṃ) ≠ Ps I 247^{18} (kammaṭṭhānavithiṃ otaritum);
Sp 405^{26} (assāsapassāsatthambhe) ≠ Ps I 247^{27} (satipaṭṭhānārammaṇathambhe);
Sp 406^{5} (ānāpānasatisamādhi-) ≠ Ps I 247^{37} (sati=paṭṭhāna-);
Sp 406^{7} (atha vā ... kammaṭṭhānappabhede) ≠ Ps I 248^{1} (api ca ... kāyānupassanāya);
Sp 407^{3} sotāpatti-sakadāgāmi-anāgāmi-arahattamagge c' eva ariyaphalañ ca gaṇhatī ti veditabbo.) ≠ Ps I 248^{24} (cattāro magge c' eva ariyaphalāni ca gaṇhati.).

99 Compare Mil 369$^{13-19}$:"yoginā yogāvacarena vivekam sevitabbam ... na cirass' eva chalabhiññāsu vasī=bhāvam pāpuṇāti. (... aloofness should be followed by the yogin, the earnest student of yoga, ... (he) ... soon attains mastery in the six super-knowledges. Mil E^{t}(2) 236)" and Sp 407$^{2-4}$:"araññādisu kammaṭ=ṭhānam anuyuñjanto bhikkhu yathākkamena sotāpatti=sakadāgāmi-anāgāmi-arahattamagge c' eva ariyaphalañ ca gaṇhātī ti veditabbo. (... the bhikkhu who de=votes himself to his meditation subject in the fo=rest, etc. should be understood to seize successively the paths of Stream Entry, Once-return, Non-return, and Arahantship; and the noble fruition as well; cf. Vm E^{t}(2) 289f.)"

100 A couplet with the context reference "Aṅkurapetavat=thumhi" is classed as an inadequate source pattern, because only one verse is found in the present ver=sion of the Pv. This VP does, however, belong to an extensive duplicate in Sv 178 (commentary on the Sā=maññaphalasutta) and Ps II 42 (commentary on the Mahā=sīhanādasutta) dealing with the standard exegesis of 'brahmacariya' which is likely to be based on the Sīhaḷaṭṭhakathā. Our VP may have been copied from a different version of Pv used by $^{+}$SAk. The mi=nor reference pattern with 4 VP at Spk I 143^{I}etc. has a multiple source pattern (Ja:Pv), where both potential source references show minor divergencies in the sequence of verse passages from the Spk version.

101 Mp I 130^{III}(1) = Ja I 437 "Anaṅgajātakam" (cf. Ja E^{e} No. 134: Jhānasodhanajātaka);
Sv 657^{I}(1) = ab reversed: Ja III 268 "Dhammikavāya=sajātake" (cf. Ja E^{e} No. 384: Dhammaddhajajātaka);
Sv 177f.(4:1,3,4) =Ps II 41(3) "Puṇṇakajātake"
verse 1ab, 2,4ab: Ja V 171f. Ja E^{e} No. 524: Saṅkha=pālajātaka); verse 1,3,4: Ja VI 310 (Ja E^{e} No. 545: Vidhurapaṇḍitajātaka); see also A l s d o r f 1971.

102 The 2 VP found in Ja No. 1 are only parallels to the extensive duplication in Sv = PS = Mp in a passage dealing with the standard exegesis of the formula describing the conversion of a lay-follower (see § 4.1 Commentary on the Bhayabheravasutta). The VP found in Ja No. 4 belong to the story of the stupid monk Cullapanthaka, found in three parallel

versions in Ja I 114^{7}-123^{9}(9 pp., 4 VP), Mp I 209^{16}-220^{23}(11 pp., 4 VP), and Vm 387^{30}-389^{19}(1.5 pp., 3 VP). All three versions seem to be independently derived from a common source.

The VP found in Ja No. 25 is also found in Dhp. The three Sutta commentaries have an extensive duplicate section here (Spk II 328^{16}-331^{20} = Mp IV 60^{16}-64^{b} and a shorter duplicate at Ps II 69^{35}-71^{27}). It deals with the standard exegesis on the simile of the hen hatching eggs (S III 153^{14}-155^{12} etc.) Both Ja I and the source of the standard exegesis in the Sutta commentaries seem to have borrowed the VP independently from Dhp.

The duplication between Spk I 40^{22}-41^{12} and Vm 236^{13}-237^{5} includes the VP also found in Ja No. 167. Here, too, the Jātaka commentary cannot have been the source, because the surrounding prose is quite different, even though both Ja II and Spk I comment on the same canonical verses found in S I 8-9 and Ja II 57-58 respectively. Vm may be copied from Spk, or its source in the $^{+}$SAk(S-a).

The VP in Ja No. 255 and 388 are inadequate as source references.

Mp I 56 (found in Ja No. 284) has an alternative source reference to Khp (see § 4.7 below).

Ja No. 12 features ten verses on the repulsiveness of the body in Ja I 163 B^{e}; vs. 8-10 are found in Vm 196^{II}(3), but Ja I 146(9) E^{e} lacks the last verse.

103 Ja I 129^{24}-131^{23}(2 pp., 1 VP) is almost identical with As 124^{30}-127^{14}(2.5 pp., 1 VP). This passage contains the exegesis of 'hiri' (sense of shame)', and 'ottappa (fear of blame, conscience)' and belongs to the Dhammuddesavārakathā of As (As 106^{8}-136^{12}; 30 pp., 1 VP). In the Jātaka commentary the passage is used in the exegesis of the first pāda of a verse describing the 'devadhammā' (the god-like things)'. Ja I

131^{23} adds:"tesaṃ vitthāro Aṅguttaraṭṭhakathāya vutto. (Details for them are told in the commentary on the Aṅguttara(nikāya))" This reference is not found in As. As the passage on hiri and ottappa is not found in Mp (cf. CVP ad As 125(1) etc.), the Jātaka commentary must refer to the lost Sinhalese commentary on the Aṅguttaranikāya ($^{+}$SAk(A-a)).

104 Only 37 matrix VP ascribed to "Porāṇa" are obtained, if Vm 637(2)= Spk II 201(3:1,2) and Vm 638(1) = Spk II 201(3:3) are counted as a single VP. Since the source references are obtained from Vm, a total of 38 VP is obtained in the survey of context source references in table XXX.

105 We have,however,seen that not all context references to "Aṭṭhakathā" refer to the lost commentaries. In the discussion of the Ānāpānassati Set of Duplicates Vm 272^{1-3} is shown to refer to the Samantapāsādikā as "Vinayaṭṭhakathāyaṃ vuttaṃ" (see p. 175 of this study).Further examples can be collected. Therefore, the duplicate pattern, and the prose context has to be examined carefully, before a passage can be assigned to the lost commentaries.

106 See As 1f.(20:13-17) and others. The prologue of As runs:

v. 13: Yā Mahākassapādīhi vasīh' aṭṭhakathā purā
saṅgītā anusaṅgītā pacchā pi ca isīhi yā

v. 14: Ābhatā pana therena Mahindena tam uttamaṃ
yā dīpaṃ dīpavāsīnaṃ bhāsāya abhisaṅkhatā

v. 15: Apanetvā tato bhāsaṃ Tambapaṇṇinivāsinaṃ
āropayitvā niddosaṃ bhāsaṃ tantinayānugaṃ

v. 16: Nikāyantaraladdhīhi asammissaṃ anākulaṃ
Mahāvihāravāsinaṃ dīpayanto vinicchayaṃ

v.17: Attham pakāsayissāmi āgamaṭṭhakathāsu pi
gahetabbam gahetvāna tosayanto vicakkhaṇe.

These verses are translated by U P e M a u n g T i n (As E^{t} p. 2f.) as follows:

v.13: The ancient Commentary thereof was sung
By the First Council, Mahākassapa
Their leader, and again later by seers.

v.14: Mahinda brought it to the peerless isle,
Ceylon, and in their tongue they wrote the book.

v.15: Rejecting from that ancient scroll the speech
of Tambapaṇṇi, I shall here inscribe
On the Palmyra-leaf the faultless tongue
That disobeys no rule of holy script,

v.16: Illuminate the minds of those who dwell
In the Great Minster, suffering nor taint
Nor base commixture of the heresies,

v.17: True meaning of the Abhidhamma show
And satisfy the wise with chosen words
From expositions of the Sutta-lore.

See also vs. 6-10 in the prologue to the Sutta commentaries given in fn. 34.

107 See 'Porāṇa I' in table XXXI. These traditions were merely oral conventions connected with the study of the holy scriptures. St. K o n o w (1927) discusses the Indian origin of the legend concerning the Buddha's right collar bone (dakkhiṇakkhaka) found in DĪp XV and Mhv XVII.

108 The Dravidian as well as Central and Northern India with the strong attraction of the sacred Bodhi tree near Bodh Gaya. See e.g. S. L é v i (^{1}1929, ^{r}1937), and E. L a m o t t e (^{1}1958, ^{2}1967 p. 383f.).

109 For the discussion of the South Indian origin of the commentators B u d d h a d a t t a and D h a m m a p ā l a see A. P. B u d d h a d a t t a (^{r}1957) and others.

110 In fact traces of the existence of other Buddhist sects in early Ceylon show, that it must have continued even beyond this. See B e c h e r t (1973 and 1957), P a r a n a v i t a n a (1928-33), K a l u p a h a n a (1970) and others.

111 See table XXXI below.

112 Examples of minor patterns of duplication in the Sutta commentaries are apparent from a close perusal of ChL 7.4 and ChL 7.5-7.7. The list in § 4.1 defines the standard exegesis of the formula describing the conversion of a lay-disciple (8 VP found in the commentary on the Bhayabheravasutta etc.), and a variety of minor duplicate patterns found in the commentaries on the Brahmajālasutta (Sv 26-131), Sāmaññaphalasutta (Sv 132-238), and the Mūlapariyāyasutta (Ps I 3-59[22]). Further examples are discussed in E 6, and elsewhere in this study.

113 The Satipaṭṭhānasutta has also been given special attention in the mediaeval literature of Ceylon (B e c h e r t , orally 1979).

114 The Pāli canon introduced to Ceylon in the 3rd century B.C. lacked the Parivāra, and several texts of the Khuddakanikāya, i.e. Khp, Nidd, Paṭis, Ap, Bv, and Cp. The materials found in Sn and Ja were mostly already in existence, but the compilations received their present form later on. Particularly Ja received additions in Ceylon even after Buddhaghosa (see E. L a m o t t e 1957 and § 4.3-6 in the present study).

115 A d i k a r a m (^{1}1946, ^{2}1953 p. 24-32) devotes a whole chapter to the references in the Pāli commentaries to the Bhāṇaka system. The facts collected by him demonstrate, that it led to the formation of

Ap-a 127 = Vm 210^{II}(1) etc., an unordered parallel to the VP of the Cakkavāḷa Set discussed in § 4.2.3.

Ap-a 388 = Sv 288(1)=Sv 877 = Ps III 423 = Bv-a 135 etc.

Ap-a 527(2) = Vm 46 (in the commentary on the Apa= dāna of Sīvalitthera)

122 I.B. H o r n e r (l.c.) remarks on the absence of specific references to the lost commentaries in Bv-a, who seem to be referred to simply as "potthakesu"(in the books), she mentions a "Porāṇa" verse, not found in the other commentaries, on the number of Buddhas found in different types of aeons (kappa). Prose quotations ascribed to the "Porāṇas" seem to be lacking in Bv-a. The frequently used "Porāṇa" verse referred to by I.B. H o r n e r (Bv-a 35 = Vm 209^{II}(1) = Sv 34^{I}(1) etc.) belongs to two diffe= rent serial patterns in the BuT, the Cakkavāḷa Set of duplicates (on the exegesis of the iti-pi-so formula, and the 'Tertiary Nidānakathā of all Sutta commentaries' (dealing with evaṃ me sutaṃ ekaṃ samayaṃ bhagavā ...). It is rather significant, that Bv-a features this verse in isolation, not as part of an ordered reference pattern, as do all the commentaries written after Buddhaghosa.

123 Such patterns are particularly frequent in the Nidā= navaṇṇanā (Bv-a 1-64; Ratanacaṅkamanakaṇḍavaṇṇanā per B^{e}).

124 In the present study priority has been given to the tracing of all existing references to pre-Buddhaghosa Pāli texts, and within the Pāli commentaries. The influences of the earlier Pāli literature, and the interaction within the commentarial literature must be examined very carefully, before Sanskrit parallels can be interpreted correctly. The procedures employed in the collection of references in the present study

are not suited for the systematic collection of parallels in the Buddhist Sanskrit literature. Sanskrit parallels for untraced VP in Buddhaghosa's works have already been pointed out in Vm E^{e}(2) p. 173 (=Vm E^{e}(1) 210^{V} etc.; see the discussion in § 4.2. 3.5) by H. W a r r e n and D. K o s a m b i, and in MAV p. 79, fn. 2 by E. W a l d s c h m i d t (see E 8). Prose references (not quotations) to Sanskrit texts in the late Pāli commentary Ap-a are pointed out by C.E. G o d a k u m b u r a (Ap-a Introduction p. XVII). The Abbhantaranidānavaṇṇanā of Ap-a contains a parallel to the verse fragment found in Vm 210^{V} etc. (Ap-a 102).

125 See the parallels in the Mahāvadānasūtra discussed in E 8. The third stage may have seen the increasing ab= sorption of grammatical items.

126 Vim was used, but not compiled by Buddhaghosa.

E Excourses on Methodical Side Issues and Minor Reference Patterns

127 The bracketed explanations are supplied by me.

128 S t e d e (1931 Sv II E^{e} Preface pp. VII-VIII on the use of '-ti') also defines subcategories in the use of iti: (1) direct speech, (2) 'subjective indirect' thought or other content of a verb, (3) a text quota= tion from the canon being given in order to be comment= ed upon, (4) in the following phrases which all refer to commentators' remarks: ti attho, ti āha, ti dīpeti, ti dasseti, ti vadati, ti vadanti, ti vuccati, ti vuttaṃ hoti, ti veditabbaṃ, (5) after titles and names. This classification is not suitable for our present topic. Of the stereotype phrases listed ... ti attho, ... ti dasseti, ... ti veditabbaṃ are characteristic of non-quoted commentator's remarks. The remainder usually, or frequently indicate quotations from older sources.

129 Dīp XX 19-20; see also fn. 21 and 35 above.

130 The bracketed explanations are supplied by me.

131 The bracketed explanations are supplied by me.

131 Examples are seen in most of the lengthy duplicate sections listed in § 4.1. The extensive duplicates, however, show also minor variations in the use of stereotype introductory phrases. Some examples are found in the duplicates discussed in § 4.2.1-3. If a VP is duplicated many times, identical introductory phrases - or their absence - help to differentiate between several overlapping reference patterns (Example: Vm 269(1) etc. and Vm 270(1) etc.), or to separate stray occurrences from lengthy duplicates (Example:Sv 745(2) etc., Sv 206(1) etc.).

132 I. B. Horner (1976) does not give references to Vm, and very few to the Vinaya and Abhidhamma commentaries.

133 Sv B^e gives a different text. The list of books in the Abhidhammapiṭaka is given in prose, and agrees entirely with the standard classification. The list of 'khuddaganthas' runs: "Jātakam Niddeso Paṭisambhidāmaggo Apadānam Suttanipāto Khuddakapāṭho Dhammapadam Udānam Itivuttakam Vimānavatthu Petavatthu Theragāthā Therīgāthā "(Sv 15^{23}-16^{4} B^e(1962) ≠ Sv 15^{14-29}), thus adding Ap and Khp and ignoring the distinction between Nidd I and Nidd II. This is an old amendment since B^e(1939) has the same text.

134 The classification given in Sp(C)E^t I.21, however, shows that the Nidānakathā to the commentary on the Vinayapiṭaka in its pre-Buddhaghosa form, also listed the books of the Abhidhammapiṭaka in a different order, and gave a different list of texts for the 'Khuddaka'. Sp(C)E^t I.32 speaks of 'Khuddakāgama', not 'Khuddakanikāya'. It may be worth investigating whether the reading 'cuddasappabhedā ' found at As 26^{3} with reference to the Khuddakanikāya is supported by manuscripts. This reading occurs in the 'standard classification' common to Sp(N), Sv(N), and As(N), but it is replaced by 'pañcadasappabhedā' in B^e.

135 See the discussion in § 4.7. 'Source references' to VP traced in Nidd and Paṭis are probably to be included under the 'deceptive patterns' (Examples: Vm 388^{II}(3) and Vm 637(2) etc.).

136 The list of royal insignia given in Sv 438^{31} = Ps IV 185^{3-4} (khagga-tālavaṇṭa-morahatthaka-vālavījanī-unhīsapaṭṭā (v.l.°baddhā)) differs from the better known lists given in the CPD s.v. unhīsa and in the PED s.v. kakudhabhaṇḍa.

137 In the exegesis of 'tathāgata' the quotation mentioning a golden stick (suvaṇṇadaṇḍa) and a yak-tail (cāmara) from Sn 688d is inserted before the interpretation of the white umbrella as omen. In MAV a yewelled stick (maṇidaṇḍaka) and a yak-tail (cāmara) are mentioned after the white umbrella. But Sv 438 speaks of all five royal insignia and gives a list which does not include these two items. The exegesis is also more elaborate, since the words spoken are interpreted as two different omens.

138 This duplicate belongs to a more extensive section covering Sv 425^{26}-442^{25} ≠ Ps IV167^{9}-189^{20}; nearly the entire commentary on M Sutta No. 123.

1 CONCORDANCE OF VERSE PASSAGES IN THE TEN BUDDHAGHOSA TEXTS EXAMINED (CVP)

Conventions Used in the Concordance of Verse Passages (CVP)

This concordance lists all verse passages in the ten works of Buddhaghosa in the order of their occurrence in each text. The texts are arranged in the following random order:

CVP 1 Visuddhimagga (Vm)
CVP 2 Atthasālinī (As)
CVP 3 Sammohavinodanī (Vibh-a)
CVP 4 Pañcappakaraṇaṭṭhakathā (Ppk-a)
CVP 5 Samantapāsādikā (Sp)
CVP 6 Kaṅkhāvitaraṇī (Kkh)
CVP 7 Sumaṅgalavilāsinī (Sv)
CVP 8 Papañcasūdanī (Ps)
CVP 9 Saratthappakāsinī (Spk)
CVP 10 Manorathapūraṇī (Mp).

Subtitles are inserted as indicated by the frequency of verse passages within each text.

1 Conventions of Notation

Each entry in this concordance refers to a complete metrical passage as found embeddened in prose text in the works of Buddhaghosa - not to individual verses. This has been found more practicable since usually source references, duplicates, or parallels cover the complete verse passage as found in Buddhaghosa's works. A separate mechanism was set up to refer to individual verses or parts of individual verses in longer metrical passages where this is required in the discussion, and also to indicate sectional overlapping in sets of references.

1.1 Columns of the Concordance

The first column gives the Buddhaghosa passage under discussion. The second column lists the canonical source references. The third column lists Jātaka references[1], and "post-canonical sources"[2]. The fourth column lists duplicates in other Buddhaghosa texts. In the section dealing with the four Sutta commentaries (Sv, Ps, Spk, and Mp) this column is divided into two: "Buddhaghosa I" lists duplicates in Vm, As, Vibh-a, Ppk-a, Sp, and Kkh and "Buddhaghosa II" lists duplicates in the remaining three Sutta commentaries.

1 These are from the canonical sections of the Jātakas as well as from the Jātakatthavaṇṇanā.

2 See, however, the discussion on the character of a "source reference" in part 1 § 1.8.3-4.

The last column gives parallels to "other commentaries", i.e. references found in the commentaries to the Khuddakanikāya except the Jātaka commentary.

1.2 The Individual Reference

The abbreviations for Pāli texts and the conventions of notation (volume and page, or verses concerned) generally follow the conventions used in the CPD. However, volumes (in Roman numerals) are indicated only where required,[1] and lines are not given at all.[2] Prose texts interspersed with verses are refered to by page numbers (in addition to volume numbers where required), and verse notation is used for texts consisting chiefly or entirely of verses. Exceptions to this rule are Khp, Ap, Bv, Dīp. Notation for Ap is by page, notation for Khp, Bv, and Dīp is by chapter or section (Roman numeral) and verses (Arabic numerals).[3]

If no edition is mentioned the use of E^e is implied. Where several E^e exist, the relevant one is defined in part 1 § 2.1-3 and B 3.

If another edition is specified, this implies that the corresponding section in the "standard E^e" lacks this passage, or is otherwise deficient.

1.3 Special Features in the Notation of References

Several references to the same text are not summarised, but are listed as separate entries (e.g. Nett 71, Nett 121, Nett 185).

Where notation is by verse numbers, passages covering several verses are given as verse numbers separated by a comma (e.g.: Dhp 333,334) or they are summarised with the use of a dash (e.g.: Dhp 333-336).

Index figures: Lines are not given, but index figures in Roman numerals are used to distinguish several metrical passages found on the same page in one of the ten Buddhaghosa texts examined in detail.

An asterisk before a reference shows that the passage is not set off as metrical in the edition referred to. Two asterisks indicate that neither E^e nor B^e show this passage as metrical. In references to the ten texts studied in detail the asterisk has been used consistently for all applicable references. In a few cases they are shown for source references also.

---

1 The volume is not given, if pagination is consecutive through several volumes.

2 Except in a few specialised cases.

3 Further variations from the CPD conventions and inconsistencies in the CPD usage are described in part 1 E 3.

Crossed equation marks (≠) show that a reference is only similar to, not identical with the main reference. Several references shown as similar to the main entry may be identical with each other.

Plain equation marks (=) generally connect the different items in a set of references for the same verse passage. In column I of the CVP they stand before duplicates within the same text. In other columns they are only used optionally to show a contrast to ≠.

Bracketed numerals succeeding a reference, and underlined words followed by a colon (:) are the two special devices set up to define the length of individual verse passages and sections of long verse passages.

Arabic numbers in brackets after a reference indicate the number of verses found in that reference. Sections of a longer passage are specified by brackets around two arabic numbers separated by a colon. The figure before the colon gives the number of verses for the complete passage. The number (or numbers) after the colon refer to the serial number of a given verse (or verses) within this passage.[1] This device is used systematically in column 1 (main entry) and in columns 4 and 5 (duplicate passages in other Buddhaghosa texts) whenever the main entry is shorter than the duplicate. For source references (columns 2 and 3) and parallels (last column) it is used only in a few cases of special significance. It is also used to discuss sections of longer verse passages in part 1.

Underlined words followed by a colon(:) precede a reference which applies only to a section of the main entry. They are used consistently in column 2-6.

The sign Ø meaning 'no data' is given in column 2, if no further reference has been found for the passage concerned.

The division into verses is often somewhat problematic, since different editions handle it differently. I have generally followed the best known E^e text among all the references listed.

---

1 e.g.: $^{+}$Spk I 34^{II}(4:1-3)

This notation indicates that Spk volume I page 34 shows at least two verse passages. The second passage is refered to. It is not set off in E^e as a metrical passage. The passage has four verses, of which the first three are considered.

1.4 Source References in the Prose Context ("Context Sources")

In column 2 and 3 Pāli words set in quotation marks (" ") show source references found in the context of the main entry. If such a source reference is obtained from another text, the book concerned is given in brackets below the context source.

Example: "Jātaka"
(per Sv)

Context references from Mil are shown in addition to the context references obtained from the ten Buddhaghosa texts. Frequently repeated context sources are given in their stem forms, e.g. "Bhagavant", "Porāṇa", "Aṭṭhakathā".

1.5 Conventions Used Only Rarely

Occasionally the same text section is specified in two different editions. The second reference is given in brackets and preceded by equation marks.

Example: As 75^{I} B^{e} (=As 33 E^{e})

In the concordance for the Samantapāsādikā (CVP 5 Sp) the letter C in brackets is added between the reference and the number of verses per passage to show occurrence of the passage in the Shan Chien P'i P'o Sha, the Chinese version of the Samantapāsādikā. The comparison is based on Sp(C)E^{t}. It is supplied only in CVP 5, where Sp is the main entry.

2 The Degree of Correspondence

In general only verse passages where at least three padas per verse are identical with the main entry are listed in the concordance. Variae lectiones (v.l.) are ignored. Crossed equation marks (≠) show minor variations in several padas. Padas which differ from the main entry are mentioned in words before the reference concerned. Example:

Vm 48f. (2) verse 2 b differs:
Sv 747

(pe) stands for the Pāli word "peyyala" as an indication that a verse passage has been abbreviated. In all cases where it is used, it is clear from the context that a complete verse, or a longer verse passage identical with the main entry is implied. Examples:

Sp 77(1) = Th-aIII 26 (pe)
Ppk-a V 241^{II}(a-pe-d)

3 Text-internal Duplicates

References for verse passages found repeatedly in the same text are given

in full on their first, most complete occurrence.[1]

Under subsequent occurrences of verse passages already found in the same Buddhaghosa text only the number of verses and a cross reference to the earlier (or more complete) entry is given. A vertical dotted line in column 2 serves as a reminder that further references may be obtained from this earlier entry.

etc. after this cross reference shows that the main entry lists further text-internal duplicates.

Example: Vm 2^{I}(1)
=Vm 1^{I} etc. -----

4 Partial Duplicates and Inadequate Source References

If duplicates or source references are merely similar, they are treated again in ChL 8.3 and ChL 12. Under each main entry in the CVP only the references directly concerned with the verse passage examined are listed. If sections of verse passages are specified for a duplicate reference, the main entry for this particular reference may show further partial duplicates not concerned with the passage that duplicates the other parts.

Example: Sp 186f. with its duplicates;
Vm 295 with its duplicates.

5 Prologue and Epilogue Verses

The verses at the beginning and the end of each text, or at the beginning and end of major textual divisions are not quoted from older sources. They were composed by Buddhaghosa, or even added later by scribes copying the Pāli commentaries. These verses have therefore not been included in the search for source references. All prologue and epilogue verses are characterised as such either by a subtitle in the CVP, or by a bracketed remark in column 2. A check list of these verses is supplied in ChL 2.

---

1 In case of identical duplicates all references are given under the first occurrence. Examples: Vm 205^{III}(1); Vm 281(2).
In case of partial duplicates all references are given under the most complete occurrence. Examples: Vm 624f.(8); Vm 641(4).
If the duplicates are merely similar, or the overlapping of identical passages is very slight, all occurrences may be given separate full entries. Examples: Sp 285(2); Sp III 172 B^{e}; Sp 1415.

Late Corrections to Part 2

(a) CVP 1 Vm (p. 333)

Vm 649^{II}(1,ab) should be written as 2 separate VP. The entry in Vm then takes the following form:

Vm 649^{I}(3) Paṭis I 60

verse 1: Paṭis-a 262

verse 1:
=Vm 649^{II}(1)

verse 3ab:
=Vm 649^{III}(ab)
Vm 649^{II}(1)
=Vm 649^{I}(3:1) -----
Vm 649^{III}(ab)
=Vm 649^{I}(3:3ab)----

Corresponding adjustments to the entries in ChL 6 (p. 478), ChL 8.1 (p. 499), and ChL 10.1 (p. 520) are also required.

(b) CVP 2 As (p. 337)

As 20^{II}(1) = Sp 20^{III} = Sv 18^{IV}. This VP is found twice in each text. The references $^{+}$As 20^{III} and $^{+}$Sv 18f. have to be added to the duplicate pattern, and side entries for the add. t-i-d occ. should be supplied.

Corresponding adjustments should be made to CVP 5 Sp (p. 363), CVP 6 Sv (p. 381), ChL 6 (p. 478, 480), ChL 7.1.3 (p. 488), and ChL 8 (p. 502).

(c) CVP 5 Sp (p. 368)

$^{+}$Sp 122^{I}(2)(C)=Vv 588, 589 should be interpreted as two separate VP with a single verse each, and noted as $^{+}$Sp 122^{I}(1) and $^{+}$Sp 122^{II}(1) respectively. The present entry under $^{+}$Sp 122^{II}(1) then receives the notation $^{+}$Sp 122^{III}(1). This interpretation is strengthened by the version in Sp(C)E^{t} 91$^{18-29}$.

Corresponding adjustments should be made to the entries in CVP 1 Vm (p. 321f.), CVP 7 Sv (p. 387), CVP 8 Ps (p. 401), CVP 9 Spk (p. 420), CVP 10 Mp (p. 440), ChL 4 (p. 462), ChL 7.7.2 (p. 496), ChL 8.4 (p. 509), and ChL 10.3 (p. 546).

(d) CVP 2 As (p. 339)

As 42-56 B^{e} might also be interpreted as 3 VP with 2 vss., 153-154 vss., and 25 vss. respectively. Corresponding adjustments would be required in ChL 4, ChL 6, ChL 8.1, and ChL 10.2.

CVP 1 Visuddhimagga (Vm)

verse passages	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Introduction (Nidānakathā)				
Vm 1^{I}(1)	S I 13	Mil 34(2:1)	Vibh-a 331	
=Vm 2^{I}	S I 165		Sv 56^{III}	
= Vm 4	"Bhagavant"	Peṭ 45		
= Vm 710	(per Mil)			
= Vm 711^{I}				
ab only:				
= Vm 84				
= Vm 697				
Vm 1^{II}(1)	S I 13			
	S I 165			
Vm 2^{I}(1)				
= Vm 1^{I} etc.	-----			
Vm 2^{II}(5)	∅			
Vm 2^{III}(1)	Dhp 277			Paṭis-a 290
	Th 676			Th-a III 4
	Kv 531			
Vm 3^{I}(cd)	Dhp 372cd			
Vm 3^{II}(1)	M III 262	Nett 148		
	S I 34			
	S I 55			
Vm 3^{III}(1)	S I 53			
Vm 4(1)				
= Vm 1^{I} etc.	-----			
Vm 5^{I}(cd)	D II 49cd	Nett 43	Sp 186f.	
	Dhp 183cd	Nett 81	(3:2cd)	
		Nett 171	$^{+}$Kkh 9	
		Nett 186	(3:2cd)	
Vm 5^{II}(1)	Dhp 81	Mil 386		
	"Bhagavant"			
	(per Mil)			

verse passages	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.1 Sīlaniddesa				
Vm 7(1)	Sn 1035 Nidd II 7 Nidd II 30 B[e]	Nett 13 Nett 71 Peṭ 17 Peṭ 84	As 351[II] Ps I 22[II] Spk II 253	Nidd-a III 78 Paṭis-a 14 Paṭis-a 218 Paṭis-a 447 Nidd-a I 122
Vm 8[I](1)				Paṭis-a 16
Vm 8[II](1)				Nidd-a I 122 Paṭis-a 16
Vm 8[III](1)				Nidd-a I 122 Paṭis-a 16
Vm 10 (10)				verse 2-9: Bv-a 121 (order differs)
Vm 14 f. (6)	ø			
Vm 21[I](1)	ø			
Vm 21[II](1)	ø			
Vm 33(1)	Th 983	Mil 407(2:2) "Sāriputta" (per Mil)	As 405 Vibh-a 270 Sv 778 Ps I 282 Spk II 107 Spk III 165 Mp I 47 Sv 297 Sv 645	It-a I 43 It-a II 179
Vm 34(ab)	S V 6 ab		Sv 56[I]	
Vm 36[I](1)	≠ Ap 61		≠ Ps III 127	≠ Th-a II 124 (pe)
Vm 36[II](1)	ø			
Vm 37[I](2)	verse 2: Dhp 13 Th 133			
Vm 37[II](2)	verse 2: Dhp 14 Th 134			
Vm 38[I](1)	Th 1223 S I 188			Th-a III 184

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 38[II](2)	padas jumbled: S I 188 verse 1,2 ab: ≠ Th 1224, 1225 ab			padas jumbled: Th-a III 184
Vm 39(2)	ø			
Vm 40(1)	ø			
Vm 42(3)		verse 1,2: Mil 370 "Sāriputta" (per Mil)		
Vm 43(1)	ø			
Vm 45(4)	verse 1: Sn 391 verse 2: Sn 392 "Bhagavant" (per Mil)	verse 4: Ja II 294 Mil 367		
Vm 45 f.(4)	verse 3: Th 546			
Vm 46(2)				Paṭis-a 204 Ap-a 527 Th-a II 280
Vm 47[I](1)				
Vm 47[II](2)	ø			
Vm 48(5)	A II 7 f.			
Vm 48 f.(2)			verse 2 b differs: Sv 747 Ps I 233	
Vm 49(3)		Ja II 437		
Vm 56 f.(12)	ø			
Vm 58(10)	ø			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.2 Dhutaṅganiddesa				
Vm 59(2)				
This passage fits into a complicated pattern of duplication, which differs for each verse. Vm 59(2:1) is similar to a set of four single verses found in both Vm and Vibh-a with one similar verse in Ps, while Vm 59(2:2) has a duplicate in Vm itself. We have:				
verse 1:			verse 1:	
≠Vm 481			= Vibh-a 45	
≠Vm 484			= Vibh-a 76	
≠Vm 491			= Vibh-a 125	
			≠ Ps I 82	
≠Vm 571			= Vibh-a 183	
verse 2:				
=Vm 79^{II}				
Vm 64(3)	Ø			
Vm 66(2)	Ø			
Vm 67^{I}(2)	Ø			
Vm 67^{II}(1)	Ud 31			
	d differs:		d differs:	
	Ud 30		Dhp-a I 430	
Vm 68(2)	Ø			
Vm 69(2)	Ø			
Vm 70(2)	Ø			
Vm 71(2)	Ø			
Vm 73(4)	Ø			
Vm 74 f.(4)			Bv-a 78	
Vm 76(3)	Ø			
Vm 77(2)	Ø			
Vm 78(3)	Ø			
Vm 79^{I}(3)	Ø			
Vm 79^{II}(1)				
=Vm 59(2:2)	-----			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.3 Kammaṭṭhānānuggahaṇaniddesa				
Vm 84(ab)				
=Vm 1^{I}(1:ab) -----				
(etc.)				
Vm 90(1)			Sp 416	
Vm 98(1)	A IV 32	Nett 164 a-d		Nidd-a I 8 Ud-a 222 It-a I 65 Th-a II 212 Cp-a 288
Vm 104(1)	Ø			
Vm 105(1)		"Māgandiya= suttappatti= yaṃ"	Mp I 436	Pj II 544 ≠Dhp-a I 201 ≠Dhp-a III 195
CVP 1.4 Pathavīkāsiṇaniddesa				
Vm 121 f.(3)		"Aṭṭhakathā"		Pj I 40
Vm 126(1)			Sp 429	
Vm 127(2)			verse 1:	
			Ps IV 162	
Vm 135 f.(7)	Ø			
verse 6, 7:				
=Vm 137				
Vm 137(2)				
=Vm 135 f. -----				
(7:6,7)				
Vm 152(1)		"Porāṇa"		Paṭis-a 231
CVP 1.5 Sesakāsiṇaniddesa				
Vm 175(2)			verse 2 cd:	
verse 2:			As 198 (2:2 cd)	
= Vm 193				
(2:2)				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.6 Asubhakammaṭṭhānaniddesa				
Vm 193(2)			2 ab differs:	
verse 2:			As 198	
=Vm 175				
(2:2)				
Vm 196^{I}(5)	ø			
Vm 196^{II}(3)	"Bhagavant"	verse 3,1,2:		verse 2:
	(per Mil)	Ja I 163 B^{e}		Pj I 46
		(verse 3,1:		verse 3:
		=Ja I 146)		Ap-a 507
		verse 2:		
		Mil 74		
CVP 1.7 Cha-anussatiniddesa				
Vm 198^{I}(1)				Nidd-a I 184
				Paṭis-a 213
Vm 198^{II}(1)				Nidd-a I 184
				Paṭis-a 213
Vm 201^{I}(1)				Nidd-a I 184
				Paṭis-a 214
Vm 201^{II}(1)				Nidd-a I 185
				Paṭis-a 214
Vm 201^{III}(1)				Nidd-a I 185
				Paṭis-a 214
Vm 201^{IV}(1)			Sp 115^{I}	Pj II 441
				Nidd-a I 185
				Paṭis-a 214
Vm 201^{V}(1)	M II 146		Sp 115^{II}	Nidd-a I 186
	Sn 558			Paṭis-a 215
	Th 828			Bv-a 25
				Ud-a 84
				It-a I 149
Vm 204(2)	A II 49 f.		Sp 118^{I}	Nidd-a III 40
	S I 62			Bv-a 94

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 205^{I}(1)	M I 328	Ja I 132	Sp 118^{II}	Nidd-a III 40
	A I 227		Sv 659	Ud-a 207
	(prose !)			Ud-a 107
Vm 205^{II}(1)			+Sp 119^{I}	Nidd-a III 41
			As 298^{I}	
Vm 205^{III}(1)			+Sp 119^{II}	Pj II 442
=Vm 366			As 298^{II}	Nidd-a III 41
			Ps II 224^{I}	
Vm 205^{IV}(1)			+Sp 119^{III}	Pj II 442
			As 298^{III}	Nidd-a III 41
Vm 206^{I}(1)			+Sp 119^{IV}	Pj II 442
			As 298^{IV}	Nidd-a III 41
Vm 206^{II}(7)			+Sp 119^{V}	Pj II 442
			(8:1-7)	(8:1-7)
		verse 3:	As 298^{V}	Nidd-a III 42
		≠ Ja VI 125		
Vm 206^{III}(2)		"Porāṇa"	As 299	Nidd-a III 43
			verse 1:	verse 2:
			Mp II 35	Pj II 443
			verse 2:	
			+Sp 119^{V}	
			(8:8)	
Vm 209^{I}(2)	Vv 588, 589		+Sp 122^{I}	
			verse 1:	
			Sp 170^{I}	
			Sv 228^{I}	
			Sv 961	
			Ps II 124	
			Ps I 129^{I}	
			Spk I 14	
			Mp II 105^{I}	
			Mp II 375	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 209^{II}(1)		"Porāṇa"	+Sp 122^{II}	Pj I 107
			Sv 34^{I}	Nidd-a II 263
			Ps I 10^{I}	Paṭis-a 532
			Spk I 12^{I}	Bv-a 35
			Mp I 14^{I}	Ud-a 24
Vm 210^{I}(1)			Sp 123^{I}	It-a I 5
				Pj I 107
				Ud-a 24
				It-a I 6
Vm 210^{II}(1)	Nidd I 142 (prose)	"Visuddhimagge Buddhānussati= niddese" (per Sv, Ps Spk, Mp)	Sp 123^{II}	Pj I 107
			Sv 34^{II}	Pj II 444
			Ps I 10^{II}	Nidd-a II 264
			Psk I 12^{II}	Paṭis-a 532
			Mp I 14^{II}	Ap-a 127
				Ud-a 24
				It-a I 6
Vm 210^{III}(a)			Sp 123^{III}	Pj I 107
				Nidd-a II 264
				Paṭis-a 532
Vm 211(1)			Sp 123^{IV}	Pj I 108
				Nidd-a II 265
Vm 213(1)				
≠Vm 218, 221, 222, 224, 226, 239, 266, 293, 294				
Vm 218(1)	see similar verses Vm 213 etc.			
Vm 220(1)	Dhp 107			It-a II 108
Vm 221(1)	see similar verses Vm 213 etc.			
Vm 222(1)	see similar verses Vm 213 etc.			
Vm 224(1)	see similar verses Vm 213 etc.			
Vm 226(1)	see similar verses Vm 213 etc.			
CVP 1.8 Anussatikammaṭṭhānaniddesa				
Vm 231^{I}(1)		Ja IV 494	Ps II 310	Th-a II 190
		Peṭ 6		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 231^{II}(4)	verse 1:	verse 2:		verse 1:
	S I 109	Ja IV 127		Th-a II 23
	Nidd I 119	Ja VI 28		
	Th 145			
	verse 2, 3:	verse 3:		
	Sn 576, 577	Peṭ 7		
	Nidd I 121	verse 4:		
		Ja IV 122		
Vm 232^{I}(2)	ø			
Vm 232^{II}(3)	S I 102			
Vm 233^{I} (1)	ø			
Vm 233^{II}(1)	ø			
Vm 233^{III}(2)	ø			
Vm 233^{IV}(2)	ø			
Vm 234^{I}(2)				verse 1:
				Nidd-a II 300
				Paṭis-a 648
Vm 234^{II}(2)	ø			
Vm 234^{III}(2)	ø			
Vm 236(1)		Ja II 58	Spk I 40	
Vm 237(1)	S I 108			
	Nidd I 44			
	Nidd I 119			
Vm 238(3) ≠Vm 624 f. (8:1, 3, 5)	-----			
Vm 239(1)	see similar verses Vm 213 etc.			
Vm 266(1)	see similar verses Vm 213 etc.			
Vm 269(1)		"Porāṇa"	Sp 406	Paṭis-a 489
			Sv 763	
			Ps I 247	
Vm 270(1)		"Porāṇa"	Sp 407	Paṭis-a 490
		Mil 369	Sv 764	
		therehi dham= masaṅgāhakehi" (per Mil)	Ps I 248	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 273(1)			Sp 410	Paṭis-a 491
Vm 275(1)		"Porāṇa"	Sp 412	Paṭis-a 493
+Vm 278(1)			Sp 418	Paṭis-a 494
Vm 281(2)	Paṭis I 170 f.		Sp 422	
			Sp 428^{I}	
=Vm 285				
Vm 282(1)			Sp 423	Th-a II 238
			Ps III 137	
	Th 548			
	Paṭis I 172			
Vm 285(2)				
=Vm 281	-----			
Vm 286(1)		"Porāṇa"	Sp 428^{II}	Paṭis-a 500
Vm 293(1)	see similar verses Vm 213 etc.			
Vm 294(1)	see similar verses Vm 213 etc.			

CVP 1.9 Brahmavihāraniddesa

Vm 295(1)	ab only:		e only:	e only:
	D II 49 ab		Ps V 85^{I}(cd:d)	Pj I 221(cd:d)
	Dhp 184 ab		Spk I 26^{II}(cd:d)	ab only:
	cd only:			Bv-a 239
	Dhp 399 cd			
	Sn 623 cd			
	e only:			
	Sn 189 d			
	S I 215 d			
	S I 226 d			
			ab only:	
			Sp 186 f.(3:1 ab)	
			+Kkh 9(3:1 ab)	
+Vm 297^{I}(cd)	"Mettasutte"			
	Khp IX 3cd			
	Sn 145 cd			
Vm 297^{II}(1)	S I 75	Nett 164		
	Ud 47			
Vm 298^{I}(1)	ø			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 298^{II}(2)	S I 163	Nett 173		It-a I 47
	S I 222			Pj II 11
	S I 223			Th-a II 185
	S I 162			Pj II 238
	Th 442, 443			
Vm 300 f.(10)	ø			
Vm 301 f.(1)	Dhp 125	Ja III 203		Pv-a 116
	Sn 662			
	S I 13			
	S I 164			
	Pv 258			
Vm 302^{I}(1)		Ja I 267	Mp I 131 f.	
		Ja IV 269 ff. (10:1)	(10:1)	
		Ja VI 43(6:1) "terasanipāte Sarabhajātakaṃ" (per Mp) "Sīlavajātake" (per Vm)		
Vm 302^{II}(1)		Ja III 181 "Cūḷadhamma-pālajātake"		
Vm 303^{I}(1)		"Chaddanto nāma vāraṇo hutvā..." Ja V 51		Th-a III 88
Vm 303^{II}(2)		"Mahākapi hutvā..." Ja V 71		
Vm 303^{III}(1)		"Mahākapi hutvā..." Ja V 71		
Vm 304^{I}(1)	Cp 163	"Bhūridatto nāma nāga-rājā hutvā..."		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 304^{II}(4)	Cp 168-171	"Campeyyo pi nāgarājā hutvā..."		
Vm 304^{III}(2)		"Saṅkhapālanāga-rājā hutvā..." Ja V 173		
Vm 306(1)			Sv 1044 Mp IV 123	
Vm 307(3)		"Porāṇa"		
Vm 312(2)	ø			
Vm 317(1)			As 192	
Vm 321(1)			+As 195	
=Vm 322			+As 196	
Vm 322(1)				
=Vm 321	-----			
CVP 1.10 Āruppaniddesa				
Vm 338^{I}(1)			As 209^{I}	
Vm 338^{II}(1)			As 209^{II}	
Vm 339^{I}(1)			As 209^{III}	
Vm 339^{II}(2)			As 210	
Vm 340^{I}(1)			As 211^{I}	
Vm 340^{II}(2)			As 211^{II}	
CVP 1.11 Samādhiniddesa				
Vm 346(4)		"Porāṇa"		
Vm 364(1)	ø			
Vm 366(1)				
=Vm 205^{III}	-----			
Vm 367 f.(7)		"Aṭṭhakathā" (per Spk)	As 300 verse 4-7: Spk III 13	verse 4-7: Pj II 458
Vm 370^{I}(1)	ø			
Vm 370^{II}(1)	ø			
Vm 372(1)	ø			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.12 Iddhividhaniddesa				
Vm 388^{I}(1)	A III 239	Ja I 116	Sp 802	Paṭis-a 658
	S I 81		Mp I 215	Th-a II 236
Vm 388^{II}(3)	Nidd I 505	Ja I 117 f.		Th-a II 241 f.
				Ap-a 319
				Paṭis-a 659
Vm 389(1)	Th 563	Ja I 118		Th-a II 239
Vm 394(1)	M I 330			
CVP 1.13 Abhiññāniddesa				
Vm 429^{I}(1)	ø			
Vm 429^{II}(1)	ø			
CVP 1.14 Khandhaniddesa				
Vm 442(1)				Paṭis-a 7
Vm 446(1)			As 307	
Vm 476(2)			Vibh-a 29	
Vm 480(1)			Vibh-a 35	
CVP 1.15 Āyatanadhātuniddesa				
Vm 481(1)	see Vm 59(2:1) etc.			
Vm 482(ab)	A III 43		Sv 125 Mp II 272 (1:ab)	
Vm 484(1)	see Vm 59(2:1) etc.			
Vm 487(1)			Vibh-a 79	
CVP 1.16 Indriyasaccaniddesa				
Vm 491(1)	see Vm 59(2:1) etc.			
Vm 493(1)			Vibh-a 128	
Vm 494(3)			Vibh-a 83	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 496^{I}(5)			Vibh-a 85	Paṭis-a 63
Vm 496^{II}(a)	Dhp 224a			
Vm 496^{III} (1/4)	ø			
Vm 497^{I}(ab)	Sn 885ab		Spk I 329^{I}	Pj II 232
	Nidd I 293			Paṭis-a 63
	Nidd I 294			
Vm 497^{II}(a)	Sn 884a			Pj II 232
	Nidd I 292			
	Nidd I 293			
Vm 501(6)			Vibh-a 97 f.	Nidd-a I 75ff.
				Paṭis-a 144ff.
Vm 502(3)			Vibh-a 100	Paṭis-a 145 f.
				Nidd-a I 73
+Vm 502f.(3)			Vibh-a 101 f.	Nidd-a I 73 f.
				Paṭis-a 146 f.
Vm 503^{I}(2)			Vibh-a 104	Nidd-a I 74
				Paṭis-a 147
Vm 503^{II}(1)			Vibh-a 105^{I}	Nidd-a 74
				Paṭis-a 147
Vm 503^{III}(1)			Vibh-a 105^{II}	Nidd-a I 74
				Paṭis-a 147
Vm 504^{I}(1)			Vibh-a 105^{III}	Nidd-a 75
				Paṭis-a 148
Vm 504^{II}(1)			Vibh-a 106	Nidd-a I 75
				Paṭis-a 148
Vm 504^{III}(2)			Vibh-a 107	Paṭis-a 148 f.
Vm 505^{I}(1)			Vibh-a 108	Paṭis-a 149
Vm 505^{II}(2)			Vibh-a 109	Paṭis-a 149
Vm 505^{III}(2)			Vibh-a 110	Paṭis-a 150
Vm 507(1)	Dhp 338	Nett 42	Vibh-a 112	Paṭis-a 160
Vm 511(1)			Vibh-a 88	
Vm 513^{I}(1)			Vibh-a 89^{I}	Paṭis-a 594
				Paṭis-a 198

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 513^{II}(1)			Vibh-a 89^{II}	Paṭis-a 594
				Paṭis-a 198
Vm 513^{III}(1)			Vibh-a 90	Paṭis-a 199
Vm 516(1)			Vibh-a 93	Paṭis-a 200
CVP 1.17 Paññābhūminiddesa				
Vm 520(1)	ø			
Vm 521^{I}(1)	ø			
Vm 521^{II}(1)	ø			
Vm 521^{III}(1)	ø			
Vm 522(1)		"Porāṇa"	Vibh-a 130^{I}	
+Vm 522 f.(3)			Vibh-a 130^{II}	
Vm 523^{I}(1)		"Pubbācariyehi"	Vibh-a 130^{III}	
Vm 523^{II}(1)			Vibh-a 131	
			≠Vibh-a 169	
Vm 541(1)			Vibh-a 146	
Vm 542(1)			Vibh-a 147	Paṭis-a 359
				Nidd-a I 224
Vm 543(1)			Vibh-a 148	Nidd-a I 224
				Paṭis-a 359
Vm 543 f.(2)			Vibh-a 149^{I}	Nidd-a I 225
				Paṭis-a 359
Vm 544^{I}(1)			As 10^{V}	Pj II 426
			Vibh-a 149^{II}	Nidd-a III 5
			Sv 496	Paṭis-a 91
			Spk II 97	Bv-a 91
			Mp III 206	Ud-a 270
				It-a II 20
				It-a I 58
				Th-a I 215
				Th-a I 162
Vm 544^{II}(3)			Vibh-a 150	Nidd-a I 225 (5:3-5)
				Paṭis-a 360 (5:3-5)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 551(1)			Vibh-a 160^{I}	
Vm 552^{I}(1)			Vibh-a 160^{II}	
Vm 552^{II}(1)			Vibh-a 161^{I}	
Vm 522^{III}(1)			Vibh-a 161^{II}	
Vm 553^{I}(1)			Vibh-a 162^{I}	
Vm 553^{II}(1)			Vibh-a 162^{II}	Paṭis-a 361
Vm 554(1)			Vibh-a 163	
Vm 555^{I}(1)			Vibh-a 164^{I}	Nidd-a I 226
				Paṭis-a 361
Vm 555^{II}(1)			Vibh-a 164^{II}	Nidd-a I 226
				Paṭis-a 361
Vm 555^{III}(1)			Vibh-a 165^{I}	Nidd-a I 226
				Paṭis-a 361
Vm 556(1) =Vm 558^{I}			Vibh-a 165^{II} Vibh-a 168	
Vm 558^{I}(1) =Vm 556	-----			
Vm 558^{II}(1)	ø			
Vm 560(1)	S I 260		Vibh-a 25	Nidd-a II 249
	Kv 494(2:2)		Vibh-a 171	
Vm 561^{I}(1)			Vibh-a 172^{I}	
Vm 561^{II}(2)			Vibh-a 172^{II}	
Vm 562^{I}(1)			Vibh-a 173^{I}	Nidd-a I 228
				Paṭis-a 362
Vm 562^{II}(1)			Vibh-a 173^{II}	
Vm 563^{I}(1)			Vibh-a 174^{I}	
Vm 563^{II}(1)			Vibh-a 174^{II}	
Vm 563^{III}(1)			Vibh-a 174^{III}	
Vm 563^{IV}(1)			Vibh-a 175^{I}	
Vm 563^{V}(1)			Vibh-a 175^{II}	
Vm 564^{I}(2)			Vibh-a 175^{III}	
Vm 564^{II}(1)			Vibh-a 176^{I}	
Vm 565^{I}(1)			Vibh-a 176^{II}	
Vm 565^{II}(1)			Vibh-a 176^{III}	
Vm 565^{III}(1)			Vibh-a 177^{I}	
Vm 566^{I}(1)			Vibh-a 177^{II}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 566^{II}(1)			Vibh-a 178^{I}	
Vm 566^{III}(1)			Vibh-a 178^{II}	
				d differs:
				Nidd-a I 228
				Paṭis-a 363
Vm 567^{I}(2)			Vibh-a 178^{III}	
Vm 567^{II}(1)			Vibh-a 179	Nidd-a I 228
				Paṭis-a 363
Vm 568^{I}(1)			Vibh-a 180^{I}	
Vm 568^{II}(3)			Vibh-a 180^{II}	
				verse 1,2:
				Paṭis-a 363
				Nidd-a I 228
Vm 568^{III}(1)			Vibh-a 180^{III}	
Vm 570(1)			Vibh-a 182	
Vm 571(1)	see Vm 59(2:1) etc.			
Vm 575(1)			Vibh-a 187	
=Vm 576^{I}(1)			Vibh-a 189^{I}	
Vm 576^{II}(1)	Sn 767	Nett 6	Vibh-a 189^{II}	
	Nidd I 5	Nett 69	Spk I 32	
	Nidd I 3	Peṭ 9		
Vm 578(1)			Vibh-a 190	
Vm 579^{I}(1)			Vibh-a 191^{I}	
Vm 579^{II}(1)			Vibh-a 191^{II}	Paṭis-a 242
Vm 498fn, E^{e}(2) (3)			Vibh-a 194^{I}	
Vm 581(1)			Vibh-a 194^{II}	
=Vm 585^{I}			Vibh-a 199^{I}	
Vm 585^{I}(1) =Vm 581	-----			
Vm 585^{II}(1)			Vibh-a 199^{II}	
Vm 586(1)			Vibh-a 199^{III}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 1.18 Diṭṭhivisuddhiniddesa				
Vm 593^{I}(1)	S I 135			
	Nidd I 439			
Vm 593^{II}(1)	S I 135			
	Kv 66			
Vm 595^{I}(1)		"Porāṇa"		
Vm 595^{II}(1)		"Porāṇa"		
Vm 595 f.(6)		"Porāṇa"		
Vm 596 f. (5)	ø			
CVP 1.19 Kaṅkhāvitāraṇavisuddhiniddesa				
Vm 602(1)	ø			
Vm 602 f.(10)		"Porāṇa"		
Vm 604(3)	ø			
Vm 605(1)	ø			
CVP 1.20 Maggāmaggañāṇadassanavisuddhiniddesa				
Vm 615(1)	ø			
Vm 618(1)		"Porāṇa"		
Vm 624 f.(8)	Nidd I 43		verse 1:	
verse 1,3,5:	Nidd I 118		Ps II 224	
=Vm 238			verse 1,3,5:	
			Spk I 22	
Vm 636(2)	Dhp 373,		Spk II 171(3:1,2)	Pj I 75
	374		Ps V 23	Paṭis-a 590
				verse 2:
			verse 1:	Ud-a 304
			Spk I 35^{I}	It-a I 174
				Th-a II 149
				Th-a II 169
				Th-a II 218
				Th-a III 140
				Paṭis-a 302
Vm 637(2)	Paṭis II	"Porāṇa"	Spk II 201(3:1,2)	
	102			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 638(1)	Paṭis II 102	"Porāṇa"	Spk II 201(3:3)	
CVP 1.21 Paṭipadāñāṇadassanavisuddhiniddesa				
Vm 641(4)	Paṭis I 58			
verse 2:				
=Vm 694				
verse 3:				
=Vm 695				
Vm 643(1)		"Porāṇa"		
Vm 644^{I}(1)		"Porāṇa"		Paṭis-a 260
Vm 644^{II}(1)	Dhp 170			Paṭis-a 261
Vm 645(1)		"Porāṇa"		Paṭis-a 261
Vm 649^{I}(3)	Paṭis I 60			verse 1:
verse 1,3(ab):				Paṭis-a 262
=Vm 649^{II}				
Vm 649^{II}				
(1, ab)				
=Vm 649^{I}	-----			
(3:1,3ab)				
Vm 656(1)	Sn 1119	only a-d:		
	Nidd I 438	Peṭ 45		
	Nidd II 43			
	Kv 64			
Vm 663(1)	ø			
Vm 666(1)	Sn 810			
	Nidd I 130			
	Nidd I 132			
Vm 671(2)	ø			
CVP 1.22 Ñāṇadassanavisuddhiniddesa				
Vm 675(b)	Sn 226b		Ps V 39^{II}(1:b)	
	Khp VI 5			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 678(2)	ø			
verse 1:				
=Vm 689				
=Vm 697^{I}				
Vm 680^{I}				
Vm 681(2)				Paṭis-a 619
Vm 689(1)				Paṭis-a 620
=Vm 678(2:1)	-----			
Vm 692(1)	ø			
Vm 694(1)				
=Vm 641(4:2)				
Vm 695(1)				
=Vm 641(4:3)	-----			
Vm 697^{I}(1)				
=Vm 678(2:2)	-----			
Vm 697^{II}(1)				
=Vm 1^{I} etc.	-----			
CVP 1.23 Paññābhāvanānisaṃsaniddesa				
Vm 698(3)	ø			
Vm 701 f.(4)				verse 1:
				Ud-a 36
				Paṭis-a 269
Vm 709(2)				verse 1:
				Paṭis-a 322
Vm 710^{I}	ø			
Vm 710^{II}(1)				
=Vm 1^{I} etc.	-----			
Epilogue(Nigamakathā)				
Vm 711^{I}(1)				
=Vm 1^{I} etc.	-----			
Vm 711^{II}(5)	ø			
Vm 711 f.(9)	ø			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 712(2)			≠As 430 f.(4:1,2)	
			≠Vibh-a 524	
			≠Ppk-a 367	
			Sp 1416	
			Kkh 357 B^{e}	
			≠Sv III 251 B^{e}	
			≠Ps V 110	
			Spk III 309	
			≠Mp V 100	
Vm 713(4)	ø			

CVP 2 Atthasālinī (As)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 1 f.(20)	(prologue)			
CVP 2.1 Introduction (Nidānakathā)				
+As 6(1)	ø			
=As 344				
As 7(1)	ø			
+As 10^{I}(1)	Tikap 71	"Aṭṭhakathā"	Ppk-a V 8^{II} etc.	
	(See the Ppk-a list for details.)			
+As 10^{II}(1)	Tikap 71	"Aṭṭhakathā"	Ppk-a V 9^{I} etc.	
+As 10^{III}(1)	Tikap 72	"Aṭṭhakathā"	Ppk-a V 9^{II} etc.	
+As 10^{IV}(1)	Tikap 73	"Aṭṭhakathā"	Ppk-a V 9^{III} etc.	
+As 10^{V}(1)			Vibh-a 149^{II}	Pj II 426
			Sv 496	Nidd-a III 5
			Spk II 97	Paṭis-a 411
			Mp III 206	Ud-a 270
			Vm 544^{I}	It-a I 58
				Bv-a 91
				Th-a I 215
				Th-a I 162
As 12(1)	ø			
Parallel to Sp and Sv Nidāna				
As 17(3)	Vin I 2	verse 1,2:	verse 1a:	
	Kv 186	Nett 145	+Sp 17^{II}	
	Ud 1 ff.	verse 3:	Sv 16^{II}	
	"Khandhake" (per Sp, Sv)	Nett 151		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vm 712(2)			≠As 430 f.(4:1,2)	
			≠Vibh-a 524	
			≠Ppk-a 367	
			Sp 1416	
			Kkh 357 B^{e}	
			≠Sv III 251 B^{e}	
			≠Ps V 110	
			Spk III 309	
			≠Mp V 100	
Vm 713(4)	ø			

CVP 2 Atthasālinī (As)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 1 f.(20)	(prologue)			
CVP 2.1 Introduction (Nidānakathā)				
+As 6(1)	ø			
=As 344				
As 7(1)	ø			
+As 10^{I}(1)	Tikap 71	"Aṭṭhakathā"	Ppk-a V 8^{II} etc.	
	(See the Ppk-a list for details.)			
+As 10^{II}(1)	Tikap 71	"Aṭṭhakathā"	Ppk-a V 9^{I} etc.	
+As 10^{III}(1)	Tikap 72	"Aṭṭhakathā"	Ppk-a V 9^{II} etc.	
+As 10^{IV}(1)	Tikap 73	"Aṭṭhakathā"	Ppk-a V 9^{III} etc.	
+As 10^{V}(1)			Vibh-a 149^{II}	Pj II 426
			Sv 496	Nidd-a III 5
			Spk II 97	Paṭis-a 411
			Mp III 206	Ud-a 270
			Vm 544^{I}	It-a I 58
				Bv-a 91
				Th-a I 215
				Th-a I 162
As 12(1)	ø			
Parallel to Sp and Sv Nidāna				
As 17(3)	Vin I 2	verse 1,2:	verse 1a:	
	Kv 186	Nett 145	+Sp 17^{II}	
	Ud 1 ff.	verse 3:	Sv 16^{II}	
	"Khandhake"	Nett 151		
	(per Sp, Sv)			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 18(2)	Dhp 153, 154	Ja I 76	Sv 463(4:1,2)	Ap-a 81
				Bv-a 133 (4:1,2)
			Sv 16^{I}	Bv-a 8
	≠Th 183, 184		Sp 17^{I}	Bv-a 143(pe)
				Bv-a 289(pe)
				≠Th-a II 55
As 19^{I}(1)			Sv 17^{I}	
=As 19^{II}			Sv 17^{II}	
			Sp 18	
			Sp 19^{I}	
As 19^{II}(1)				
=As 19^{I}	-----			
As 19^{III}(1)			Sv 17^{III}	
=As 19^{IV}			Sp 19^{II}	
			Sp 19^{III}	
			Sv 18^{I}	
As 19^{IV}(1)				
=As 19^{III}	-----			
As 19^{V}(1)			Sv 18^{II}	
=As 20^{I}			Sp 20^{I}	
			Sp 20^{II}	
			Sv 18^{III}	
As 20^{I}(1)				
=As 19^{V}	-----			
As 20^{II}(1)			Sv 18^{IV}	
			Sp 20^{III}	
			Sp 21^{I}	
As 21(2)			Sv 19	
			Sp 21^{II}	
verse 1:			verse 1:	
=As 23^{I}			Sv 20	
			Sp 24^{I}	

(Main entry to be carried over to next page.)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
verse 2:			verse 2:	
+=As 23^{II}			Sv 22^{I}	
			Sp 26^{I}	
=As 24			Sv 21	
			Sp 24^{II}	
As 23^{I}(1)				
=As 21(2:1)	-----			
+ As 23^{II}(1)				
=As 21(2:2)	-----			
As 24(1)				
=As 21(2:2)	-----			
As 25^{I}(1)			Sv 22^{II}	
			Sp 26^{II}	
As 25^{II}(1)			Sv 23^{I}	
			Sp 27^{I}	
As 25^{III}(1)			Sv 23^{II}	
			Sp 27^{II}	
			Spk I 2	
As 25^{IV}(1)			Sv 23^{III}	
			Sp 27^{III}	
			Mp I 3	
As 26(1)			Sv 23^{IV}	
			Sp 28	
As 27(1)	Th 1024		Sv 24	Nidd-a I 10
			Sp 29	Paṭis-a 9
			Sv 4	It-a I 2
				Ud-a 4
				Vv-a 4
				Th-a I 2
				Th-a II 113
				Pv-a 2
				Cp-a 2
As 32(1)	Vin V 3	"Porāṇa" (per Sp) "Ācariya-parampara" ≠ Dīp XII 12	Sp 62(14:1)	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Parallel to the Jātaka Nidāna, Ap-a, and Bv-a				
As 33-36	"Buddhavaṃse"	Ja I 3-6		Ap-a 3-8
B^{e}(33)	(per As, Ja, Ap-a)			Bv-a 64-75
	Bv II 1-33			
As 37 B^{e}		Ja I 7		Ap-a 8
(1)				Bv-a 75
++As 50 S^{e}	Bv II 30	+Ja I 8		Ap-a 7
(1)				
=As 33-36	"Buddhavaṃse"	Ja I 6		Bv-a 75
B^{e}(33:30)	(per As, Ja, Ap-a)			
++As 52 S^{e}	Bv II 31			Ap-a 7
(1)				
≠++As 54 S^{e}	"Buddhavaṃse" (per As, Ja, Ap-a)	Ja I 6		Bv-a 75
		ab only:		
		+Ja I 9		
=As 33-36		cd only:		
B^{e}(33:31)		+Ja I 10		
++AS 54 S^{e}				
(1)				
≠++As 52 S^{e}	-----			
As 42-56	Bv II 32-57,	Ja I 10-29		Bv-a 75-129
B^{e}(181)	59-218			Ap-a 12-32
As 59 B^{e}	Th 303	Ja I 31		Bv-a 144
(1)		Ja IV 54		Ap-a 34
		Ja IV 496		Th-a II 128
		b differs:		
		Nett 6		
		Nett 33		
		Nett 44		

verse passage	canon	post-canon, Jātaka, etc.	Buddhagosa	other commentaries
As 71 B^{e}(1)	Bv II 58	Ja I 44	Vibh-a 437	Pj II 48
			Ps IV 122	≠Pj II 51
			Mp II 15	Ap-a 16
				Ap-a 48
				Ap-a 140
				≠Ap-a 142
				Bv-a 91
				Bv-a 271
				Ud-a 133
				It-a I 121
				Th-a I 11
				Cp-a 282
				a-c only:
				Cp-a 16
As 72^{I} B^{e}(7)		Ja I 44f. "Ānisaṃsakathā"		Ap-a 49 f.
				Bv-a 271
The Lost Jātaka Verses				
As 72^{II} B^{e}(1)	Cp 147	Ja I 45 "Sasapaṇḍita- jātakāle"		Ap-a 49
				Bv-a 59
				Cp-a 273
As 73^{I} B^{e}(1)	Cp 238	Ja I 45 "Saṅkhapāla- jātakāle"		Ap-a 50
				Bv-a 60
				Cp-a 273
As 73^{II} B^{e}(1)		"Cūḷasutasoma- jātakāle"		Ap-a 50
				Cp-a 273
		Ja I 46		Bv-a 60
As 73^{III} B^{e}(1)		Ja I 46 "Sattubhasta- jātake Senaka- paṇḍitakāle"		Ap-a 50
				Bv-a 60
				Cp-a 274
As 73^{IV} B^{e}(1)		Ja I 46 "Mahājanaka- jātake"		Ap-a 50
				Bv-a 60
				Cp-a 274
As 74^{I} B^{e}(1)		"Khantivādī- jātake" Ja I 46		Ap-a 50
				Bv-a 60
				Cp-a 274

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 74^{II} B^{e}(1)		"Mahāsutasoma- jātake" Ja I 46		Ap-a 51
				Cp-a 275
				Bv-a 60
As 74^{III} B^{e} (1)	Cp 273 Cp 305	"Mūgapakkha- jātake" Ja I 46		Ap-a 51
				Bv-a 61
				Cp-a 275
As 74^{IV} B^{e}(1)	Cp 353	"Ekarāja- jātake" Ja I 47		Ap-a 51
				Bv-a 61
				Cp-a 275
As 75^{I} B^{e} (1)	Cp 359	"Lomahaṃsa- jātake" Ja I 47		Ap-a 51
				Bv-a 61
				Cp-a 276
As 75^{II} B^{e} (1)	Cp 124	"Vessantaratta- bhāve" Ja I 47	≠Ps I 185	Bv-a 272
				Cp-a 101
As 75^{III} B^{e} (2) (=As 33 E^{e})	Bv I 66-67			verse 2: Dhp-a I 84 It-a I 133 Thi-a 1 Bv-a 79 Bv-a 273
As 76 B^{e}(1) (=As 34 E^{e})		Ja I 60		Ap-a 65
				Bv-a 280
				Dhp-a I 85
CVP 2.2 Commentary on the Dhammasaṅgaṇī				
As 36^{I}(1)	ø			
As 36^{II}(1)	ø			
As 38(1)	Th 304	Ja IV 496 Nett 181	Sv 99	Th-a II 128 Paṭis-a 18
As 41 (d)	Dhp 203d			
*As 57^{I}(1)	ø			
As 57^{II}(1)			Sv 31^{II}	Pj I 104
≠As 58^{II}			Ps I 7^{II}	Paṭis-a 331
			Spk I 9^{II}	Paṭis-a 530
			Mp I 11^{I}	Bv-a 128
			Sp 107^{I}	Ud-a 19

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 58^{I}(1)	It 17		Sv 32	Ud-a 19
			Ps I 8	
	S I 87		Spk I 10	
			Mp I 11^{II}	
			+Sp 107^{II}	
As 58^{II}(1)				
≠As 57^{II}	-----			
As 58^{III}(1)	ø			
+As 58^{IV}(1)	ø			
+As 59(1)	ø			
As 66^{I}(1)	ø			
As 66^{II}(2)	Kv 546			
	verse 1:			
	M II 196			
	Sn 654			
As 68(3)				
	verse 1,2:	verse 1:		
	Dhp 1,2	Nett 129		
	verse 3:	verse 2:		
	S I 39	Peṭ 24		
		Nett 133		
		Peṭ 165		
As 76(ab)	Dhp 282ab			
As 84(1)		"Porāṇa"		
+As 85^{I}(3)		"Aṭṭhakathā"		
+As 85^{II}(1)		"Aṭṭhakathā"		
+As 93(1)	Vin V 216 f.		Sp 1035	
			Kkh 16	
As 125(1)		Ja I 130		It-a I 157
				Nidd-a I 58
As 140(1)	S I 121			
+As 145(1)	Sn 744			Nidd-a II 408
	≠Sn 731			Paṭis-a 44
	≠Sn 734			
	≠Sn 747			
	≠Sn 750			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
++As 146(ab)	"Aruṇavati-	Nett 40	Mp I 37	It-a I 151
	yasuttanta"	Mil 245	(2:1ab)	Ud-a 384
	(per Mp)	Peṭ 71		Paṭis-a 664
	S I 156			
	Th 256ab			
As 163(1)	Kv 341			Vv-a 194
	A IV 236			
+As 192(1)			Vm 317	
+As 195(1)			Vm 321	
-+As 196			Vm 322	
+As 196(1)	-----			
-+As 195				
+As 198(2)			2ab differs:	
			Vm 193	
			verse 2cd:	
			Vm 175(2:2cd)	
+As 209^{I}(1)			Vm 338^{I}	
As 209^{II}(1)			Vm 338^{II}	
As 209^{III}(1)			Vm 339^{I}	
As 210(2)			Vm 339^{II}	
As 211^{I}(1)			Vm 340^{I}	
As 211^{II}(2)			Vm 340^{II}	
As 223(1)	S I 188			Pj II 242
	Sn 342			
	Th 1226			Th-a III 184
	ThĪ 20			ThĪ-a 133
	Ap 549			ThĪ-a 25
				Th-a III 207
As 225(1)	ø			
As 273 f.(1)	Dhp 127			Ud-a 262
	≠Dhp 128	d differs:		Pv-a 104
	"Bhagavant"	Mil 151		
	(per Mil)			
As 279(1)		Mil 407 (prose)		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 298^{I}(1)			Vm 205^{II}	Nidd-a III 41
			+Sp 119^{I}	
As 298^{II}(1)			Vm 366	Nidd-a III 41
			Ps II 224^{I}	Pj II 442
			Vm 205^{III}	
			+Sp 119^{II}	
As 298^{III}(1)			Vm 205^{IV}	Pj II 442
			+Sp 119^{III}	Nidd-a III 41
As 298^{IV}(1)			Vm 206^{I}	Pj II 442
			+Sp 119^{IV}	Nidd-a III 41
As 298^{V}(7)		verse 3:	Vm 206^{II}	Nidd-a III 42
		≠Ja VI 125	+Sp 119^{V}	Pj II 443
			(8:1-7)	(8:1-7)
As 299(2)		"Porāṇa"	Vm 206^{III}	Nidd-a III 43
		(per As, Vm)	verse 2:	verse 2:
			+Sp 119^{V}(8:8)	Pj II 443
				(8:8)
			verse 1:	
			Mp II 35	
As 300(7)		"Aṭṭhakathā"	Vm 367	verse 4-7:
		(per Spk)	verse 4-7:	Pj II 458
			Spk III 13	
As 307(1)			Vm 446	
As 339(1/2)	∅			
As 344(1)				
=+As 6	-----			
As 348^{I}(1)	D II 285		Sv 172^{II}	Nidd-a III 75
			Ps I 20^{II}	Bv-a 12
			Ps II 199	
As 348^{II}(1)			Sv 59^{II}	Nidd-a III 75
			Ps I 20^{III}	Nidd-a II 272
			Mp I 62^{I}	Paṭis-a 205
				Paṭis-a 266
				Paṭis-a 455
				a-c only:
				Th-a II 81

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
As 349(1)			Sv 59^{I}	Nidd-a II 273
			Ps I 21^{I}	Nidd-a III 76
			Spk II 98	Paṭis-a 205
			Mp I 62^{II}	Paṭis-a 266
				Paṭis-a 446
As 350(1)		Ja V 146	Ps I 21^{II}	Nidd-a III 76
			Spk II 252^{I}	Paṭis-a 446
+As 351^{I}(1)			Ps I 22^{I}	Paṭis-a 447
			Spk II 252^{II}	Nidd-a III 77
				cd differs:
				Pj II 8
As 351^{II}(1),	Sn 1035	Nett 13	Ps I 22^{II}	Nidd-a III 78
	Nidd II 7	Peṭ 17	Spk II 253	Paṭis-a 447
	Nidd II 30	Peṭ 84	Vm 7	Paṭis-a 14
	B^{e}	Nett 71		Paṭis-a 218
As 363(ab)	Dhp 341ab			
As 364^{I}(1)	A II 10			It-a I 43
	It 9			Nidd-a III 97
	It 109			
	Nidd I 455			
	Sn 740			
As 364^{II}(1)	Dhp 283			
As 366(b)	Dhp 340b			
	Th 761b			
As 376(1)	S I 96			
	(3:1cd, 3ab)			
As 391(1)				Paṭis-a I 307
				Ud-a 337
As 405(1)	Th 983	Mil 407(2:2)	Sv 778	It-a I 43
		"Sāriputta"	Ps I 282	It-a II 179
		(per Mil)	Spk II 107	
			Spk III 165	
			Mp I 47	
			Vibh-a 270	
			Vm 33	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Epilogue				
As 429 f.(8)			verse 5-8:	
			Ppk-a V 366[V]	
			(6:3-6)	
As 430 f.(4)			verse 1,2:	
			≠Vm 712	
			Vibh-a 524	
			Ppk-a V 367	
			≠Sp 1416	
			≠Kkh 357 B[e]	
			≠Ps V 110	
			≠Spk III 309	
			≠Mp V 100	

CVP 3 Sammohavinodanī (Vibh-a)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 1(4)	(prologue)			
CVP 3.1 Visuddhimagga Parallels (Vibh-a Chapter 1-6)				
Vibh-a 22(1)		"Aṭṭhakathā" (per Sp) Mil 125 (prose)	Spk I 300 Sp 437	Nidd-a II 247
Vibh-a 25(1)	S I 206		Vm 560	Nidd-a II 249
=Vibh-a 171	Kv 494(2:2)			
Vibh-a 29(2)			Vm 476	
Vibh-a 32(1)	S III 142			
Vibh-a 35(1)			Vm 480	
Vibh-a 45(1)			Vm 481	
≠Vibh-a 76			≠Vm 484	
≠Vibh-a 125			≠Vm 491	
≠Vibh-a 183			≠Ps I 82	
			≠Vm 571	
			=Vm 59(2:1)	
Vibh-a 76(1)				
≠Vibh-a 45	-----			
etc.				
Vibh-a 79(1)			Vm 487	
Vibh-a 83(3)			Vm 494	
Vibh-a 85(5)			Vm 496[I]	Paṭis-a 63
Vibh-a 88(1)			Vm 511	
Vibh-a 89[I]			Vm 513[I]	Paṭis-a 198
(1)				Paṭis-a 594
Vibh-a 89[II]			Vm 513[II]	Paṭis-a 198
(1)				Paṭis-a 594
Vibh-a 90(1)			Vm 513[III]	Paṭis-a 199
Vibh-a 93(1)			Vm 516	Paṭis-a 200
Vibh-a 97(6)			Vm 501	Nidd-a I 75 ff.
				Paṭis-a 144 f.
Vibh-a 100(3)			Vm 502	Nidd-a I 73
				Paṭis-a 146

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 101 f. (3)			Vm 502 f.	Paṭis-a 147 Nidd-a I 73 f.
Vibh-a 104(2)			Vm 503^{I}	Nidd-a I 74 Paṭis-a 147
Vibh-a 105^{I}(1)			Vm 503^{II}	Nidd-a I 74 Paṭis-a 147
Vibh-a 105^{II} (1)			Vm 503^{III}	Nidd-a I 74 Paṭis-a 147
Vibh-a 105^{III} (1)			Vm 504^{I}	Nidd-a I 75 Paṭis-a 148
Vibh-a 106(1)			Vm 504^{II}	Nidd-a I 75 Paṭis-a 148
Vibh-a 107(2)			Vm 504^{III}	Paṭis-a 148 f.
Vibh-a 108(1)			Vm 505^{I}	Paṭis-a 149
Vibh-a 109(2)			Vm 505^{II}	Paṭis-a 149
Vibh-a 110(2)			Vm 505^{III}	Paṭis-a 150
Vibh-a 112(1)	Dhp 338	Nett 42	Vm 507	Paṭis-a 160
Vibh-a 125(1) ≠Vibh-a 45 etc.				
Vibh-a 128(1)			Vm 493	
Vibh-a 130^{I}(1)		"Porāṇa"	Vm 522	
Vibh-a 130^{II} (3)			Vm 522 f.	
Vibh-a 130^{III} (1)		"Pubbācariyehi"	Vm 523^{I}	
Vibh-a 131(1) ≠Vibh-a 169			Vm 523^{II}	
Vibh-a 146(1)			Vm 541	
Vibh-a 147(1)			Vm 542	Nidd-a I 224 Paṭis-a 359
Vibh-a 148(1)			Vm 543	Nidd-a I 224 Paṭis-a 359
Vibh-a 149^{I} (2)			Vm 543 f.	Nidd-a I 225 Paṭis-a 359

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 149^{II}(1)			Vm 544^{I} As 10^{V} Sv 496 Spk II 97 Mp III 206	Paṭis-a 411 Nidd-a III 5 Pj II 426 Bv-a 91 Ud-a 270 It-a I 58 It-a II 20 Th-a I 162 Th-a I 215
Vibh-a 150(3)			Vm 544^{II}	Nidd-a I 225 (5:3-5) Paṭis-a 360 (5:3-5)
Vibh-a 160^{I}(1)			Vm 551	
Vibh-a 160^{II}(1)			Vm 552^{I}	
Vibh-a 161^{I}(1)			Vm 552^{II}	
Vibh-a 161^{II}(1)			Vm 552^{III}	
Vibh-a 162^{I}(1)			Vm 553^{I}	
Vibh-a 162^{II}(1)			Vm 553^{II}	Paṭis-a 361
Vibh-a 163(1)			Vm 554	
Vibh-a 164^{I}(1)			Vm 555^{I}	Nidd-a I 226 Paṭis-a 361
Vibh-a 164^{II}(1)			Vm 555^{II}	Nidd-a I 226 Paṭis-a 361
Vibh-a 165^{I}(1)			Vm 555^{III}	Nidd-a I 226 Paṭis-a 361
Vibh-a 165^{II}(1)			Vm 556 Vm 558	
=Vibh-a 168 Vibh-a 168(1)				
=Vibh-a 165^{II} ----- Vibh-a 169(1)				
≠Vibh-a 131 ----- Vibh-a 171(1)				
=Vibh-a 25 ----- Vibh-a 172^{I}(1)			Vm 561^{I}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 172^{II}(2)			Vm 561^{II}	
Vibh-a 173^{I}(1)			Vm 562^{I}	Nidd-a I 228
				Paṭis-a 362
Vibh-a 173^{II}(1)			Vm 562^{II}	
Vibh-a 174^{I}(1)			Vm 563^{I}	
Vibh-a 174^{II}(1)			Vm 563^{II}	
Vibh-a 174^{III}(1)			Vm 563^{III}	
Vibh-a 175^{I}(1)			Vm 563^{IV}	
Vibh-a 175^{II}(1)			Vm 563^{V}	
Vibh-a 175^{III}(2)			Vm 564^{I}	
Vibh-a 176^{I}(1)			Vm 564^{II}	
Vibh-a 176^{II}(1)			Vm 565^{II}	Nidd-a I 228
				Paṭis-a 363
Vibh-a 176^{III}(1)			Vm 565^{I}	
Vibh-a 177^{I}(1)			Vm 565^{III}	
Vibh-a 177^{II}(1)			Vm 566^{I}	
Vibh-a 178^{I}(1)			Vm 566^{II}	
Vibh-a 178^{II}(1)			Vm 566^{III}	d differs:
				Nidd-a I 228
				Paṭis-a 363
Vibh-a 178^{III}(2)			Vm 567^{I}	
Vibh-a 179(1)			Vm 567^{II}	Nidd-a I 228
				Paṭis-a 363
Vibh-a 180^{I}(1)			Vm 568^{I}	
Vibh-a 180^{II}(3)			Vm 568^{II}	
				verse 1,2:
				Paṭis-a 363
				Nidd-a I 228
Vibh-a 180^{III}(1)			Vm 568^{III}	
Vibh-a 182(1)			Vm 570	
Vibh-a 183(1)				
≠Vibh-a 45 etc.				
Vibh-a 187(1)			Vm 575	
Vibh-a 189^{I}(1)			+Vm 576^{I}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 189^{II}(1)	Sn 767	Nett 6	Vm 576^{II}	
		Nett 69		
	Nidd I 3	Peṭ 9	Spk I 32	
	Nidd I 5			
Vibh-a 190(1)			Vm 578	
Vibh-a 191^{I}(1)			Vm 579^{I}	
Vibh-a 191^{II}(1)			Vm 579^{II}	Paṭis-a 242
Vibh-a 194^{I}(3)			Vm 498 fn E^{e}(2)	
Vibh-a 194^{II}(1)			Vm 581	
-Vibh-a 199^{I}			Vm 585^{I}	
Vibh-a 199^{I}(1)				
-Vibh-a 194^{II}	-----			
Vibh-a 199^{II}(1)			Vm 585^{II}	
Vibh-a 199^{III}(1)			Vm 586	
Vibh-a 200(1)	ø			
Vibh-a 201(1)				
-Vibh-a 205^{I}				
-++Vibh-a 203				
++Vibh-a 203(1)				
-Vibh-a 201 etc.	-----			
Vibh-a 205^{I}(1)				
-Vibh-a 201 etc.	-----			
Vibh-a 205^{II}(1)	ø			
Vibh-a 213(4)	ø			

CVP 3.2 Parallels to the Sutta Commentaries (Vibh-a Chapter 7-18)

Vibh-a 217(1)	Dhp 142		Ppk-a III 73	
			Sv 756	
			Ps I 241	
Vibh-a 218(1)		"Porāṇa"	Sv 757	Paṭis-a 174
			Ps I 242	Nidd-a I 46

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 221(1)			Ps I 246	Nidd-a I 50
	f differs:		Spk III 181	f differs:
	S IV 20		Sv 761	Paṭis-a 178
	It 47			only a-c:
				Pj I 80
Vibh-a 253(1)				Pj I 5
Vibh-a 261(1)				Pj I 74
Vibh-a 270(1)	Th 983	Mil 407(2:2)	As 405	It-a I 43
		"Sāriputta"		It-a II 179
		(per Mil)	Vm 33	
			Sv 778	
			Ps I 282	
			Spk II 107	
			Spk III 165	
			Mp I 47	
Vibh-a 280(1)	Th 629		Sv 791	
	Th 1179		Ps I 294	
			Spk III 160	
			Mp II 60	
Vibh-a 321(1)	Dhp 273	Nett 188	Sv 745(2:1)	Paṭis-a 608
	"Kathāvatthu=			
	ppakāraṇe"		Ps I 231(2:1)	
	Kv 600			
Vibh-a 326^{I}(1)	Vin II 196			Th-a III 60
	d differs:			Nidd-a I 146
	M II 105			Paṭis-a 506
	Th 878			
Vibh-a 326^{II}(cd)	Vin I 43cd			Nidd-a I 146
				Paṭis-a 506
Vibh-a 331(1)	S I 13	Mil 34(2:1)	Sv 56^{III}	
	S I 165	Peṭ 45	Vm 1^{I}etc.	
	"Bhagavant"			
	(per Mil)			
Vibh-a 355(1)			Sv 193	
			Ps I 261	
			Spk III 190	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Vibh-a 356(1)			Sv 194	
			Ps I 262	
			Spk III 191	
Vibh-a 397(1)		"Porāṇa"	Ps II 25	Ud-a 403
			Spk II 43	Nidd-a III 55
			Mp V 10	Paṭis-a 625
Vibh-a 399(1)			Ps II 27	≠Paṭis-a 626
			Mp III 9	
Vibh-a 426(1)			Ps IV 109	
			Mp II 5	
Vibh-a 437(1)	Bv II 58	Ja I 44	As 71 B^{e}	Pj II 48
				≠Pj II 51
			Ps IV 122	Ap-a 16
				Ap-a 48
			Mp II 15	Ap-a 140
				≠Ap-a 142
				Bv-a 91
				Bv-a 271
				Ud-a 133
				It-a I 121
				Th-a I 11
				Cp-a 282
				a-c only:
				Cp-a 16
Vibh-a 438(1)	S I 227	Nett 184	Ps IV 124	
			Mp II 16	
		padas are		
		jumbled:		
		Ja II 202		
		Ja III 158		
Vibh-a 470(1)		≠Ja II 231		Ud-a 227(pe)

verse passage	canon	post-canon, Jataka, etc.	Buddhaghosa	other commentaries
Vibh-a 472^{I}(1)		Ja I 414	Sv 996	Ud-a 227
			Mp I 120	
		Ja III 207		
		Ja IV 4		
		(cd and a-d		
		of 2 separate		
		verses)		
Vibh-a 472^{II}		Ja IV 331		
(2)				
Vibh-a 472^{III}			≠Ps II 139	≠Ud-a 228
(1)			≠Mp I 75	≠Nidd-a II 328
Vibh-a 494(1)			Sv 656	Nidd-a II 421
Vibh-a 514(1)			Mp III 208	
Epilogue				
Vibh-a 523(8)	ø			
Vibh-a 524(2)			≠Vm 712	
			As 430 f.(4:1,2)	
			Ppk-a V 367	
			≠Sp 1416	
			≠Kkh 357 B^{e}	
			≠Sv III 251 B^{e}	
			≠Ps V 110	
			≠Spk III 309	
			≠Mp V 100	
Vibh-a 291(1)				
	S^{e}			

CVP 4 Pañcappakaraṇaṭṭhakathā (Ppk-a)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 4.1 Commentary on the Dhātukathā (Ppk-a I)				
Ppk-a I 114(2)	(prologue)			
Ppk-a I 121(1)	ø			
Ppk-a I 124(2)	ø			
Ppk-a I 126(1)	ø			
Ppk-a I 127(3)	ø			
Ppk-a I 129(3)	ø			
Ppk-a I 133(1)	ø			
Ppk-a I 134(3)	ø			
Ppk-a I 137(3)	ø			
Ppk-a I 138(4)	(epilogue)			
CVP 4.2 Commentary on the Puggalapaññatti (Ppk-a II)				
Ppk-a II 171(3)	(prologue)			
Ppk-a II 190(1)	Sn 1074		Sv 514	
	Nidd II 24			
	Nidd II 108			
	B^{e}			
	Nidd II 110			
	B^{e}			
Ppk-a II 242(1)	Sn 42		Sv 207	Nidd-a III 111
	Nidd II 59			
	Nidd II 253		Ps II 213	Ap-a 135
	B^{e}		Mp III 197	
	"Khaggavisāṇa=			
	kappataṃ"			
Ppk-a II 254(6)	(epilogue)			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 4.3 Commentary on the Kathāvatthu (Ppk-a III)				
Ppk-a III 1(5)	(prologue)			
verse 3-5:				
=Ppk-a III 7				
Ppk-a III 3ff.(25)		"Dīpavaṃse" Dīp V 30-53		
Ppk-a III 7(3)	(epilogue)			
=Ppk-a III 1(5:3-5)				
Ppk-a III 14(5)	ø			
Ppk-a III 15f.(2)	ø			
+Ppk-a III 34(2)			Sv 383 Spk II 77 Ps I 138 (3:1,2) Mp I 95 (3:1,2)	It-a I 82
+Ppk-a III 35(1)	ø			
Ppk-a III 58(1)	Dhp 239 Kv 219			
Ppk-a III 73(1)	Dhp 142		Vibh-a 217 Sv 756 Ps I 241	
Ppk-a III 199(4)	(epilogue)			
CVP 4.4 Commentary on the Yamaka (Ppk-a IV)				
Ppk-a IV 52(3)	(prologue)			
Ppk-a IV 69(6)	ø			
Ppk-a IV 107(5)	(epilogue)			

verse passages	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 4.5 Commentary on the Paṭṭhāna (Ppk-a V)				
Ppk-a V 8^{I}(4)	(prologue)			
CVP 4.5.1 Commentary on the Paccaya Uddesa (Ppk-a V 8-22)				
Ppk-a V 8^{II}(1)	Tikap 71	"Aṭṭhakathā" (per Ppk-a V 363 etc.)	+As 10^{I}	
=Ppk-a V 363				
only a-pe-d:				
Ppk-a V 241^{II}				
only d:				
=+Ppk-a V 241^{I}				
=+Ppk-a V 242^{I}				
=+Ppk-a V 242^{II}				
Ppk-a V 9^{I}	Tikap 71	"Aṭṭhakathā" (per Ppk-a V 364^{I} etc.)	+As 10^{II}	
=Ppk-a V 364^{I}				
only a-pe-d:				
=+Ppk-a V 242^{III}				
=Ppk-a V 243^{I}				
only d:				
=Ppk-a V 243^{II}				
=Ppk-a V 243^{III}				
Ppk-a V 9^{II}(1)	Tikap 72	"Aṭṭhakathā" (per Ppk-a V 364^{II} etc.)	+As 10^{III}	
=Ppk-a V 364^{II}				
only a-pe-d:				
= Ppk-a V 244^{I}				
= Ppk-a V 244^{II}				
only d:				
=Ppk-a V 244^{III}				
=Ppk-a V 244^{IV}				
Ppk-a V 9^{III}(1)	Tikap 73	"Aṭṭhakathā" (per Ppk-a V 364^{III} etc.)	+As 10^{IV}	
=Ppk-a V 365				
only a-pe-d:				
=Ppk-a V 245^{I}				
=Ppk-a V 245^{II}				
only d:				
=Ppk-a V 245^{III}				
=Ppk-a V 245^{IV}				

verse passages	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Ppk-a V 21(1)	ø			
Ppk-a V 22(1)	ø			

CVP 4.5.2 Commentary on the Paccaya Niddesa (Ppk-a V 23-68)

no verses

CVP 4.5.3 Commentary on the Paṇṇattivāra (Ppk-a V 230-246)

(B^e: Commentary on the Pucchāvāra)

Ppk-a V 233^{I}(1)	ø			
Ppk-a V 233^{II}(1)	ø			
Ppk-a V 233^{III}(1)	ø			
Ppk-a V 233^{IV}(1)	ø			
Ppk-a V 234^{I}(1)	ø			
Ppk-a V 234^{II}(1)	ø			
Ppk-a V 234^{III}(1)	ø			
Ppk-a V 234^{IV}(1)	ø			
Ppk-a V 234^{V}(1)	ø			
Ppk-a V 235^{I}(1)	ø			
Ppk-a V 235^{II}(1)	ø			
Ppk-a V 235^{III}(1)	ø			
Ppk-a V 235^{IV}(1)	ø			
Ppk-a V 235^{V}(1)	ø			
Ppk-a V 235^{VI}(1)	ø			
Ppk-a V 236^{I}(1)	ø			
Ppk-a V 236^{II}(1)	ø			
Ppk-a V 236^{III}(1)	ø			
Ppk-a V 236^{IV}(1)	ø			
Ppk-a V 236^{V}(1)	ø			
Ppk-a V 236^{VI}(1)	ø			
Ppk-a V 236^{VII}(1)	ø			
Ppk-a V 237^{I}(1)	ø			
Ppk-a V 237^{II}(1)	ø			
Ppk-a V 239^{I}(1)	ø			
Ppk-a V 239^{II}(1)	ø			
Ppk-a V 240^{I}(1)	ø			
Ppk-a V 240^{II}(1)	ø			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Duplicates to the Sets on the Four Major Methods				
*Ppk-a V 241^{I}(d)				
=Ppk-a V 8^{II} etc.				
Ppk-a V 241^{II}(a-pe-d)		"Aṭṭhakathā"		
=Ppk-a V 8^{II} etc.		"		
*Ppk-a V 242^{I}(d)		"Aṭṭhakathā"		
=Ppk-a V 8^{II} etc.		"		
*Ppk-a V 242^{II}(d)				
=Ppk-a V 8^{II} etc.				
Ppk-a V 242^{III}(a-pe-d)				
=Ppk-a V 9^{I} etc.				
Ppk-a V 243^{I}(a-pe-d)		"Aṭṭhakathā"		
=Ppk-a V 9^{I} etc.		"		
Ppk-a V 243^{II}(d)		"Aṭṭhakathā"		
=Ppk-a V 9^{I} etc.		"		
*Ppk-a V 243^{III}(d)				
= Ppk-a V 9^{I} etc.				
Ppk-a V 244^{I}(a-pe-d)				
= Ppk-a V 9^{II} etc.				
Ppk-a V 244^{II}(a-pe-d)		"Aṭṭhakathā"		
=Ppk-a V 9^{II} etc.		"		
Ppk-a V 244^{III}(d)		"Aṭṭhakathā"		
=Ppk-a V 9^{II} etc.		"		
Ppk-a V 244^{IV}(d)				
=Ppk-a V 9^{II} etc.				
Ppk-a V 245^{I}(a-pe-d)				
= Ppk-a V 9^{III} etc.				
Ppk-a V 245^{II}(a-pe-d)		"Aṭṭhakathā"		
=Ppk-a V 9^{III} etc.		"		
Ppk-a V 245^{III}(d)		"Aṭṭhakathā"		
=Ppk-a V 9^{III} etc.		"		
Ppk-a V 245^{IV}(d)				
=Ppk-a V 9^{III} etc.				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries

CVP 4.5.4 Commentary on the Kusalattika Paṭṭhāna (Ppk-a V 246-315)

Subdivisions of this section are:
Chavāra Commentary (Ppk-a V 246-268)
Pañhavāra Vibhaṅga Commentary (Ppk-a V 268-285)
Commentary on the Pañhavāra Gaṇana (Ppk-a V 285-315).
Only the second subdivision contains verses.

Ppk-a V 273(1) ∅
=Ppk-a V 277
Ppk-a V 277
=Ppk-a V 273 -----

CVP 4.5.5 Commentary on the Remaining Triads (Ppk-a V 345-367)

no verses

CVP 4.5.6 Commentary on the Dukapaṭṭhāna, and on Combinations of Triads and Dyads (Ppk-a V 356-362)

no verses

CVP 4.5.7 Nigamanakathā (Ppk-a V 363-367)

Ppk-a V 363(1)
=Ppk-a V 8^{II} etc. -----
Ppk-a V 364^{I}(1)
=Ppk-a V 9^{I} etc. -----
Ppk-a V 364^{II}(1)
=Ppk-a V 9^{II} etc. -----
Ppk-a V 365(1)
=Ppk-a V 9^{III} etc. -----
Ppk-a V 366^{I}(7) ∅

Epilogue to the Pañcappakaraṇaṭṭhakathā

Ppk-a V 366^{II}(6) verse 3-6:
As 429 f.(8:5-8)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries

Ppk-a V 367(2)
≠ Vm 712
As 430 f.
(4:1,2)
Vibh-a 524
≠ Sp 1416
≠ Sp 1416
≠ Kkh 357 B^{e}
≠ Sv III 251 B^{e}
≠ Ps V 110
≠ Spk III 309
≠ Mp V 100

CVP 5 Samantapāsādikā (Sp)

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
prologue					
Sp 1 ff.	verse				
(16)	1-4,5				
verse 13,	in C				
14:					
=Sp 616					

CVP 5.1 Introduction (Bāhiranidāna)

Parallel to As and Sv Nidāna

Sp 3(2)	verse				
verse 1a:	1 in C				
= Sp 31^{I}					
verse 1b-d:					
=Sp 31^{II}					
verse 1:					
=Sp 105					
verse 2:					
=Sp 106					
Sp 17^{I}(2)	C	Dhp 153, 154	Ja I 76	As 18 Sv 16^{I} Sv 463 (4:1,2)	Ap-a 81 Bv-a 8 Bv-a 143 (pe) Bv-a 289 (pe) Bv-a 133 (4:1,2) ≠Th-a II 55
		≠Th 183, 184			
+Sp 17^{II}(a)	C	Vin I 2 "Khandhake" Ud 1 ff. Kv 186 (3:1a, 2a, 3a)	Nett 151 Nett 145	As 17 (3:1a,2a,3a) Sv 16^{II}	

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 18(1)	C			As 19^{I}	
=Sp 19^{I}				As 19^{II}	
				Sv 17^{I}	
				Sv 17^{II}	
Sp 19^{I}(1)	C	-----			
=Sp 18					
Sp 19^{II}(1)	C			As 19^{III}	
=Sp 19^{III}				As 19^{IV}	
				Sv 17^{III}	
				Sv 18^{I}	
Sp 19^{III}(1)					
=Sp 19^{II}		-----			
Sp 20^{I}(1)	C			As 19^{V}	
=Sp 20^{II}				As 20^{I}	
				Sv 18^{II}	
				Sv 18^{III}	
Sp 20^{II}(1)	C				
=Sp 20^{I}		-----			
Sp 20^{III}(1)	C			As 20^{II}	
=Sp 21^{I}				Sv 18^{IV}	
Sp 21^{I}(1)	C				
=Sp 20^{III}		-----			
Sp 21^{II}(2)	verse 2 in C			As 21 Sv 19	
verse 1:				verse 1:	
=Sp 24^{I}				As 23^{I}	
				Sv 20	
verse 2:				verse 2:	
=Sp 24^{II}				+As 23^{II}	
=Sp 26^{I}				As 24	
				Sv 21	
				Sv 22^{I}	
Sp 24^{I}(1)					
=Sp 21^{II}(2:1)		-----			

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 24^{II}(1)	C				
=Sp 21^{II}(2:2)etc.		-----			
Sp 26^{I}(1)	C				
=Sp 21^{II}(2:2) etc.		-----			
Sp 26^{II}(1)				As 25^{I}	
				Sv 22^{II}	
Sp 27^{I}(1)				As 25^{II}	
				Sv 23^{I}	
Sp 27^{II}(1)				As 25^{III}	
				Sv 23^{II}	
				Spk I 2	
Sp 27^{III}(1)				As 25^{IV}	
				Sv 23^{III}	
				Mp I 3	
Sp 28(1)				As 26	
				Sv 23^{IV}	
Sp 29(1)		Th 1024		As 27	Nidd-a I 10
				Sv 4	Paṭis-a 9
				Sv 24	Ud-a 4
					It-a I 2
					Vv-a 4
					Pv-a 2
					Th-a I 2
					Th-a II 113
					Cp-a 2
Sp 30(1)	C		≠DĪp IV 5-6	Sv 25	Pj I 98
≠Sp 34					
Sp 31^{I}(a)					
=Sp 3 etc.	-----				
Sp 31^{II}(b-d)					
=Sp 3 etc.	-----				

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Historical Section (Not Paralleled in As and Sv)					
Sp 32(2)		≠Vin V 2	"Ācariya= parampara"		
=Sp 62					
Sp 33(2)	C				
Sp 34(1)	C				
≠Sp 30		-----			
Sp 34 f.(4)	C		verse 1cd-3: DĪp IV 49cd-51		
Sp 36 f.(4)	verse 1,2,4 in C	Ø			
Sp 47(1)	C		Ja II 235		
+Sp 56(1)		Ø			
Sp 60^{I}(1)			Ja III 65 "Tittira= jātakaṃ"		
Sp 60^{II}(1)	C		Ja III 66 "Tittira= jātakaṃ"		
Sp 61(1)		Ø			
Sp 62(2)					
=Sp 32		-----			
Sp 62 f.(14)		Vin V 3	"Porāṇa"		
			"Ācariya= parampara" (per As)	verse 1: As 32	
			verse 1: ≠DĪp XII 12		
Sp 65^{I}(3)		Ø			
Sp 65^{II}(1)		Ø			
Sp 66^{I}(1)	C		≠DĪp VIII 4		
Sp 66^{II}(1)	C		c differs: DĪp VIII 5		

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 67^{I}(1)	C				
Sp 67^{II}(1)	C				
Sp 67^{III}(1)	C				
Sp 67^{IV}(1)	C				
Sp 68(1)	C				
Sp 69(1)	C		≠DĪp VIII 12		
Sp 70 f.(2)	C		2cd differs:		
			DĪp XII 12, 13		
			DĪp XII 38, 39		
			"Porāṇa"		
Sp 71(3)	C		"Porāṇa"		
			DĪp XII 35-37		
			(many v. l.)		
Sp 74^{I}			DĪp XII 51		
Sp 74^{II}(2)	C		≠DĪp XI 15-16		
			"DĪpavaṃse"		
Sp 75 f.(4)	C		"DĪpavaṃse"		
			DĪp XVII 83-86		
			DĪp XII 1-4		
			verse 1:	verse 1:	
			≠Ja V 264	≠Ps III 351	
Sp 76^{I}(2)			2d differs:		
			DĪp XII 5-6		
Sp 76^{II}(1)	C		DĪp XII 52		
Sp 77(1)		S I 146	DĪp XII 56		Ap-a 248
		S I 146			Th-a III 176
					Th-a III 26(pe)
Sp 85(1)	C				
Sp 89(1)	C	Ap 6	Nett 139		
Sp 104(3)	C	verse 3:			verse 3:
		≠Bv XX 34			≠Bv-a 242
Sp 105(1)					
=Sp 3 etc.		-----			

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 5.2 Bhikkuvibhaṅga Commentary				
CVP 5.2.1 On the Verañjarakaṇḍa				
Sp 106(1)				
=Sp 3 etc.	-----			
Sp 107^{I}(1)			As 57^{II}	Pj I 104
			Sv 31^{II}	Paṭis-a 331
			Ps I 7^{II}	Paṭis-a 530
			Spk I 9^{II}	Bv-a 128
			Mp I 11^{I}	Ud-a 19
			≠As 58^{II}	
*Sp 107^{II}(1)	It 17		As 58^{I}	Ud-a 19
	S I 87		Sv 32	
			Ps I 8	
			Spk I 10	
			Mp I 11^{II}	
Sp 108(1)	∅			
Sp 115^{I}(1)			Vm 201^{IV}	Pj II 441
				Nidd-a I 185
				Paṭis-a 214
Sp 115^{II}(1)	M II 146		Vm 201^{V}	Nidd-a I 186
	Sn 558			Paṭis-a 215
	Th 828			Bv-a 25
				Ud-a 84
				It-a I 149
Sp 118^{I}(2)	S I 62		Vm 204	Nidd-a III 40
	A II 49 f.			Bv-a 94
Sp 118^{II}(1) C	M I 328	Ja I 132	Sv 659	Nidd-a III 40
	A I 227		Vm 205^{I}	Ud-a 107
	(prose!)			Ud-a 207
*Sp 119^{I}(1)			Vm 205^{II}	Nidd-a III 41
			As 298^{I}	
*Sp 119^{II}(1)			Vm 205^{III}	Nidd-a III 41
			As 298^{II}	Pj II 442
			Ps II 224^{I}	
			Vm 366	

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
+Sp 119^{III}(1)				Vm 205^{IV}	Pj II 442
				As 298^{III}	Nidd-a III 41
+Sp 119^{IV}(1)				Vm 206^{I}	Pj II 442
				As 298^{IV}	Nidd-a III 41
+Sp 119^{V}(8)	C		verse 8:	verse 1-7:	Pj II 442 f.
			"Porāṇa"	Vm 206^{II}	verse 1-7:
			(per Vm,	As 298^{V}	Nidd-a III 42
			As, Nidd-a)		
			verse 3:	verse 8:	verse 8:
			≠Ja VI 125	As 299(2:2)	Nidd-a III 43
				Vm 206^{III}	(2:2)
				(2:2)	
+Sp 122^{I}(2)	C	Vv 588,		Vm 209^{I}	
verse 1:		589		verse 1:	
=+Sp 170^{I}				Sv 228^{I}	
				Sv 961	
				Ps I 129^{I}	
				Ps II 124	
				Spk I 14	
				Mp II 105^{I}	
				Mp II 375	
+Sp 122^{II}(1)			"Porāṇa"	Vm 209^{II}	Pj I 107
				Sv 34^{I}	Bv-a 35
				Ps I 10^{I}	Ud-a 24
				Spk I 12^{I}	It-a I 5
				Mp I 14^{I}	Nidd-a II 263
Sp 123^{I}(1)				Vm 210^{I}	Paṭis-a 532
					Pj I 107
					Ud-a 24
					It-a I 6
Sp 123^{II}(1)		Nidd I	"Visuddhi-	Vm 210^{II}	Pj I 107
		142	magge	Sv 34^{II}	Pj II 444
		(prose)	Buddhānu-	Ps I 10^{II}	Nidd-a II 264
			ssati-	Spk I 12^{II}	It-a I 6
			niddese"	Mp I 14^{II}	Ud-a 24
			(per Sv,		Paṭis-a 532
			Ps, Spk, Mp)		Ap-a 127

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 123^{III}(a)				Vm 210^{III}	Pj 107
					Nidd-a II 264
					Paṭis-a 532
Sp 123^{IV}(1)				Vm 211	Nidd-a II 265
					Pj I 108
+Sp 170^{I}(1)					
=+Sp 122^{I}(2:1)		-----			
+Sp 170^{II}(1)	C			Sv 228^{II}	Pj II 155
				Ps I 129^{II}	
				Mp II 105^{II}	
+Sp 172^{I}(1)	C	Vv 616		Sv 230^{I}	Vv-a 230
		"Chatta-		Ps I 131^{I}	It-a II 44
		māṇavaka-		Mp II 107	
		vimāne"			
+Sp 172^{II}(1)	C	Vv 617		Sv 230^{II}	It-a II 44
		"tasmiṃ		Ps I 131^{II}	
		yeva		Mp II 108	
		vimāne"			
Sp 186 f.	C	Dhp 184,	verse 2:	+Kkh 9	Bv -a 239
(3)		183, 185	Nett 43	verse 2cd:	verse 2:
		D II 49	Nett 81	Vm 5^{I}	It-a II 133
		"Ovādapā-	Nett 171	verse 1ab:	Cp-a 333
		timokkhaṃ"	Nett 186	Vm 295(1:ab)	
		verse 3:	Peṭ 54		
		Ud 43			
Sp 201(4)	C	(epilogue)			
=Sp 284					
=Sp 1414					

CVP 5.2.2 On the Pārājika Rules

CVP 5.2.2.1 Pārājika I

+Sp 226(1)	"Parivāre"
=Sp 1347	Vin V 143
Sp 230(1)	ø

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
+Sp 240^{I}(1)		Ja I 65	Ps II 212	Nidd-a II 460
		Ja III 377	Ps III 334	Ap-a 70
			Sv 206	Bv-a 284
			Mp III 195	
Sp 240^{II}(1)		"Aṭṭhakathā"		
Sp 241(1)	ø			
Sp 258(1)	ø			
+Sp 260(1)	C	"Parivāre"		
		Vin V 148		
Sp 270(1)	C			
=Sp 271				
=Sp 373	(per Sp 373)			
Sp 271(1)				
=Sp 270 etc.		-----		
Sp 273(1)		"Dhamma-pade"		
		Dhp 401		
		Sn 625		
		M II 196		
Sp 276(1)	C	"Parivāre"		
		Vin V 217		
Sp 284(4)	C	(epilogue)		
=Sp 201 etc.		-----		

CVP 5.2.2.2 Pārājika II

Sp 285(2)	C	(prologue)		
verse 1cd, 2:				
=Sp 393				
(2:1cd, 2)				
=Sp 482				
(2:1cd, 2)				
verse 1ab:				
=Sp 392(8:1ab)				

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 305(1)	C	"Porāṇa"	≠Kkh 31	≠Pj I 29
≠Sp 446^{I}				
≠Sp 446^{II}				
Sp 313(2)	C	Vin V 149		
Sp 314(1)	C	Vin V 148		
Sp 366(1)	C	Vin V 217		
ab only:		"Parivāre"		
=**Sp 367				
**Sp 367(ae)				
=Sp 366(1:ae)		-----		
Sp 373(1)	C			
=Sp 270 etc.		-----		
Sp 392(8)		(epilogue)		
verse 1ab:				
=Sp 285				
(2:1ab)				

CVP 5.2.2.3 Pārājika III

Sp 393(2)		(prologue)		
verse 1cd, 2:				
=Sp 285				
(2:1cd, 2)				
etc.				
Sp 406(1)		"Porāṇa"	Sv 763	Paṭis-a 489
			Ps I 247	
			Vm 269	

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Sp 407(1)	C	"Porāṇa"	Vm 270	Paṭis-a 490
		Mil 369	Sv 764	
		"therehi dhammasaṅ= gāhakehi"	Ps I 248	
		(per Mil)		
Sp 410(1)			Vm 273	Paṭis-a 491
Sp 412(1)	C	"Porāṇa"	Vm 275	Paṭis-a 493
Sp 416(1)	C		Vm 90	
Sp 418(1)			Vm 278	Paṭis-a 494
Sp 421	omitted as prose			
Sp 422(2)	Paṭis I 170 f.		Vm 281	
=Sp 428^{I}			Vm 285	
Sp 423(1)	Paṭis I 172		Vm 282	Th-a II 233
	Th 548		Ps III 137	
Sp 428^{I}(2)				
=Sp 422	-----			
Sp 428^{II}(1)	C	"Porāṇa"	Vm 286	Paṭis-a 500
Sp 429(1)			Vm 126	
Sp 437(1)	C	"Aṭṭhakathā"	Vibh-a 22	Nidd-a II 247
		Mil 125	Spk I 300	
		(prose)		
Sp 446^{I}(1)	-----			
≠Sp 305 etc.				
Sp 446^{II}(1)				
≠Sp 305 etc.				
CVP 5.2.2.4 Pārājika IV				
Sp 482(2)	C (prologue)			
verse 1cd, 2:				
=Sp 285 (2:1cd, 2) etc.	-----			
Sp 499^{I}(1)				Nidd-a II 277

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
				Nidd-a II 277
Sp 499^{II}(1)				
Sp II 612 S^{e} (1)	(epilogue)			
=Sp III 172 B^{e}(2:2)	-----			
=Sp 1415 (15:15)				
CVP 5.2.3 On the Saṅghādisesa Rules				
Sp 517(1)	C (prologue)			
Sp 522(1)	C "Parivāre"			
	Vin V 148			
Sp 538^{I}(1)	C Ø			
Sp 538^{II}(1)	Ø			
Sp 558(1)	"Parivāre"			
	Vin V 217			
Sp 574(1)	"Parivāre"			
	Vin V 216			
Sp 579(1)	D II 212			
Sp 616(2)				
=Sp 1 ff. (16:13, 14)	-----			
CVP 5.2.4 On the Nissaggiya Rules				
Sp 636(1)	(prologue)			
Sp 666(1)	"Parivāre"			
	Vin V 219			
Sp 681(1)	Ø			
Sp 706(1)	Ø			
Sp 721(1)	"Parivāre"			
	Vin V 218			
Sp 733(1)	Vin V 217			

verse passages	chin.Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 5.2.5 On the Pācittiya Rules					
Sp 735(1)		(prologue)			
Sp 760^{I}(1)	C	Dhp 222			
Sp 760^{II}(1)		Sn 1			
Sp 802(1)		S I 81	Ja I 116	Mp I 215	Patis-a 658
		A III 239		Vm 388	Th-a II 236
Sp 841(1)		"Parivāre"			
		Vin V 218			
Sp 872(1)		Vin V 158		+Kkh 14^{II}	
≠Sp 873		≠Vin V 158			
Sp 873(1)					
≠Sp 872		-----			
CVP 5.2.6 On the Pāṭidesanīya Rules					
Sp 886(1)		(prologue)			
CVP 5.2.7 On the Sekhiya Rules					
Sp 889(1)		(prologue)			
+Sp 896^{I}(a-pe-d)		Vin IV 204	≠Ja III 29		
only d:					
=Sp 897^{II}(1:d)					
+Sp 896^{II}(cd)		Vin IV 204	≠Ja III 29		
Sp 897^{I}(1)		Vin IV 204	Ja III 29		
			Ja III 32		
			Ja III 516		
			Ja II 422		
Sp 897^{II}(1)		Vin IV 204	Ja III 29		
only d:					
=Sp 896^{I}					
(a-pe-d:d)					

verse passage	chin. Sp	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Epilogue to the Bhikkhuvibhaṅga Commentary					
Sp III 172 B^{e}(2)					
verse 2:					
=Sp II 616 S^{e}					
=Sp 1415(15:15)					
CVP 5.3 Bhikkhunīvibhaṅga Commentary					
CVP 5.3.1 On the Pārājika Rules					
Sp 900(2)		(prologue)			
Sp 905(1)		"Parivāre"			
		Vin V 218			
CVP 5.3.2 On the Saṅghādisesa Rules					
Sp 906(1)		(prologue)			
Sp 914(1)		"Parivāre"			
		Vin V 219			
CVP 5.3.3 On the Nissaggiya Rules					
Sp 916(1)		(prologue)			
CVP 5.3.4 On the Pācittiya Rules					
Sp 919(1)		(prologue)			
CVP 5.3.5 On the Pāṭidesanīya Rules					
Sp 948(1)		(prologue)			
Epilogue to the Bhikkhunīvibhaṅga Commentary					
Sp 948 f.(3)		ø			
Epilogue to the Commentary on the Vinaya Rules					
Sp 949(1)					
Sp IV 712 C^{e}(2)					

verse passage	chin. canon Sp	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 5.4 Khandhaka Commentary				
Sp 951(5)	(prologue)			
CVP 5.4.1 On the Vinaya Mahāvagga				
Sp 1007(1)	C Dhp 168	Ja I 90		Ap-a 94
Sp 1008(1)	C Dhp 169			Ap-a 95
	Ap 590			Ap-a 539
	Ap 596			
Sp 1017(2)			Kkh 18	
Sp 1035(1)	Vin V 216		Kkh 16	
	f.		+As 93	
Sp 1063^{I}(1)		"Aṭṭhakathā"	Kkh 11(2:1)	
		(per Sp, Kkh)		
Sp 1063^{II}(1)		"Aṭṭhakathā"	Kkh 11(2:2)	
		(per Kkh 11)	Kkh 14^{I}	
Sp 1063^{III}(1)		"Aṭṭhakathā"	Kkh 4	
		(per Kkh)		
Sp 1089(1)	ø			
Sp 1112^{I}(1)	"Parivāre"			
	Vin V 178			
Sp 1112^{II}(1)	Vin V 178			
+Sp 1113(1)	Vin V 178			
Sp 1154(1)	(epilogue)			
CVP 5.4.2 On the Vinaya Cullavagga				
Sp 1174(1)	Vin V 219			
+Sp 1184(1)	≠Vin V 213			
Sp 1237^{I}(2)	ø			
+Sp 1237^{II}(1)	"Parivāre"			
	Vin V 216			
Sp 1273(1)	ø			
Sp 1300(4)	(epilogue)			

verse passage	chin. canon Sp.	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 5.5 Commentary on the Parivāra				
Sp 1301(2)	(prologue)			
Sp 1305(1)	+Vin V 144			
Sp 1342(2)	A I 214 f.			ThĪ-a 38
	Sn 400, 401			
Sp 1347(1)				
*Sp 226	-----			
Sp 1349^{I}(1)	ø			
Sp 1349^{II}(3)	ø			
Sp 1399(1)		Mil 344	Sv 117	
		(prose)	Ps II 203^{II}	
			Mp II 289^{II}	
epilogue				
Sp 1414^{I}(2)	ø			
Sp 1414^{II}(4)				
*Sp 201(C)				
*Sp 284(C)				
Sp 1415(15)	ø			
verse 15:				
*Sp II 616 S^{e}				
*Sp III 172 B^{e}				
(2:2)				
Sp 1416(2)			Vm 712	
			≠As 430 f.	
			(4:1,2)	
			≠Vibh-a 524	
			≠Ppk-a 367	
			Kkh 357 B^{e}	
			≠Sv III 251 B^{e}	
			≠Ps V 110	
			Spk III 309	
			≠Mp V 100	

CVP 6 Kaṅkhāvitaraṇī (Kkh)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
Kkh 1(6)	(prologue)			
CVP 6.1 Bhikkhupātimokkhavaṇṇanā				
CVP 6.1.1 Nidānavaṇṇanā				
Kkh 2(1)	ø			
Kkh 4(1)		"Aṭṭhakathā"	Sp 1063^{III}	
+Kkh 9(3)	D II 49	verse 2:	Sp 186 f.	Bv-a 239
	Dhp 184,	Nett 81	verse 1ab:	verse 2:
	183, 185	Nett 43	Vm 295(ab)	It-a II 133
	"Ovādapā-	Nett 171		Cp-a 333
	timok-	Nett 186		
	kham"	Peṭ 54		
	verse 3:			
	Ud 43			
Kkh 11(2)		"Aṭṭhakathā"	verse 1:	
verse 2:			Sp 1063^{I}	
=Kkh 14^{I}		"Aṭṭhakathā"	verse 2:	
		(per Sp)	Sp 1063^{II}	
Kkh 14^{I} (1)				
=Kkh 11(2:2)	-----			
+Kkh 14^{II}(1)	Vin V 158		Sp 872	
	≠Vin V 158		≠Sp 873	
Kkh 16(1)	Vin V 216 f.		Sp 1035	
			+As 93	
CVP 6.1.2 Parājikakaṇḍavaṇṇanā				
Kkh 18(2)			Sp 1017	
Kkh 22(3)	ø			
Kkh 23(1)	ø			
Kkh 26(1)	ø			
Kkh 31(1)		"Porāṇa"	≠Sp 305	Pj I 29
			≠Sp 446^{I}	
			Sp 446^{II}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa	other commentaries
CVP 6.1.3 Commentary on the remaining Vinaya Rules				
no verses				
CVP 6.2 Bhikkhunīpātimokkhavaṇṇanā				
+Kkh 157(1)	(prologue)			
Kkh 163(1)	Vin V 217			
Epilogue to the Kaṅkhāvitaraṇī				
Kkh 356 B^{e}(7)	ø			
Kkh 357 B^{e}(2)			Vm 712	
			Sp 1416	
			≠As 430 f.	
			(4:1,2)	
			≠Vibh-a 524	
			≠Ppk-a V 367	
			≠Sv III 250 B^{e}	
			≠Ps V 110	
			=Spk III 309	
			≠Mp IV 100	
Kkh 204 ff. C^{e}(50)	ø			

CVP 7 Sumaṅgalavilāsinī (Sv)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 1 f.(16) (prologue)				verse 1-4, 6-16: Ps I 1 f. (16:1-4, 6-16) Spk I 1f. (19: 1-4, 6-10, 14-19) Mp I 1 ff. (19:1-4, 6-10, 14-19)	

Cvp 7.1 Introduction (Bāhiranidāna)

(Parallel Section to As and Sp Nidāna Only)

Sv 4(1)				
=Sv 24	-----			
Sv 15(1)	ø			
Sv 16^{I}(2)				
=Sv 463 (4:1,2)	-----			
Sv 16^{II}(a)	"Khandhake"	Nett 145		+Sp 17^{II}
	Vin I 2	Nett 151		As 17 (3:1a,
	Ud 1 ff.			2a, 3a)
	Kv 186			
Sv 17^{I}(1)				Sp 18
=Sv 17^{II}				Sp 19^{I}
				As 19^{I}
				As 19^{II}
Sv 17^{II}(1)				
=Sv 17^{I}	-----			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 17^{III}(1)			Sp 19^{II}		
=Sv 18^{I}			Sp 19^{III}		
			As 19^{III}		
			As 19^{IV}		
Sv 18^{I}(1)					
=Sv 17^{III}	-----				
Sv 18^{II}(1)			As 19^{V}		
=Sv 18^{III}			As 20^{I}		
			Sp 20^{I}		
			Sp 20^{II}		
Sv 18^{III}(1)					
=Sv 18^{II}	-----				
Sv 18^{IV}(1)			Sp 20^{III}		
			Sp 21^{I}		
			As 20^{II}		
			Sp 21^{II}		
Sv 19(2)			As 21		
verse 1:			verse 1:		
=Sv 20			As 23^{I}		
verse 2:			Sp 24^{I}		
=Sv 21			verse 2:		
=Sv 22^{I}			+As 23^{II}		
			As 24		
			Sp 26^{I}		
			Sp 24^{II}		
Sv 20(1)					
=Sv 19(2:1)	------				
Sv 21(1)					
=Sv 19(2:2)etc.	------				
Sv 22^{I}(1)					
=Sv 19(2:2)etc.	------				
Sv 22^{II}(1)			Sp 26^{II}		
			As 25^{I}		
Sv 23^{I}(1)			Sp 27^{I}		
			As 25^{II}		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 23^{II}(1)			Sp 27^{II}	Spk I 2	
			As 25^{III}		
Sv 23^{III}(1)			Sp 27^{III}	Mp I 3	
			As 25^{IV}		
Sv 23^{IV}(1)			Sp 28		
			As 26		
Sv 24(1)	Th 1024		Sp 29		Nidd-a I 10
=Sv 4			As 27		Paṭis-a 9
					Ud-a 4
					It-a I 2
					Vv-a 4
					Pv-a 2
					Th-a I 2
					Th-a II 113
					Cp-a 2
Sv 25(1)		≠DIp IV 5-6	Sp 34		Pj I 98
			Sp 30		

CVP 7.2 Commentary on the DIghanikāya

CVP 7.2.1 Commentary on the SIlakkhandhavagga (Suttas 1-13)

CVP 7.2.1.1 On Sutta 1 (Brahmajālasutta)

Standard Beginning of All Sutta Commentaries (7 VP)

Sv 26(od)	Dhp 53cd		+Ps I 3		Pj I 100
			+Spk I 4		
			Mp I 4		
Sv 31^{I}(1)			Ps I 7^{I}		It-a I 29
			Spk I 9^{I}		Ud-a 18
			Mp I 10		Pj I 104
					Paṭis-a 530
Sv 31^{II}(1)			As 57^{II}	Ps I 7^{II}	Ud-a 19
			≠As 58^{II}	Spk I 9^{II}	Pj I 104
			Sp 107^{I}	Mp I 11^{I}	Paṭis-a 331
					Paṭis-a 530
					Bv-a 128

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 32(1)	It 17		+Sp 107^{II}	Ps I 8	Ud-a 19
	S I 87		As 58^{I}	Spk I 10	
				Mp I 11^{II}	
Sv 33(1)				Ps I 9	Ud-a 23
				Spk I 11	Pj I 106
				Mp I 13	Paṭis-a 531
Sv 34^{I}(1)		"Porāṇa"	+Sp 122^{II}	Ps I 10^{I}	Ud-a 24
			Vm 209^{II}	Spk I 12^{I}	It-a I 5
				Mp I 14^{I}	Pj I 107
					Nidd-a II 263
					Paṭis-a 532
					Bv-a 35
Sv 34^{II}(1)	Nidd I 142 (prose)	"Visuddhi-magge Buddh-ānussatinid-dese" (per Sv, Ps, Spk, Mp)	Sp 123^{II} Vm 210^{II}	Ps I 10^{II} Spk I 12^{II} Mp I 14^{II}	Nidd-a II 264 Paṭis-a 532 Ap-a 127 Pj I 107 Pj II 444 Ud-a 24 It-a I 6
Sv 34^{III}(cd)	S I 201cd				
Sv 36(1)	M III 187				
	A I 142				
Sv 38(1)	S I 204	Ja III 308			
Sv 52(2)	A IV 96				
≠+Sv 54^{II}	(17:5,4)				verse 2,1: verse 1ab:
	≠It 83 f.				≠Ps III 133 Pj II 12(pe)
	(9:2,1)				It-a I 47^{I}
	≠Nidd I 15				verse 1:
	(6:2,1)				≠Ud-a 366
	≠Nidd I 363				verse 2ab:
	(6:2,1)				≠It-a I 47^{II}
	≠Nidd I 470				verse 2,1:
	(6:2,1)				≠It-a I 42
	≠Nidd II 201				verse 2:
	(6:2,1)				Pj II 20
Sv 54^{I}(3)					verse 1:
					It-a II 105 (3:2)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
+Sv 54^{II}(2)				verse 2,1:	verse 2,1:
≠Sv 52	It 83 f.			Pa III	It-a I 42
	(9:2,1)			133	verse 1:
	Nidd I 15				Ud-a 366
	(6:2,1)				verse 2ab:
	Nidd I 363				≠It-a I 47^{II}
	(6:2,1)				verse 1ab:
	Nidd I 470				≠Pj II 12(pe)
	(6:2,1)				It-a I 47^{I}
	Nidd II 201				verse 2:
	(6:2,1)				≠Pj II 20
	≠A IV 96				
	(17:5,4)				
Sv 55(1)		"Porāṇa"			
Sv 56^{I}(1)	≠Ap 61		Vm 36^{I}	≠Ps III	≠Th-a II 124
				127	(pe)
Sv 56^{II}(4)	Dhp 54-57	verse 1-3:			verse 1,2:
	verse 1:	Mil 333			Bv-a 121
	A I 226				
	"Bhagavant"	Ja III 291			
	(per Mil)				
Sv 56^{III}(1)	S I 13	Mil 34(2:1)	Vm 1^{I} etc.		
	S I 165	Peṭ 45	Vibh-a 331		
	"Bhagavant"				
	(per Mil)				
Sv 59^{I}(1)			As 349	Ps I 21^{I}	Nidd-a II 273
				Spk II 98	Nidd-a III 76
				Mp I 62^{II}	Paṭis-a 205
					Paṭis-a 226
					Paṭis-a 446
Sv 59^{II}(1)			As 348^{II}	Ps I 20^{III}	Nidd-a I 272
				Mp I 62^{I}	Nidd-a III 75
					Paṭis-a 205
					Paṭis-a 266
					Paṭis-a 455
					Th-a II 81a-c

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 60(1)				Ps I 46	
				Mp I 104	
Sv 61(2)		"Porāṇa"		Ps I 46f.	Nidd-a I 179
				Mp I 105	Paṭis-a 208
					Bv-a 16
Sv 99(1)	Th 304	Nett 181	As 38		Th-a II 128
		Ja IV 496			Paṭis-a 18
Sv 103(cd)	S I 79				
	(2:2cd)				
Sv 125(ab)	A III 43		Vm 482	Mp II 272	
				(1:ab)	
Sv 129(ab)	S I 32ab				
Sv 130^{I}(1)	Dhp 219				Vv-a 221
	Vv 592				
Sv 130^{II}(1)				Spk II 10	
Sv 131(2)	(epilogue)				
CVP 7.2.1.2 On Sutta 2 (Sāmaññaphalasutta)					
Sv 139(ab)	M I 39ab				
Sv 149(cd)	S I 21cd				
Sv 155^{I}(1)	D II 275			Ps II 274^{I}	
≠Sv 155^{III}	≠Sn 512			≠Ps II 274^{III}	
Sv 155^{II}(1)	Sn 1030			Ps II 274^{II}	
	Nidd II 6				
Sv 155^{III}(1)	Sn 512			Ps II 274^{III}	
≠Sv 155^{I}	≠D II 275			≠Ps II 274^{I}	
Sv 155^{IV}(1)		Ja V 140		Ps II 274^{IV}	
Sv 155^{V}(1)		Ja V 140		Ps II 275^{I}	
		"Sarabhaṅga=			
		kāle"			
Sv 156(1)		Ja V 65		Ps II 275^{II}	
		"Sambhava=			
		jātake"			
Sv 167(1)				Ps III 122	
Sv 171(1)		Ja V 222		Ps I 19	Bv-a 47
				Spk II 7	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 172[I](1)	S I 190			Ps I 20[I]	Th-a III 184
	Tn 1232			Spk II 8	
Sv 172[II](1)	D II 285		As 348[I]	Ps I 20[II]	Nidd-a III 75
				Ps II 199	Bv-a 12
Sv 176(1)		"Aṭṭhakathā"		Ps II 203[I]	
		(per Spk)		Spk III 68[II]	
				Mp II 289[I]	
Sv 177(1)		Mil 344	Sp 1399	Ps II 203[II]	
		(prose)		Mp II 289[II]	
Sv 177 f.(4)		verse 1, 3, 4:		verse 1, 3, 4:	verse 1ab, 4ab:
		Ja VI 316		Ps II 41	Vv-a 341 f.
		verse 1ab, 2, 4ab:			
		Ja V 171 f.			
		(19:2ab, 4cd, 5ab)			
		"Puṇṇaka-jātake"			
Sv 178[I](2)	verse 2:			Ps II 42[I]	Pv-a 118
	Pv 269				
	"Aṅkurapeta-vatthumhi"				
Sv 178[II](1)		Ja IV 53		Ps II 42[II]	Vv-a 130
		"Mahādhamma-pālajātake"			
Sv 179(1)		"Nimijātake"		Ps II 42[III]	Cp-a 55
		Ja III 472		Ps III 314[II]	Th-a II 261
		Ja VI 98		(2:1)	
Sv 183(cd)	M I 168cd				
	M II 91				
	Vin I 5				
Sv 193(1)			Vibh-a 355	Ps I 261	
				Spk III 190	
Sv 194(1)			Vibh-a 356	Ps I 262	
				Spk III 191	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 206(1)		Ja I 65	+Sp 240[I]	Ps II 212	Nidd-a II 460
		Ja III 337		Mp III 195	Bv-a 284
				Ps III 334	Ap-a 70
Sv 207(1)	Sn 42 "Khaggavisaṇakappaṭaṃ"		Ppk-a II 242	Ps II 213	Nidd-a III 111
				Mp III 197	Ap-a 135
	Nidd II 59				
	Nidd II 253 B[e]				
Sv 224(1)	Dhp 253			Ps I 63[II]	It-a II 149
				Mp II 184[II]	
				cd only:	
				Spk II 52[II]	
Sv 228[II](1)			+Sp 170[II]	Ps I 129[II]	Pj II 155
				Mp II 105[II]	
Sv 228[I](1)	Vv 588		+Sp 170[I]	Ps I 129[I]	
= Sv 961			+Sp 122[I]	Ps II 124	
			(2:1)	Spk I 14	
			Vm 209[I]	Mp II 105[I]	
			(2:1)	Mp II 375	
Sv 230[I](1)	Vv 616 "Chattamaṇavakavimāne"		+Sp 172[I]	Ps I 131[I]	Vv-a 230
				Mp II 107	It-a II 44
Sv 230[II](1)	Vv 617 "tasmiṃ yeva vimāne"		+Sp 172[II]	Ps I 131[II]	It-a II 44
				Mp II 108	
Sv 232[I](1)	S I 215			Ps I 133[I]	It-a II 46
	Sn 192			Mp II 110[I]	Th-a II 101
Sv 232[II](1)	b differs:			Mp IV 138	Pv-a 130
	D III 188			only e-f:	
				Ps I 133[II]	
				Mp II 110[II]	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Sv 233^{I}(3)	Dhp 190	Ja I 113 B^{e}		Ps I 134^{I}	It-a II 47
	- 192			Mp II 111	(pe)
	verse 2:				verse 2:
	Th 1259				Th-a III 186
	Thī 186				Thī-a 164
	Thī 193				Thī-a 167
	Thī 310				Thī-a 224
	Thī 321				Thī-a 231
Sv 233^{II}	D II 255	Ja I 97		Ps I 134^{II}	Bv-a 122
(1)	S I 27			Mp II 112	$^{+}$Bv-a 123
					It-a II 47
					It-a II 105
					≠It-a II 107
					≠It-a II 109

CVP 7.2.1.3 On Sutta 3-13

Sv 246(cd)	Dhp 396cd				
	Sn 620cd				
	M II 196				
Sv 285(1)	"Dhamma=				
	pade"				
	Dhp 196				
Sv 288(1)				Ps III 423	Ap-a 388
=Sv 877					Bv-a 135
					Ud-a 336
					Cp-a 8
Sv 296(1)		Ja I 122		Ps IV 36	
=Sv 908				Spk III 222	
				Mp I 220	
Sv 297(ab)	S V 6		Vm 34		
=Sv 645	(ab)				
Sv 304(5)	Vin II	Ja I 93f.		Ps III 26	Ap-a 98
	147f.			Spk III 51	Ud-a 419f.
	Vin II 164				
	"Khandhaka=				
	pariyāyena"				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Sv 383(2)			$^{+}$Ppk-a III 34	Ps I 138	It-a I 82
				(3:1,2)	(3:1,2)
				Spk II 77	
				Mp I 95	
				(3:1,2)	
Sv 384(1)				Ps V 8	Dhp-a II 25
Sv 403(ab)	S I 3ab	Ja IV 487		Ps II 56	
	S I 63ab				

CVP 7.2.2 Commentary on the Mahāvagga (Sutta 14-23)

Sv 417(a)	S I 157				
Sv 422^{I}(1)	∅				
Sv 422^{II}(1)	∅				
Sv 439(1)	Sn 688			Ps IV 185	
Sv 443(1)				Spk III 152	Ud-a 304
				Spk III 153	Pj I 170
					Nidd-a II 266
Sv 457(1)		Ja I 139		Ps III 311^{I}	
Sv 458(1)	S I 7	d differs:			
	S I 203w	Ja VI 507			
	d differs:				
	S I 203				
Sv 463(4)	verse 1,	verse 1,2:	verse 1,2:		
	2:	Ja I 76	Sp 17^{I}		Bv-a 133
	Dhp 153,		As 18		verse 3,4:
	154				Bv-a 236(pe)
verse 1,2:					Thī-a 157
=Sv 16^{I}	≠Th 183,				verse 1,2:
	184				Bv-a 289(pe)
	verse 3,				Ap-a 81
	4:				Bv-a 8
	Ud 93				Bv-a 143(pe)
	Ap 543				≠ Th-a II 55

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 466(1)	d differs: Bv II 54	d differs: Ja I 14	d differs: As 42 ff. B^e(181:24)	Ps II 176 Spk I 197	Bv-a 10 d differs: Bv-a 90 It-a I 121 Ud-a 133 Ap-a 16
Sv 470(1)	Dhp 304	Nett 11		Ps II 179 Spk I 200 Mp III 36	
Sv 490(1)		"Jayaddisa-jātake"		Ps I 227	
Sv 491(1)				Spk II 92 Mp I 291	Th-a III 110 Ap-a 306
Sv 492(1)				Spk II 93 Mp I 187	Pj II 78 Ap-a 100 Dhp-a I 198 Dhp-a III 92
Sv 496(1)			Vm 544^{I} As 10^{V} Vibh-a 149^{II}	Spk II 97 Mp III 206	Ud-a 270 It-a I 58 It-a II 20 Th-a I 162 Th-a I 215 Pj II 426 Bv-a 91 Nidd-a III 5 Paṭis-a 411
Sv 510(2)	S I 209				
Sv 514(1)	Sn 1074 Nidd II 24 Nidd II 108 B^e Nidd II 110 B^e		Ppk-a II 190		
Sv 542(1)	ø				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 550(3)				Spk III 214	
Sv 559(3)	ø				
Sv 573(1)	ø				
Sv 583(1)	A III 69				
Sv 608(cd)	D II 166cd				
*Sv 622(1)				Ps IV 221	
Sv 632(1)	ø				
Sv 645(ab)					
*Sv 297	------				
Sv 655(1)	Dhp 177				
Sv 656(1)			Vibh-a 494		Nidd-a II 421
Sv 656					
Sv 657^{I}(1)		"Dhammika-vāyasa-jātake" ab reversed: Ja III 268			
Sv 657^{II}(1)		d differs: Ja III 268			
Sv 658(1)	≠Pp 14 (prose) ++Nidd II 216				
Sv 659(1)	M I 328 A I 227 (prose)	Ja I 132	Vm 205^{I} Sp 118^{II}		Nidd-a III 40 Ud-a 107 Ud-a 207
Sv 662^{I}(2)	D II 235				
Sv 662^{II}(1)	D II 236				
Sv 664(1)	D II 240	b differs: Ja IV 396 Ja IV 476			
Sv 666(1)	D II 243c-f				
Sv 667^{I}(1)	D II 243				
Sv 667^{II}(1)	D II 244				
Sv 684(1)	Sn 359				
Sv 687^{I}(2)	D II 258				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 687^{II}(1)	d differs: D III 204				
Sv 692(1)	D II 261				
++Sv 694^{I}(cd)	D II 262cd				
++Sv 694^{II} (ab)	D II 262ab				
Sv 694^{III} (1)	D II 262				
Sv 702(1)	D II 266				
Sv 710(1/2)	Ø				
Sv 743(1)	+Nidd II 222			Ps I 229 Spk III 177	Nidd-a II 442 Paṭis-a 485 Bv-a 72 Pj II 34
Sv 744(1)	S V 168 S V 186 Nidd I 456	d differs: Nett 189		Ps I 230	Nidd-a I 53 Ap-a 132
Sv 745(2)	Dhp 273 - 275ab verse 1: Kv 600 "Kathāvatthu= ppakaraṇe" (per Vibh-a)	verse 1: Nett 188 verse 2: Peṭ 52	verse 1: Vibh-a 321	verse 2ab: Ps I 105	verse 1: Paṭis-a 608
Sv 746^{I}(2)		"Porāṇa" (per Spk, It-a)		Ps II 232^{I} Spk II 327 Ps I 232^{II}	It-a II 95
Sv 746^{II}(1)	Sn 949 Sn 1099 Nidd I 433 Nidd I 435 Nidd II 35 Nidd II 146				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 746^{III} (1)	Dhp 288 Ap 560 "Dhamma= pade" (per Mp)			Ps I 232^{III} Mp I 360 (2:1)	Thī-a 112 Thī-a 115 Th-a II 202 Dhp-a II 268
Sv 747(2)			2b differs: Vm 48 f.	Ps I 233	
Sv 748(2)				Ps I 234	
Sv 749(2)	verse 2: D II 157 S I 158 S II 193 Th 1159 Ap 64 Ap 385	verse 2: Ja I 392		Ps I 235^{I}	verse 2: Cp-a 45 Th-a II 202 (pe) Th-a III 163
Sv 750^{I} (1)	S I 53 f.			Ps I 235^{II}	
Sv 750^{II} (1)	S I 54			Ps I 235^{III}	
Sv 756(1)	Dhp 142		Ppk-a III 73 Vibh-a 217	Ps I 241	
Sv 757(1)		"Porāṇa"	Vibh-a 218	Ps I 242	Nidd-a I 46 Paṭis-a 174
Sv 761(1)	f differs: Sn IV 207 It 47		Vibh-a 221	Ps I 246 Spk III 181	a-d only: Pj I 80 f differs: Nidd-a I 50 Paṭis-a 178
Sv 763(1)		"Porāṇa"	Vm 269 Sp 406	Ps I 247	Paṭis-a 489

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 764(1)		"Porāṇa" Mil 369 "therehi dhammasaṅgāhakehi" (per Mil)	Sp 407 Vm 270	Pe I 248	Paṭis-a 490
Sv 767 f. (3)				Ps I 252	
Sv 778(1)	Th 983	Mil 407(2:2) "Sāriputta" (per Mil)	Vm 33 As 405 Vibh-a 270	Ps I 282 Spk III 165 Spk II 107 Mp I 47	It-a I 43 It-a II 179
Sv 791(1)	Th 629 Th 1179		Vibh-a 280	Ps I 294 Spk III 160 Mp II 60	
Sv 810(1)	Th 606 d differs: Th 607 Th 196 Th 1002	Mil 45(2:1) "Sāriputta" (per Mil)		Spk I 126	Ud-a 167 Ud-a 432 It-a II 65 Th-a II 255 Th-a II 273 (pe) Th-a III 97 (pe)
CVP 7.2. 3 Commentary on the Pātikavagga (Sutta 24-33)					
Sv 856(3)	verse 1,2: Th 163, 164	"Jātake" Ja II 334 "Mahāpanādajātake" (per Th-a)			verse 1,2: Th-a II 40
Sv 877(1) =Sv 288	-----				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv 904(1)	M I 171 M II 93 Kv 289 Vin I 8 "Bhagavant" (per Mil) "Tathāgata" (per Mil)	Mil 235 Mil 236		Spk I 204 Mp III 26	Thī-a 220 Bv-a 98
Sv 908(1) =Sv 296	-----				
Sv 961(1) =Sv 228[I]	-----				
Sv 994(1)	Sn 446			Ps III 373 Spk I 185	Pj II 37
Sv 996(1)		Ja I 414 Ja III 207 Ja IV 4 (cd and a-d of two separate verses)	Vibh-a 472[I]	Mp I 120	Ud-a 227
Sv 1001(1) Sv 1016(1)	Vibh 423	"Ariyavaṃsa"		Mp III 56	It-a II 122 Nidd-a III 126
Sv 1044(1)			Vm 306	Mp IV 123	
Epilogue					
Sv III 250 (7) B[e]			verse 3-7: Ps V 109 f. (7:3-7) Spk III 308 (9:3-7) Mp V 98 f. (10:5,7-10)		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Sv III 251 B^{e}(2)			≠Vm 712 ≠As 430 (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 ≠Sp 1416 ≠Kkh 357 B^{e}	Ps V 110 ≠Spk III 309 ≠Mp V 100	

CVP 8 Papañcasūdanī (Ps)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 1f.(16) (prologue)					verse 1-4, 6-16: Sv 1f. (16:1-4, 6-16) Spk I 1f. (19:1-4, 6-10, 14-19) Mp I 1 ff. (19:1-4, 6-10, 14-19)
Nidānakathā					
Ps I 2^{I}(1)		"Porāṇa"			
Ps I 2^{II}(1)		"Porāṇa"			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
CVP 8.1 Commentary on the Mūlapaṇṇāsa (Sutta 1-50)					
CVP 8.1 On Sutta 1 (Mūlapariyāyasutta)					
Standard Beginning of All Sutta Commentaries (7 VP)					
+Ps I 3(cd)	Dhp 53cd			Sv 26	Pj I 100
				+Spk I 4	
				Mp I 4	
Ps I 7^{I}(1)				Sv 31^{I}	Pj I 104
				Spk I 9^{I}	Paṭis-a 530
				Mp I 10	Ud-a 108
					It-a I 29
Ps I 7^{II}(1)			Sp 107^{I}	Sv 31^{II}	Pj I 104
			As 57^{II}	Spk I 9^{II}	Paṭis-a 331
			≠As 58^{II}	Mp I 11^{I}	Paṭis-a 530
					Bv-a 128
					Ud-a 19
Ps I 8(1)	It 17		+Sp 107^{II}	Sv 32	Ud-a 19
	S I 87		As 58^{I}	Spk I 10	
				Mp I 11^{II}	
Ps I 9(1)				Sv 33	Pj I 106
				Spk I 11	Paṭis-a 531
				Mp I 13	Ud-a 23
Ps I 10^{I}(1)		"Porāṇa"	Vm 209^{II}	Sv 34^{I}	Pj I 107
			+Sp 122^{II}	Spk I 12^{I}	Paṭis-a 532
				Mp I 14^{I}	Bv-a 35
					Ud-a 24
					It-a I 5
Ps I 10^{II}(1)	Nidd I 142 (prose)	"Visuddhi-magge Buddhānu-ssatiniddese" (per Sv, Ps, Spk, Mp)	Vm 210^{II} Sp 123^{II}	Sv 34^{II} Spk I 12^{II} Mp I 14^{II}	Pj I 107 Pj II 444 Nidd-a II 264 Paṭis-a 532 Ap-a 127 Ud-a 24 It-a I 6
Ps I 11(1)		Ja V 251			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 17(1)		Ja I 280			Bv-a 13
		Ja II 206			Cp-a 230
Ps I 19(1)		Ja V 222		Sv 171	Bv-a 47
				Spk II 7	
Ps I 20^{I}(1)	S I 190			Sv 172^{I}	Th-a III 184
	Th 1232			Spk II 8	
Ps I 20^{II}(1)	D II 285		As 348^{I}	Sv 172^{II}	Nidd-a III 75
					Bv-a 12
•Ps II 199					
Ps I 20^{III}(1)			As 348^{II}	Sv 59^{II}	Nidd-a III 75
				Mp I 62^{I}	Nidd-a II 272
					Paṭis-a 205
					Paṭis-a 266
					Paṭis-a 455
					a-c only:
					Th-a II 81
Ps I 21^{I}(1)			As 349	Sv 59^{I}	Nidd-a II 273
				Spk II 98	Nidd-a III 76
				Mp I 62^{II}	Paṭis-a 205
					Paṭis-a 266
					Paṭis 446
Ps I 21^{II}(1)		Ja V 146	As 350	Spk II 252^{I}	Patis-a 446 Nidd-a III 76
Ps I 22^{I}(1)			+As 351^{I}	Spk II 252^{II}	Nidd-a III 77 Paṭis-a 447
Ps I 22^{II}(1)	Sn 1035	Nett 13	As 351^{II}	Spk II	Nidd-a III 78
	Nidd II	Peṭ 17	Vm 7	253	Paṭis-a 14
	7 f.	Peṭ 84			Paṭis-a 218
	Nidd II	Nett 71			Paṭis-a 447
	30 B^{e}				
Ps I 31(1)		"Nettiyaṃ lakkhaṇo nāma hāro" Nett 3 (v.l.) Peṭ 90			Paṭis-a 513

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 35^{I}(1)	Sn 1133				Bv-a 11
	Nidd II 22 B^{e}				
	Nidd II 206 B^{e}				
	Nidd II 208 B^{e}				
Ps I 35^{II} (ab)	A I 132ab	Ja V 331cd			
	It 110ab				
Ps I 39(10)	ø				
Ps I 41^{I}(ab)	Sn 902ab				
	Nidd I 316				
	Nidd I 317				
Ps I 41^{II}(1)	M I 227				It-a I 62
Ps I 43(1)	A III 378				It-a I 165
	Kv 90				Th-a II 268
	Vin I 185				
	Th 642				
Ps I 46 (1)				Sv 60	
				Mp I 104	
Ps I 46f.(2)		"Porāṇa"		Sv 61	Nidd-a I 179
				Mp I 105	Paṭis-a 208
					Bv-a 16
Ps I 57(1)		Ja II 260			
Ps I 57 f.(1)		Ja II 261			
CVP 8.1.2 On Sutta 2-10					
Ps I 59(3)		"Aṭṭhakathā"			Pj I 110 f.
					verse 1:
					Paṭis-a 532
					Ud-a 55
Ps I 61(1)	A II 39			Mp II 183	Ud-a 176
Ps I 63^{I}(1)	It 53			Spk II 52^{I}	It-a II 149a-d
	It 104				
	A I 231			Mp II 184^{I}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 63^{II}(1)	Dhp 253			Sv 224	It-a II 149
				Mp II 184^{II}	
				cd only: Spk II 52^{II}	
Ps I 82(1)	see Vm 59(2:1) etc.				
Ps I 94(ab)		Ja II 322ab			
Ps I 105(ab)					
Ps I 231 (2:2ab)	-----				
Ps I 120(1)		Ja II 440			
Ps I 129^{I}(1)	Vv 588		+Sp 170^{I}	Sv 228^{I}	
				Sv 961	
Ps II 124			+Sp 122^{I} (2:1)	Spk I 14	
			Vm 209^{I} (2:1)	Mp II 105^{I}	
				Mp II 375	
Ps I 129^{II}(1)			+Sp 170^{II}	Sv 228^{II}	Pj II 155
				Mp II 105^{II}	
Ps I 131^{I}(1)	"Chattamā- ṇavaka- vimāne" Vv 616		+Sp 172^{I}	Sv 230^{I}	It-a II 44
				Mp II 107	Vv-a 230
Ps I 131^{II} (1)	"tasmiṃ yeva vimāne" Vv 617		+Sp 172^{II}	Sv 230^{II}	It-a II 44
				Mp II 108	
Ps I 133^{I}(1)	S I 215			Sv 232^{I}	It-a II 46
	Sn 192			Mp II 110^{I}	Th-a II 101
				Mp IV 138	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 133^{II} (1)	b differs: D III 188			Mp II 110^{II} Sv 232^{II} (1:c-f) Mp IV 138 (1:c-f)	Pv-a 130 (1:c-f)
Ps I 134^{I}(3)	Dhp 190-192 verse 2: Th 1259 Thī 186 Thī 193 Thī 310 Thī 321	Ja I 113 B^{e}		Sv 233^{I} Mp II 111	It-a II 47(pe) verse 2: Th-a III 186 Thī-a 164 Thī-a 167 Thī-a 224 Thī-a 231
Ps I 134^{II} (1)	D II 255 S I 27	Ja I 97		Sv 233^{II} Mp II 112	≠Bv-a 122 Bv-a 123 It-a II 47 It-a II 105 ≠It-a II 107 ≠It-a II 109
Ps I 138(3)			verse 1,2: Ppk-a III 34	Mp I 95 verse 1,2: Sv 383 Spk II 77 Spk I 77	It-a I 82
Ps I 153^{I}(1)	Sn 522 "Mahāniddese" Nidd I 202 Nidd II 180				
Ps I 153^{II} (1)		Ja IV 278			It-a II 175
Ps I 158(1)	Dhp 217				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 159(cd)	Sn 711cd				
Ps I 173(ab)	Sn 1059ab Nidd II 18ab Nidd II 84ab B^{e} Nidd II 87ab B^{e}				
Ps I 185(1)	≠Cp 124	≠Ja I 47 "Vessantarattabhāve" (per As)	≠As 75^{II} B^{e}		≠Bv-a 272 ≠Cp-a 101
Ps I 220(1)			Spk II 16		
Ps I 227(1)		"Jayaddisajātake"		Spk II 16 Sv 490	
Ps I 229(1)	Nidd II 222			Sv 743 Spk III 177	Pj II 34 Nidd-a II 442 Paṭis-a 485 Bv-a 72
Ps I 230(1)	S V 168 S V 186 Nidd I 456	Nett 189		Sv 744	Nidd-a 53 Ap-a 132
Ps I 231(2)	Dhp 273-275ab	verse 1: Nett 188	verse 1: Vibh-a 321	Sv 745	verse 1: Paṭis-a 608
verse 2ab: ≠Ps I 105	verse 1: Kv 600 "Kathāvatthuppakaraṇe" (per Vibh-a)	verse 2: Peṭ 52			
Ps I 232^{I}(2)		"Porāṇa" (per Spk, It-a)		Sv 746^{I} Spk II 327	It-a II 95

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 232^{II}(1)	Sn 949 Sn 1099 Nidd I 433 Nidd I 435 Nidd II 35 Nidd II 146 B^{e}				
Ps I 232^{III}(1)	Dhp 288 "Dhammapade" (per Mp) Ap 560			Sv 746^{III} Mp I 360(2:1)	Th-a II 202 Thī-a 112 Thī-a 115 Dhp-a II 268
Ps I 233(2)			≠Vm 48 f.	Sv 747	
Ps I 234(2)				Sv 748	
Ps I 235^{I}(2)	verse 2: D II 157 S I 158 S II 193 Th 1159 Ap 64 Ap 385	verse 2: Ja I 392		Sv 749	verse 2: Th-a III 163 Th-a II 202 (pe) Cp-a 45
Ps I 235^{II}(1)	S I 53 f.			Sv 750^{I}	
Ps I 235^{III}(1)	S I 54			Sv 750^{II}	
Ps I 241(1)	Dhp 142		Vibh-a 217 Ppk-a III 73	Sv 756	
Ps I 242(1)		"Porāṇa"	Vibh-a 218	Sv 757	Nidd-a I 46 Paṭis-a 174
Ps I 246(1)	f differs: It 47 Sn IV 207		Vibh-a 221	Sv 761 Spk III 181	f differs: Nidd-a I 50 Paṭis-a 178 a-d only: Pj I 80
Ps I 247(1)		"Porāṇa"	Sp 406 Vm 269	Sv 763	Paṭis-a 489

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps I 248(1)		"Porāṇa" Mil 369 "therehi dhammasaṅgāhakehi" (per Mil)	Sp 407 Vm 270	Sv 764	Paṭis-a 490
Ps I 252(3)				Sv 767 f.	
Ps I 261(1)			Vibh-a 355	Sv 193 Spk III 190	
Ps I 262(1)			Vibh-a 356	Sv 194 Spk III 191	
Ps I 282(1)	Th 983	Mil 407(2:2) "Sāriputta" (per Mil)	Vm 33 As 405 Vibh-a 270	Sv 778 Spk III 107 Spk III 165 Mp I 47	It-a I 43 It-a II 179
Ps I 294(1)	Th 629 Th 1179		Vibh-a 280	Sv 791 Spk III 160 Mp II 60	

CVP 8.1.2 On Sutta 11-20

Ps II 3^{I}(4)		"Bāverujātake" Ja III 128			
Ps II 3^{II}(4)	ø				
Ps II 5(1)	D II 151 "Bhagavatā Mahāparinibbāne vuttaṃ"			Mp III 214	
Ps II 16(1)		Ja I 426			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps II 16 f. (3)					Pj I 151
Ps II 17 f. (26, ab)	Vv 334-360ab "Vimāna-petavat-thūhi"				Vv-a 144 ff.
Ps II 25(1)		"Porāṇa"	Vibh-a 397	Spk II 43 Mp V 10	Nidd-a III 55 Paṭis-a 625 Ud-a 403
Ps II 27(1)			Vibh-a 399	Mp III 9	Paṭis-a 626
Ps II 37^{I}(1)		Ja VI 12		only ab: Spk II 112^{II}	Cp-a 224
Ps II 37^{II} (ab)		Ja VI 107ab		Spk II 112^{I}(1:ab)	
Ps II 41(3)		Ja VI 316 verse 1ab, 3ab: Ja V 171 f. (19:2ab, 5ab) "Puṇṇaka-jātake"		Sv 177 (4:1, 3, 4)	verse 1ab, 3ab: Vv-a 341 f.
Ps II 42^{I}(2)	"Aṅkura-peta-vatthumhi" verse 2: Pv 269			Sv 178^{I}	Pv-a 118
Ps II 42^{II}(1)		"Mahādhamma-pālajātake" Ja IV 53		Sv 178^{II}	Vv-a 130
Ps II 42^{III}(1) =Ps III 314^{II} (2:1)	-----				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps II 43(1)		Ja I 136 Ja VI 16			
Ps II 49(1)	Ø				
Ps II 56(ab)	S I 3ab S I 63ab	Ja IV 487		Sv 403	
Ps II 71(1)	Dhp 285	Nett 36 Ja I 183		Spk II 330 Mp IV 63	
Ps II 89(1)	Ø				
Ps II 93^{I}(1)		Ja III 77			
Ps II 93^{II}(1)		Ja III 77			
CVP 8.1.3 On Sutta 21-50					
Ps II 95(1)		≠Ja I 65		Spk II 30	≠Ap-a 70 ≠Bv-a 284
Ps II 119 (2)	Sn 281od -283 "Bhagavatā ... Sutta-nipāte" (per Mil) A IV 172	Mil 414		Spk II 49	
Ps II 124(1) =Ps I 129^{I}	-----				
Ps II 130(1)		Ja III 241			
Ps II 137(1)	≠ThI 3				
Ps II 139(1)			≠Vibh-a 472^{III}	Mp I 75	Nidd-a II 328 Ud-a 228
Ps II 140(1)				Mp I 77	
Ps II 164(1)	Ap 320				Th-a II 51 (pe)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Ps II 176(1)	d differs: Bv II 54	d differs: Ja I 14	d differs: As 43 B^{e} (181:24)	Sv 466 Spk I 197	Bv-a 10 d differs: Bv-a 90 Ap-a 16 Ud-a 133 It-a I 121
Ps II 179(1)	Dhp 304	Nett 11		Sv 470 Spk I 200 Mp III 36	
Ps II 186(1) Ps II 191(2) =Ps V 63 (3:1,3)-----		Ja I 56			Ap-a 60
Ps II 199(1) =Ps I 20^{II} -----					
Ps II 203^{I}(1)		"Atthakathā" (per Spk)		Sv 176 Spk III 68^{II} Mp II 289^{I}	
Ps II 203^{II} (1)		Mil 344 (prose)	Sp 1399	Sv 177 Mp II 289^{II}	
Ps II 212(1) =Ps III 334		Ja I 65 Ja III 337	+Sp 240^{I}	Sv 206 Mp III 195	Ap-a 70 Bv-a 284 Nidd-a II 460
Ps II 213(1)	Sn 42 Nidd II 253 B^{e} Nidd II 59 "Khagga-visāṇa-kappataṃ"		Ppk-a II 242	Sv 207 Mp III 197	Ap-a 135 Nidd-a III 111
Ps II 221 (1)	S I 192 Th 1238				Th-a II 185
Ps II 224^{I} (1)			As 298^{II} +Sp 119^{II} Vm 205^{III} Vm 366		Nidd-a III 41 Pj II 442

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Ps II 224^{II} (1)	Nidd I 42 f. (8:1) Nidd I 117 f. (8:1)		Vm 238(3:1) Vm 624 f. (8:1)	Spk I 22 (3:1)	
Ps II 250^{I}(1)	Dhp 99 Th 992				Th-a III 96
Ps II 250^{II} (1)	S I 233 Dhp 98 Th 991			Mp I 230	Ap-a 527 Th-a III 96 Ud-a 184
Ps II 274^{I}(1)	D II 275			Sv 155^{I}	
≠Ps II 274^{III}	≠Sn 512			≠Sv 155^{III}	
Ps II 274^{II} (1)	Sn 1030 Nidd II 6			Sv 155^{II}	
Ps II 274^{III} (1)	Sn 512			Sv 155^{III}	
≠Ps II 274^{I}	≠D II 275			≠Sv 155^{I}	
Ps II 274^{IV} (1)		Ja V 140		Sv 155^{IV}	
Ps II 275^{I}(1)		"Sarabhaṅga-kāle" Ja V 140		Sv 155^{V}	
Ps II 275^{II} (1)		"Sambhava-jātake" Ja V 65		Sv 156	
Ps II 279(1)		Ja II 163			
Ps II 310(1)		Ja IV 494 Peṭ 6	Vm 231^{I}		Th-a II 190
Ps II 314(1)		"Jātake" Ja VI 129			
Ps II 351(1)	S III 143				
Ps II 380(2)	Sn 338, 339				
Ps II 381(1)	S I 121				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps II 383^{I}(1)		Ja III 367			
Ps II 383^{II}(1)		Ja III 367			
Ps II 383^{III}(1)		Ja III 367			
Ps II 383^{IV}(1)		Ja III 368			
Ps II 383^{V}(1)		Ja III 368			
Ps II 384(2)		Ja III 368			
Ps II 387(1)		≠Mil 410 "Sāriputta" (per Mil)			It-a II 146 Dhp-a I 146
Ps II 410(1)	S I 143	Ja III 360			
Ps II 411^{I}(1)	S I 143	Ja III 361			
Ps II 411^{II}(1)	S I 143	Ja III 361			
Ps II 412^{I}(1)	S I 144	Ja III 361			
Ps II 412^{II}(1)	S I 144	Ja III 363			
Ps II 413(1)	ø				

CVP 8.2 Commentary on the Majjhimapaṇṇāsa (Sutta 51-100)

Ps III 23 f. (10)				Spk III 48 f.	Ud-a 414
Ps III 25(5)		"Porāṇa"		Spk III 50	Ud-a 415 f.
Ps III 26(5)	Vin II 147 f. Vin II 164 "Khaṇḍa-kapari-yāyena" (per Sv)	Ja I 93 f.		Sv 304 Spk III 51	Ud-a 419 f. Ap-a 98

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps III 34(1)	D I 99 "Ambaṭṭha-sutte" D III 97 f. M I 358 S I 153 S II 284				
Ps III 39(1)	M II 196 Sn 614 ≠Sn 612-619			Spk I 149	Ud-a 332
Ps III 65(1)		"ten' āha Sarabhaṅgo bodhisatto" Ja V 143			It-a II 71
Ps III 69(1)		Ja V 143 "ten' āha Sarabhaṅgo bodhisatto"			It-a II 71
Ps III 79^{I}(1)		Ja IV 380			Cp-a 156
Ps III 79^{II}(1)		Ja IV 380			
Ps III 79^{III}(1)		Ja IV 380			
Ps III 80^{I}(1)		Ja IV 381			
Ps III 80^{II}(1)		Ja IV 381			
Ps III 80^{III}(1)		Ja IV 383			
Ps III 80^{IV}(1)		Ja IV 383			
Ps III 81^{I}(1)		Ja IV 383			
≠Ps III 82		Ja IV 385			
Ps III 81^{II}(1)		Ja IV 384			
Ps III 81^{III}(1)		Ja IV 384			
Ps III 81 f.(1)		Ja IV 384			
Ps III 82(1)					
≠Ps III 81^{I}	-----				
Ps III 88(1)		Ja IV 389 Ja V 267			It-a II 71

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps III 102(1)	S I 209				
	Th 44				
Ps III 122(1)				Sv 167	
Ps III 127(1)	Ap 61		≠Vm 36^{I}	≠Sv 56^{I}	Th-a II 124
					(pe)
Ps III 133(2)	It 83 f.			verse 2,1:	It-a I 42
	(9:1,2)			+Sv 54^{II}	verse 2ab,
	Nidd I 15			≠Sv 52	1ab:
	(6:1,2)				≠It-a I 47
	Nidd I 363				verse 1:
	(6:1,2)				≠Pj II 20
	Nidd I 470				verse 2ab:
	(6:1,2)				≠Pj II 12
	Nidd II 201				verse 2:
	(6:1,2)				Ud-a 366
	≠A IV 96				
	(17:4,5)				
Ps III 134(3)					verse 1:
					≠Th-a II 88
					≠Th-a II 95
					(pe)
					≠Th-a II 101
Ps III 137(1)	Th 548		Vm 282		Th-a II 233
	Paṭis I		Sp 423		
	172				
Ps III 138(1)	ø				
Ps III 179(1)		Ja I 171			
Ps III 202(1)	A II 6				
Ps III 208(1)	S I 14				
Ps III 211(2)	Dhp 360,	verse 2 a-d:			
	361	Mil 167			
	"Tathā-				
	gata"				
	(per Mil)				
Ps III 216(1)		Ja V 468			
Ps III 288(1)	Bv XI 19				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps III 290(1)	ø				
Ps III 311^{I}(1)		Ja I 139		Sv 457	
Ps III 311^{II}	ø				
(1)					
Ps III 311^{III}		Ja I 138			Cp-a 52
(1)		Ja VI 96			
Ps III 314^{I}(1)		Ja VI 98			
		c-f			
Ps III 314^{II}		"Nimijātake"			Cp-a 55
(2)		(per Ps II			
		42^{III} and Sv)			verse 1:
verse 1:		Ja VI 98		verse 1:	Th-a II 261
≠Ps II 42^{III}		verse 1:		Sv 179	
		Ja III 472			
Ps III 316^{I}		"Jātake"			
(1)		Ja VI 104			
		≠Ja VI 104			
Ps III 316^{II}		Ja VI 105			
(1)					
Ps III 317^{I}(1)		"Jātake"			
		Ja VI 105			
Ps III 317^{II}		Ja VI 117			
(1)		"Jātake"			
Ps III 318(1)		Ja IV 358			
		Ja VI 127 f.			
		"Jātake"			
Ps III 334(1)	-----				
≠Ps II 212					
Ps III 351(1)		Ja V 264 ≠Sp 75 f.			
		(cd and ab (4:1)			
		of 2 verses)			
		≠DIp XII 1			
		≠DIp XVII 83			
		"Dīpavaṃse"			
		(per Sp)			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps III 373(1)	Sn 446			Sv 994	Pj II 37
				Spk I 185	
Ps III 423(1)				Sv 288	Ap-a 388
				Sv 877	Bv-a 135
					Cp-a 8
					Ud-a 336
Ps III 452^{I}(1)	S I 41	Nett 145			
	S I 47				
	S I 161				
	S I 237				
Ps III 452^{II} (1)	S I 41	Nett 145			It-a I 48a-d
	S I 47				
	S I 161				
	S I 237				

CVP 8.3 Commentary on the Uparipaṇṇāsa (Sutta 101-152)

CVP 8.3.1 On Sutta 101-130

Ps IV 27(1)	D I 233				
≠Ps IV 28	≠S I 15				
Ps IV 28(1)	S I 15				
≠Ps IV 27	≠D I 233				
Ps IV 36(1)		Ja I 122		Sv 296	
				Sv 908	
				Spk III 222	
				Mp I 200	
Ps IV 109(1)			Vibh-a 426	Mp II 5	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps IV 122(1)	Bv II 58	Ja I 44	As 71 B^{e}	Mp II 15	≠Ap-a 142
			Vibh-a 437		≠Pj II 51
					Pj II 48
					Ap-a 16
					Ap-a 48
					Ap-a 140
					Bv-a 91
					Bv-a 271
					Cp-a 282
					Ud-a 133
					Th-a I 11
					It-a I 121
					a-c only:
					Cp-a 16
Ps IV 124(1)	S I 227	Nett 184 padas are jumbled: Ja II 202 Ja III 158	Vibh-a 438	Mp II 16	
Ps IV 128(1)					Ud-a 291
Ps IV 162(1)			Vm 127(2:1)		
Ps IV 169(1)		Ja VI 573 "Vessantara-jātaka"			
Ps IV 185(1)	Sn 688			Sv 439	
Ps IV 202(1)	≠Ap 23				
Ps IV 221(1)				Sv 622	

CVP 8.3.2 On Sutta 131-152

Ps V 8(1)				Sv 384	Dhp-a II 25

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps V 23(2)	Dhp 373, 374		Vm 636	Spk II 171 (3:1,2) verse 1: Spk I 35^{I} (2:1)	Pj I 75 Paṭis-a 590 verse 2: Paṭis-a 302 Ud-a 304 It-a I 174 Th-a II 149 Th-a II 169 Th-a II 218 Th-a III 140
Ps V 39^{I}(1)	Khp VI 3 Sn 224				
Ps V 39^{II}(1)	Khp VI 5 Sn 226		only b: Vm 675		
Ps V 40(1)	Khp VI 6 Sn 227 Vv 492				d differs: Vv-a 193
Ps V 63(3)	S I 35				ThĪ-a 222
verse 1,3: =Ps II 191	S I 60				
Ps V 68(1)	+Kv 555 f.				
Ps V 851^{I}(ab)	S I 168ab Sn 463ab			Spk I 26^{I} Spk II 374^{I}	
+Ps V 85^{II}(cd)	S I 215cd Sn 189cd		only d: Vm 295 (1:e)	Spk I 26^{II}	Pj I 221
Epilogue					
Ps V 109 f.(7)			verse 3-4, 7: Sv III 250 B^{e} (7:3-4,7) Spk III 308 (9:3-4,7) Mp V 98 f. (10:5,7-10)		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Ps V 110(2)			≠Vm 712 ≠As 430f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 ≠Sp 1416 ≠Kkh 357 B^{e}	Sv III 251 B^{e} ≠Spk III 309 ≠ Mp V 100	
Ps III 754 S^{e}(1)					

CVP 9 Saratthappakāsinī (Spk)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Prologue and Nidānakathā					
Spk I 1f.(19)	(prologue)			verse 1-4, 6-10, 14-19: Sv 1f. (16:1-4, 6-16) Ps I 1f. (16:1-4, 6-16) verse 1-4, 6-19: Mp I 1f. (19:1-4, 6-19)	
Spk I 2(1)			Sp 27^{II} As 25^{III}	Sv 23^{II}	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
CVP 9.1 Commentary on the Sagāthavagga (Samyutta 1-11)					
CVP 9.1.1 On Samyutta 1 (Devatāsamyutta, Spk I 4^{1}-102^{b})					
Standard Beginning of All Sutta Commentaries (7 VP)					
+Spk I 4(cd)	Dhp 53cd			Sv 26 Mp I 4 +Ps I 3	Pj I 100
Spk I 9^{I}(1)				Mp I 10 Sv 31^{I} Ps 17^{I}	Ud-a 18 Paṭis-a 530 It-a I 29 Pj I 104
Spk I 9^{II}(1)			As 57^{II} ≠As 58^{II} Sp 107^{I}	Sv 31^{II} Ps I 7^{II} Mp I 11^{I}	Pj I 104 Paṭis-a 530 Paṭis-a 331 Bv-a 128 Ud-a 19
Spk I 10(1)	It 17 S I 87		As 58^{I} +Sp 107^{II}	Sv 32 Ps I 8 Mp I 11^{II}	Ud-a 19
Spk I 11(1)				Sv 33 Ps I 9 Mp I 13	Pj I 106 Paṭis-a 531 Ud-a 23
Spk I 12^{I}(1)		"Porāṇa"	+Sp 122^{II} Vm 209^{II}	Sv 34^{I} Ps I 10^{I} Mp I 14^{I}	Pj I 107 Paṭis-a 532 Ud-a 24 It-a I 5 Bv-a 35

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk I 12^{II}(1)	Nidd I 142 (prose)	"Visuddhi= magge Bud= dhānussati= niddese" (per Sv, Ps, Spk, Mp)	Sp 123^{II} Vm 210^{II}	Sv 34^{II} Ps I 10^{II} Mp I 14^{II}	Pj I 107 Pj II 444 Nidd-a II 264 Paṭis-a 532 Ap-a 127 Ud-a 24 It-a I 6
Spk I 14(1)	Vv 588		+Sp 170^{I} +Sp 122^{I} (2:1) Vm 209^{I} (2:1)	Sv 228^{I} Sv 961 Ps I 129^{I} Ps II 124 Mp II 105^{I} Mp II 375	
Spk I 22(3)	Nidd I 42 f. (8:1,3,5) Nidd I 117 f. (8:1, 3,5)		Vm 238 Vm 624 f. (8:1, 3,5)	verse 1: Ps II 224^{II}	
Spk I 26^{I}(ab) =Spk II 374^{I}	S I 168ab Sn 463ab			Ps V 85^{I}	
Spk I 26^{II}(cd)	S I 215cd Sn 189cd		only d: Vm 295 (1:e)	Ps V 85^{II}	Pj I 221
Spk I 32(1)	Sn 767 Nidd I 3 Nidd I 5	Nett 6 Nett 69 Peṭ 9	Vm 576^{II} Vibh-a 189^{II}		
Spk I 35^{I}(1) =Spk II 171(3:1)	-----				
Spk I 35^{II}(1) =Spk II 171(3:3)	-----				
Spk I 40(1)		Ja II 58	Vm 236		
Spk I 56^{I}(3)	ø				
Spk I 56^{II}(2)	ø				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk I 57^{I}(1)	ø				
Spk I 57^{II}(1)	ø				
Spk I 57^{III}(2)	ø				
Spk I 57^{IV}(1)	ø				
Spk I 61(1/2)	ø				
Spk I 63^{I} (1/4)	S I 22b A III 411a,c "Pasūra= suttena"				Pj II 539
Spk I 63^{II} (1)	≠S I 22 ≠A III 411				Pj II 539
Spk I 63^{III} (5)	≠S I 22 ≠A III 411				Pj II 540
Spk I 77(1)	"Mahānid= dese" Sn 522 Nidd I 202 Nidd II 180			Ps I 153^{I}	
Spk I 83(1)	ø				
Spk I 84(1)	Dhp 354				
CVP 9.1.2 On Samyutta 2-11					
Spk I 123(1)		Mil 397 (2:1) "Sāriputta" (per Mil)			
Spk I 124(1)	≠Ap 30				
Spk I 126(1)	Th 606 d differs: Th 607 Th 196 Th 1002	Mil 45 (2:1) "Sāriputta" (per Mil)		Sv 810	It-a II 65 Ud-a 167 Ud-a 432 Th-a II 255 Th-a II 273 (pe) Th-a III 97 (pe)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk I 143^{I}(1)	Pv 794	Ja III 47			Pv-a 281
					Dhp-a II 11
Spk I 143^{II}(1)	Pv 797	Ja III 47			Pv-a 281
Spk 143^{III} (1)	Pv 795	Ja III 47			Pv-a 281
		Nett 181			
Spk I 143^{IV}(1)	Pv 796	Ja III 47			Pv-a 281
					Dhp-a II 10
Spk I 144(1)	"Dhammapade" Dhp 60				
Spk I 147(1)		"Mahāsāra-jātakaṃ" Ja I 387			
Spk I 149(1)	M II 196			Ps III 39	Ud-a 332
	Sn 614				
	≠Sn 612-619				
Spk I 185(1)	Sn 446			Sv 994	Pj II 37
				Ps III 373	
Spk I 197(1)	d differs: Bv II 54	d differs: Ja I 14	d differs: As 43 B^{e} (181:24)	Ps II 176	Bv-a 10
				Sv 466	d differs: Bv-a 90
					Ud-a 133
					It-a I 121
					Ap-a 16
Spk I 200(1)	Dhp 304	Nett 11		Ps II 179	
				Sv 470	
				Mp III 36	
Spk I 204(1)	Vin I 8	Mil 235		Sv 904	Bv-a 98
	M II 93	Mil 236		Mp III 26	ThI-a 220
	M I 171				
	Kv 289				
	"Bhagavant" (per Mil)				
	"Tathāgata" (per Mil)				
Spk I 227^{I}(2)	ø				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk I 227^{II}(2)	ø				
Spk I 274^{I}(1)	ø				
Spk I 274^{II}(2)	ø				Pj II 397
Spk I 300(1)		"Aṭṭhakathā" (per Sp) Mil 125 (prose)	Vibh-a 22 Sp 437		Nidd-a II 247
Spk I 301^{I}(1)	≠Kv 494	≠Ja IV 496			Nidd-a II 248 ≠Paṭis-a I 32
Spk I 301^{II} (1)	≠Kv 494	≠Ja IV 496			Nidd-a II 248 ≠Paṭis-a I 32
Spk I 301^{III} (2)	≠Kv 494	verse 1: ≠Ja IV 496			Nidd-a II 248 ≠Paṭis-a I 32

The four quotes Spk I 300-301^{III} belong to a series of verses on the child in the womb with further parallels in S, Mil, Vm.

Spk I 328(1)	Dhp 303 "Dhamma-pade" (per Mp)				Mp I 388
Spk I 329^{I} (ab)	Sn 885ab Nidd I 293 Nidd I 294			Vm 497^{I}	Pj II 232 Paṭis-a 63
Spk I 329^{II} (2)		verse 2: Ja V 491			
Spk I 336^{I}(1)					Pj II 239
Spk I 336^{II}(3)					Pj II 239
Spk I 339(1)		Ja I 204			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
CVP 9.2 Commentary on the Nidānavagga (Samyutta 12-21)					
CVP 9.2.1 On Samyutta 12 (Nidānasamyutta)					
Spk II 7(1)		Ja V 222		Sv 171 Ps I 19	Bv-a 47
Spk II 8(1)	S I 190 Th 1232			Ps I 20^{I} Sv 172^{I}	Th-a III 184
Spk II 10(1)				Sv 130^{II} Ps I 220	
Spk II 16(1)					
Spk II 30(1)		≠Ja I 65		≠Ps II 95	≠Ap-a 70 ≠Bv-a 284
Spk II 43(1)		"Porāṇa"	Vibh-a 397	Ps II 25 Mp V 10	Ud-a 403 Nidd-a III 55 Paṭis-a 625
Spk II 49(2)	A IV 172 Sn 281cd-283 "Bhagavatā ...Sutta-nipāte" (per Mil)	Mil 414		Ps II 119	
+Spk II 50^{I}(ab)	Ap 535ab				ThĪ-a 149
Spk II 50^{II}(1)	ThĪ 161 Ap 535				
Spk II 52^{I}(1)	It 53 It 104 A I 231			Ps I 63^{I} Mp II 184^{I}	It-a II 149 a-d
+Spk II 52^{II}(cd)	Dhp 253cd			Ps I 63^{II} Sv 224 Mp II 184^{II}	It-a II 149
Spk II 77(2)			Ppk-a III 34	Ps I 138 (3:1,2) Mp I 95 (3:1,2) Sv 383	It-a I 82 (3:1,2)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk II 92(1)				Sv 491 Mp I 291	Ap-a 306 Th-a III 110
Spk II 93(1)				Sv 492 Mp I 187	Ap-a 100 Pj II 78 Dhp-a III 92 Dhp-a I 198
Spk II 97(1)			As 10^{V} Vibh-a 149^{II} Vm 544^{I}	Sv 496 Mp III 206	Pj II 426 Bv-a 91 Nidd-a III 5 Paṭis-a 411 Ud-a 270 It-a I 58 It-a II 20 Th-a I 162 Th-a I 215
Spk II 98(1)			As 349	Sv 59^{I} Ps I 21^{I} Mp I 62^{II}	Nidd-a II 273 Nidd-a III 76 Paṭis-a 205 Paṭis-a 266 Paṭis-a 446
Spk II 107(1)	Th 983	Mil 407 (2:2) "Sāriputta" (per Mil)	As 405 Vibh-a 270 Vm 33	Ps I 282 Mp I 47 Sv 778	It-a I 43 It-a I 179 Th-a II 248
≠Spk III 165					≠Ud-a 229
Spk II 108^{I}(1)	≠S I 5	Ja VI 25			
Spk II 108^{II} (1)	Sn 924 Midd I 371 Nidd I 373				
Spk II 109(1)	Sn 713				
Spk II 112^{I}(1)		Ja VI 107a-d		only ab: Ps II 37^{II}	
Spk II 112^{II} (ab)		Ja VI 12		Ps II 37^{I} (1:ab)	Cp-a 224

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
CVP 9.2.2 On Samyutta 16 and 20					
Spk II 171(3)			verse 1,2: Vm 636	verse 1,2: Ps V 23	verse 1,2: Pj I 75
					Paṭis-a 590
verse 1: =Spk I 35^{I}	verse 1,2: Dhp 373, 374				verse 2: Ud-a 304
					It-a I 174
verse 3: =Spk I 35^{II}	verse 3: Th 537				Th-a II 149
					Th-a II 169
					Th-a II 218
					Th-a III 140
					Paṭis-a 302
					verse 3: Th-a II 228
Spk II 201(3)	Paṭis II 102	"Porāṇa" (per Vm)	verse 1,2: Vm 637		
			verse 3: Vm 638		
Spk II 228(1)		Ja II 344		Mp I 24^{II} (2:2)	
CVP 9.3 Commentary on the Khandhavagga (Samyutta 22-34)					
CVP 9.3.1 On Samyutta 22 (Khandhasamyutta)					
Spk II 252^{I}(1)		Ja V 146	As 350	Ps I 21^{II}	Nidd-a III 76
					Paṭis-a 446
Spk II 252^{II}(1)			+As 351^{I}	Ps I 22^{I}	Nidd-a III 77
					Paṭis-a 447
Spk II 253(1)	Sn 1035	Nett 13	As 351^{II}	Ps I 22^{II}	Nidd-a III 78
	Nidd II 7 f.	Nett 71	Vm 7		Paṭis-a 14
		Peṭ 17			Paṭis-a 218
	Nidd II 30 B^{e}	Peṭ 84			Paṭis-a 447

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk II 266(1)		"Porāṇa"			
Spk II 267(1)		"Ācariya-gāthā"			
*Spk II 268(ab)	Dhp 160ab				
Spk II 274^{I}(1)	Dhp 24				
Spk II 274^{II}(1)				≠Mp I 38	
Spk II 275(1)	S III 55				
Spk II 297(5)					≠Th-a II 263
Spk II 305(1)	Vin I 353				
	Ud 42				
Spk II 327(2)		"Porāṇa" (per Spk, It-a)		Ps I 232^{I} v. l. Sv 746^{I} v.l.	It-a II 95
Spk II 330(1)	Dhp 285	Ja I 183		Ps II 71	
		Nett 36		Mp IV 63	
CVP 9.3.2 On Samyutta 23-34					
no verses					
CVP 9.4 Commentary on the Saḷāyatanavagga (Samyutta 35-44)					
CVP 9.4.1 On Samyutta 35 (Saḷāyatanasamyutta)					
Spk II 357(1)	+Nidd I 360				Paṭis-a 58
	+Nidd I 454				
	+Nidd II 268				
	+Nidd II 178 B^{e}				
	+Nidd II 102 B^{e}				
	Paṭis I 133				
	Paṭis I 134				
	Paṭis II 31				
Spk II 374^{I}(ab)					
*Spk I 26^{I}	-----				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk II 400(1)		"Porāṇa"			
Spk III 13(4)		"Aṭṭhakathā"	Vm 367 f. (7:4-7) As 300 (7:4-7)		Pj II 458
Spk III 14(4)		"Porāṇa"			
Spk III 48 f. (10)				Ps III 23 f.	Ud-a 414
Spk III 50(5)		"Porāṇa"		Ps III 25	Ud-a 415 f.
Spk III 51(5)	Vin II 148 Vin II 164 "Khandhaka-pariyāyena" (per Sv)	Ja I 93 f.		Ps III 26 Sv 304	Ud-a 419 f. Ap-a 98
Spk III 66(1)		"Porāṇa"			
Spk III 67(1)		Ja I 288a-d			
Spk III 68^{I}(1)	Vin V 149				Pj II 346 Pj II 449 (pe)
Spk III 68^{II}(1)		"Aṭṭhakathā"		Sv 176 v.l. Ps II 203^{I} v.l. Mp II 289^{I} v.l.	

CVP 9.4.2 On Samyutta 36-44

no verses

CVP 9.5 Commentary on the Mahāvagga (Samyutta 45-56)

CVP 9.5.1 On Samyutta 45

no verses

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
CVP 9.5.2 On Samyutta 46 and 47					
Spk III 152(1) *Spk III 153				Sv 443	Pj I 170 Nidd-a II 266 Ud-a 304
Spk III 153(1) *Spk III 152	-----				
Spk III 160(1)	Th 629 Th 1179		Vibh-a 280	Sv 791 Ps I 294 Mp II 60	
Spk III 165(1) *Spk II 107	-----				
Spk III 177(1)	+Nidd II 222			Ps I 229 Sv 743	Pj II 34 (1:a-d) Nidd-a II 442 Paṭis-a 485 Bv-a 72
Spk III 181(1)	f differs: It 47 S IV 207		Vibh-a 221	Ps I 246 Sv 761	f differs: Paṭis-a 178 Nidd-a I 50 a-d only: Pj I 80
Spk III 190(1)			Vibh-a 355	Ps I 261 Sv 193	
Spk III 191(1)			Vibh-a 356	Ps I 262 Sv 194	
Spk III 214(3)				Sv 550	
Spk III 222(1)		Ja I 122		Sv 296 Sv 908 Ps IV 36 Mp I 220	

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Spk III 223(4)				verse 1: Mp I 128 ≠Mp I 133 ≠Mp I 134	
CVP 9.5.3 On Samyutta 48-54					
no verses					
CVP 9.5.4 On Samyutta 55					
Spk III 285(1)		Ja II 172 "evaṃ bhagavatā atīte dassite"			
CVP 9.5.5 On Samyutta 56					
no verses					
Epilogue					
Spk III 308(9)				verse 3-7: Sv III 250 B^{e} (7:3-7) Ps V 109 f. (7:3-7) Mp V 98 f. (10:5,7-10)	
Spk III 309(2)			Vm 712 ≠As 430 f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 Sp 1416 Kkh 357 B^{e}	≠Sv III 251 B^{e} ≠Ps V 110 ≠Mp V 100	

CVP 10 Manorathapūraṇī (Mp)

verse passages	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Prologue and Nidānakathā					
Mp I 1ff.(19) (prologue)				verse 1-4, 6-19: Spk I 1f. (19:1-4, 6-19) verse 1-4, 6-10, 14-19: Sv 1f. (16:1-4, 6-16) Ps I 1f. (16:1-4, 6-16)	
Mp I 3(1)			≠As 25^{IV} ≠Sp 27^{III}	≠Sv 23^{III}	
CVP 10.1 Commentary on the Ekaka Nipāta					
CVP 10.1.1 On Vagga 1-13					
Standard Beginning of all Sutta Commentaries (6 VP)					
Mp I 4(cd)	Dhp 53cd			+Ps I 3 +Spk I 4 Sv 26	Pj I 100
Mp I 10(1)				Sv 31^{I} Ps I 7^{I} Spk I 9^{I}	Pj I 104 Paṭis-a 530 Ud-a 18 It-a I 29
Mp I 11^{I}(1)			As 57^{II} ≠As 58^{II} Sp 107^{I}	Sv 31^{II} Ps I 7^{II} Spk I 9^{II}	Pj I 104 Paṭis-a 331 Paṭis-a 530 Bv-a 128 Ud-a 19

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Mp I 11^{II}(1)	It 17		As 58^{I}	Sv 32	Ud-a 19
	S I 87		+Spk 107^{II}	Ps I 8	
				Spk I 10	
Mp I 13(1)				Sv 33	Pj I 106
				Ps I 9	Ud-a 23
				Spk I 11	Paṭis-a 531
Mp I 14^{I}(1)		"Porāṇa"	+Sp 122^{II}	Sv 34^{I}	Pj I 107
			Vm 209^{II}	Ps I 10^{I}	Paṭis-a 532
				Spk I 12^{I}	Bv-a 35
					Ud-a 24
					It-a I 5
Mp I 14^{II}(1)	Nidd I 142	"Visuddhi-	Vm 210^{II}	Sv 34^{II}	Pj I 107
	(prose)	magge	Sp 123^{II}	Ps I 10^{II}	Pj II 444
		Buddhānu-		Spk I 12^{II}	Nidd-a II
		ssatiniddese"			264
		(per Sv, Ps,			Ap-a 127
		Spk, Mp)			Paṭis-a 532
					Ud-a 24
					It-a I 6
Mp I 24^{I}(1)		Ja II 343			
		d differs:			
		Ja III 295			
Mp I 24^{II}(2)		Ja II 343 f.		verse 1:	
				Spk II 228	
Mp I 25^{I}(2)		Ja II 33 f.			
≠Mp I 25^{II}		"Suvaṇṇa-			
		moro"			
		≠Ja II 34 f.			
Mp I 25^{II}(2)					
≠Mp I 25^{I}	-----				
Mp I 29(1)	ø				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
Mp I 37(2)	S I 156 f.	verse 1:	verse 1ab:		Ud-a 384
	"Aruṇavati-	Mil 245	++As 146		Paṭis-a 664
	yasuttanta"	Peṭ 71			verse 1:
	Th 256, 257	Nett 40			It-a II 151
	verse 2:				
	D II 121				
Mp I 38(1)				≠Spk II 274^{II}	
Mp I 44(1)	Dhp 149				
Mp I 47(1)	Th 983	Mil 407	As 405	Sv 778	It-a I 43
		(2:2)	Vibh-a	Ps I 282	It-a II 179
		"Sāriputta"	270	Spk II 107	
		(per Mil)	Vm 33	Spk III	
				165	
Mp I 56(1)	Khp VIII 15	Ja II 414			
Mp I 62^{I}(1)			As 348^{II}	Sv 59^{II}	Paṭis-a 205
				Ps I 20^{III}	Paṭis-a 266
					Paṭis-a 445
					Nidd-a II
					272
					Nidd-a III
					75
					a-c only:
					Th-a II 81
Mp I 62^{II}(1)			As 349	Sv 59^{I}	Nidd-a II 273
				Spk II 98	Nidd-a III 76
				Ps I 21^{I}	Paṭis-a 205
					Paṭis-a 226
					Paṭis-a 446
Mp I 75(1)			≠Vibh-a 472^{III}	Ps II 139	Ud-a 228
					Nidd-a II
					328
Mp I 77(1)				Ps II 140	
Mp I 93(3)	ø				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 95(3)			verse 1,2: +Ppk-a III 34	Ps I 138 verse 1,2: Spk II 77 Sv 383 Sv 60 Ps I 46	It-a I 82
Mp I 104(1)					
Mp I 105(2)		"Porāṇa"		Ps I 46f. Sv 61	Paṭis-a 208 Nidd-a I 179 Bv-a 16
Mp I 120(1)		Ja I 414 Ja III 207 Ja IV 4 (cd and a-d of two separate verses)	Vibh-a 472[I]	Sv 996	Ud-a 227

CVP 10.1.2 On Vagga 14 (Etadaggavagga)

Mp I 128(1)				Spk III 223 (4:1)	
≠Mp I 134					
≠Mp I 133					
Mp I 130[I](1)		"Jātakaṃ" (per Mp I 130[II])			
≠Mp I 130[II]		Ja I 407 ≠Ja I 410			
Mp I 130[II](1)					
≠Mp I 130[I]	-----				
Mp I 130[III](1)		"Anaṅgana-jātakaṃ" Ja I 473			
Mp I 131[I](1)		Ja I 474 "Candābha-jātakaṃ"			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 131 f.(10)		Ja IV 269 ff. verse 1: Ja I 267 f. verse 4: Ja I 268 verse 1-6: Ja VI 43 "Sīlava-jātake" (per Vm) "terasa-nipāte Sarabha-jātakaṃ" (per Mp)	verse 1: Vm 302[I]		
Mp I 133(1) ≠Mp I 128 etc.	-----				
Mp I 134(1) ≠Mp I 128 etc.	-----				
Mp I 151 f.(3)	∅				Dhp-a I 92
Mp I 159[I](1)	Vin I 40				
Mp I 159[II](a)	Vin I 40			Sv 492	Pj II 78
Mp I 187(1)				Spk II 93	Dhp-a III 92 Dhp I 198 Ap-a 100 Ap-a 271 Th-a II 124 (pe) Th-a III 67
Mp I 192 (3)	Th 901-903 A IV 235				Paṭis-a 658 Th-a II 236
Mp I 215(1)	S I 81 A III 239	Ja I 116	Vm 388[I] Sp 802		

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 220(1)		Ja I 122		Sv 296	
				Sv 908	
				Ps IV 36	
				Spk III 222	
Mp I 230(1)	S I 233			Ps II 250[II]	Ap-a 527
	Th 991				Th-a III 96
	Dhp 98				Ud-a 184
Mp I 239[I](1)	Sn 153				
Mp I 239[II](1)	Sn 154				
Mp I 247(1)	"Dhammapade"				Ap-a 523
	Dhp 414				Th-a I 147
	Sn 638				
Mp I 248(2)					Th-a I 148
Mp I 250(1)	"Dhammapade"				Ap-a 492
	Dhp 381				Th-a II 147
	b differs:				
	Th 11				
Mp I 258(1)		Ja I 163 "Migajātakaṃ"			
Mp I 264(2)	Dhp 133, 134				Th-a I 68
					Ap-a 354
Mp I 268 f.(2)	"Dhammapade"				Th-a III 181
	Dhp 419, 420				Ap-a 529
	Sn 643, 644				
	M II 196				
Mp I 277(1)	"Dhammapade"				
	Dhp 408				
	Sn 632				
	M II 196				
Mp I 283(1)	"Dhammapade"				Ud-a 96
=Mp I 375	Dhp 101				ThĪ-a 102
	Ap 478				Ap-a 514

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 291(1)				Sv 491	Ap-a 306
				Spk II 92	Th-a III 110
Mp I 303(1)		Ja I 87			Ap-a 91
					Ap-a 360
					Ap-a 533
					Bv-a 24
Mp I 324(1)	"Dhammapade"				Ap-a 503
	Dhp 79				
Mp I 326 fn(10)	Ø				
Mp I 331(1)	"Dhammapade"				Th-a III 96
	Dhp 76				
	Th 993				
	Nidd I 503				
Mp I 344(1)	"Dhammapade"				Thi-a 128
	Dhp 347				
	Ap 549				
[*]Mp I 358(ab)					
=Mp I 359 (1:ab)	-----				
Mp I 359(1)	Ap 559				Dhp-a II 266
	only ab:				Ud-a 127
[*]Mp I 358					
Mp I 360(2)	Dhp 288, 289			verse 1: Sv 746[III]	ThĪ-a 112
	"Dhammapade"			Ps I 232[III]	Dhp-a II 268
	verse 1:				verse 1:
	Ap 560				Th-a II 202
					ThĪ-a 115
Mp I 363(1)	"Dhammapade"				
	Dhp 421				
	Sn 645				
	M II 196				
[*]Mp I 364[I](a)	"Dhammapade"				ThĪ-a 82
	Dhp 150a				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 364^{II}(ab)	A II 14ab				
	Sn 193ab				
	It 82 ab				
	It 117ab				
Mp I 366(1)	Dhp 115				Thī-a 96
					Thī-a 176
≠Mp I 380^{III}	≠Dhp 110				≠ Thī-a 112
	≠Dhp 111				
	≠Dhp 114				
	≠Dhp 113				
	≠Ap 566				
	≠Ap 578				
Mp I 372(2)	Ap 562	2d differs:			verse 1:
		Ja III 438			Dhp-a II 221
Mp I 375(1)					
=Mp I 283	-----				
Mp I 380^{I}(1)	Ap 566				Thī-a 175
Mp I 380^{II}(1)	"Dhammapade"				
	Dhp 287				
Mp I 380^{III}(1)					
≠Mp I 366	-----				
Mp I 388(1)	"Dhammapade"			Spk I 328	
	Dhp 303				
Mp I 405^{I}(1)	Ap 546	Ja VI 481			Thī-a 18
	Ap 554				Thī-a 104
	Ap 558				Thī-a 114
	Ap 561				Thī-a 131
	Ap 565				Thī-a 181
	Ap 568				Thī-a 192
Mp I 405^{II}(1)	≠Ap 546	Ja VI 481			≠Thī-a 18
	≠Ap 554				≠Thī-a 104
	≠Ap 558				≠Thī-a 114
	≠Ap 561				≠Thī-a 131
	≠Ap 565				≠Thī-a 181
	≠Ap 568				≠Thī-a 192

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp I 436(1)		"Māgandiya-suttuppat-tiyaṃ (per Vm)			Pj II 544
					≠Dhp-a I 201
					≠Dhp-a III 195
					Paṭis-a 673
					Ud-a 383
					Vv-a 69
Mp I 437(1)	Sn 835				
Mp I 452(1)	Dhp 223	only a-d: Ja II 4			
CVP 10.1.3 On Vagga 15-20					
Mp II 5(1)			Vibh-a 426	Ps IV 109	
Mp II 15(1)	Bv II 58	Ja I 44	As 71 B^{e}	Ps IV 122	Ap-a 16
			Vibh-a 437		Ap-a 48
					Ap-a 140
					≠Ap-a 142
					Bv-a 91
					Bv-a 271
					Th-a I 11
					Ud-a 133
					It-a I 121
					Pj II 48
					≠Pj II 51
					Cp-a 282
					a-c only: Cp-a 16
Mp II 16(1)	S I 227	Nett 184 padas are jumbled: Ja II 202 Ja III 158	Vibh-a 438	Ps IV 124	
Mp II 26(2)		Ja II 106			verse 1: Paṭis-a 444
Mp II 33(1)	S I 49 Dhp 311				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp II 35(1)		"Porāṇa" (per As, Vm, Nidd-a)	Vm 206^{III} (2:1) As 299 (2:1)		Nidd-a III 43(2:1)
Mp II 60(1)	Th 629 Th 1179		Vibh-a 280	Ps I 294 Spk III 160 Sv 791	

CVP 10.2 Commentary on the Duka Nipāta

Mp II 92(1)	S I 20	Ja III 472			
Mp II 105^{I}(1)	Vv 588		Vm 209^{I} (2:1)	Sv 228^{I} Sv 961	
=Mp II 375			+Sp 170^{I} +Sp 122^{I} (2:1)	Ps II 124 Ps I 129^{I} Spk I 14	
Mp II 105^{II}(1)			+Sp 170^{II}	Ps I 129^{II} Sv 228^{II}	Pj II 155
Mp II 107(1)	"Chattamāṇa-vakavimāne" Vv 616		+Sp 172^{I}	Sv 230^{I} Ps I 131^{I}	It-a II 44 Vv-a 230
Mp II 108(1)	"tasmiṃ yeva vimāne" Vv 617		+Sp 172^{II}	Ps I 131^{II} Sv 230^{II}	It-a II 44
Mp II 110^{I}(1)	S I 215 Sn 192			Ps I 133^{I} Sv 232^{I}	Th-a II 101 (pe) It-a II 46
Mp II 110^{II}(1) =Mp IV 138 (1:c-f)	D III 188c-f			Ps I 133^{II} =Sv 232^{II} (1:c-f)	Pv-a 130

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp II 111(3)	Dhp 190-192 verse 2: Th 1259 Thī 186 Thī 193 Thī 310 Thī 321	Ja I 113 B^{e}		Ps I 134^{I} Sv 233^{I}	It-a II 47 (pe) verse 2: Thī-a 164 Thī-a 167 Thī-a 224 Thī-a 231
Mp II 112(1)	D II 255 S I 27	Ja I 97		Sv 233^{II} Ps I 134^{II}	It-a II 47 It-a II 105 ≠It-a II 107 ≠It-a II 109 ≠Bv-a 122 Bv-a 123
Mp II 141^{I}(1)	Dhp 260				
Mp II 141^{II}(1)	Dhp 261				

CVP 10.3 Commentary on the Tika Nipāta

Mp II 182(1)		Ja I 104			
Mp II 183(1)	A II 39			Ps I 61	Ud-a 176
Mp II 184^{I}(1)	A I 231 It 53 It 104			Ps I 63^{I} Spk II 52^{I}	It-a II 149 a-d
Mp II 184^{II}(1)	Dhp 253			Sv 224 Ps I 63^{II} cd only: Spk II 52^{II}	It-a II 149
Mp II 218(1)					Dhp-a II 208
Mp II 272(1)	A III 43		only ab: Vm 482	only ab: Sv 125 Ps II 203^{I} Spk III 68^{II} Sv 176	
Mp II 289^{I}(1)		"Aṭṭhakathā" (per Spk)			

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp II 289^{II}(1)		Mil 344 (prose)	Sp 1399	Sv 177 Ps II 203^{II}	
Mp II 299(1)		Ja I 196 "Kaṇhajātakaṃ"			
Mp II 375(1) =Mp II 105^{I}	-----				

CVP 10.4 Commentary on the Catukka Nipāta

Mp III 9(1)			Vibh-a 399	Ps II 27	Paṭis-a 626
Mp III 19(1)	S III 83				
Mp III 24(1)	Vin II 162	Ja I 219			
Mp III 26(1)	Vin I 8 M I 171 Kv 289 M II 93 "Bhagavant" (per Mil) "Tathāgata" (per Mil)	Mil 235 Mil 236		Sv 904 Spk I 204	ThI-a 220 Bv-a 98
Mp III 35^{I}(1)					Dhp-a 467
Mp III 35^{II}(2)	ø				
Mp III 36(1)	Dhp 304	Nett 11a-d		Ps II 179 Sv 470 Spk I 200	
Mp III 56(1)		"Ariyavaṃsa"		Sv 1016	Nidd-a II 126
Mp III 195(1)		Ja I 65 Ja III 337	+Sp 240^{I}	Sv 206 Ps II 212 Ps III 334	Ap-a 70 Bv-a 284 Nidd-a II 460
Mp III 197(1)	Sn 42 Nidd II 253 B^{e} Nidd II 59 "Khaggavisāṇakappataṃ"		Ppk-a II 242	Ps II 213 Sv 207	Nidd-a III 111 Ap-a 135

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	Buddhaghosa II	other commentaries
Mp III 206(1)			Vm 544^{I} As 10^{V} Vibh-a 149^{II}	Sv 496 Spk II 97	Pj II 426 Nidd-a III 5 Bv-a 91 Paṭis-a 411 Ud-a 270 It-a II 20 It-a I 58 Th-a I 162 Th-a I 215
Mp III 208(1)			Vibh-a 514		
Mp III 214(1)	D II 151 "Bhagavatā Mahāparinibbāne vuttaṃ"		Ps II 5		

CVP 10.5 Commentary on the Remaining Nipātas

Mp III 390(1)	ø				
Mp IV 63(1)	Dhp 285	Nett 36 Ja I 183		Ps II 71 Spk II 330	
Mp IV 123(1)			Vm 306	Sv 1044 Sv 232^{II}	
Mp IV 138(1)					
c-f only: =Mp II 110^{II}	b differs: D III 188			c-f only: Ps I 133^{II}	c-f only: Pv-a 130
Mp IV 187(1)	ø				
Mp V 10(1)		"Porāṇa"	Vibh-a 397	Ps II 25 Spk II 43	Nidd-a III 55 Paṭis-a 625 Ud-a 403
Mp V 30(1)	S I 81 f.				

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
epilogue					
Mp V 98 f.(10)				verse 5,7-10: Sv III 250 B^{e} (7:3-7) Ps V 109 f. (7:3-7) Spk III 308 (9:3-7)	
Mp V 100(2)			≠Vm 712 ≠As 430 f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 ≠Sp 1416 ≠Kkh 357 B^{e}	≠Sv III 251 B^{e} ≠Ps V 110 ≠Spk III 309	
Mp II 876 C^{e}(5)					

2 CHECK LISTS EXTRACTED FROM THE CONCORDANCE (ChL)

verse passage	canon	post-canon, Jātaka, etc.	Buddhaghosa I	II	other commentaries
epilogue					
Mp V 98 f.(10)				verse 5,7-10: Sv III 250 B^{e} (7:3-7) Ps V 109 f. (7:3-7) Spk III 308 (9:3-7)	
Mp V 100(2)			≠Vm 712 ≠As 430 f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 ≠Sp 1416 ≠Kkh 357 B^{e}	≠Sv III 251 B^{e} ≠Ps V 110 ≠Spk III 309	
Mp II 876 C^{e}(5)					

2 CHECK LISTS EXTRACTED FROM THE CONCORDANCE (ChL)

Conventions Used in the Check Lists Extracted from the Concordance (ChL)

The check lists are extracted from the concordance to give a summary of specific types of verse passages. They are designed to show the distribution of the special subcategories of verse passages discussed in part 1 of this study. ChL 1-4 illustrate the preliminary enquiries made into the types of verse passages according to external criteria. The prologue and epilogue verses, which are certainly not quoted from earlier sources, are sorted out. In ChL 5-8 the pattern of duplication is defined. In ChL 9-13 specific "source patterns" are set up for all verse passages which are "potential quotations".

The check lists increase in complexity. Earlier lists are simpler, they omit information given in the CVP, while the relevant information is condensed. Later lists increase in complexity. Information not given in the CVP is added in ChL 2, ChL 8, and ChL 10-13. Almost every list has its peculiarities, but the notation should generally be clear since the principles used in the CVP are applied with only very slight modifications.

Equation marks (=) and crossed equation marks (≠) are used consistently to indicate that a passage occurs repeatedly in the ten Buddhaghosa texts examined. The plain equation mark (=) is also used to denote types of duplication as defined in ChL 7. Example: Sv=Ps (25 VP, 19 untraced).

Note: The notation Vm=Abhi-a/Vin-a reads "Vm is either the same as Abhi-a or as Vin-a" (See ChL 7.1).

1 Special Features of the Simpler Check Lists

In ChL 1 every verse passage not set off by the editors is given as a separate entry. Duplicates are not shown, since they are usually set off by the editors of the duplicate text.

In ChL 3 (verse fragments) and ChL 4 (long verse passages) duplicated verse passages are given in column 2. But these duplicates appear as main entries only if they themselves are verse fragments and long verse passages respectively.

ChL 6 lists all verse passages with text-internal duplication irrespective of their occurrence in other Buddhaghosa texts. This list differs from all others by giving t-i-d occurrences in column 2. Each t-i-d occurrence becomes the main entry in its turn. (See the note prefixed to ChL 6.)

2 Duplicates Grouped Together as a Single Entry

In ChL 2, ChL 7-8, and subsections of ChL 9-13 duplicates are grouped together as a single entry. The "matrix VP" used repeatedly by Buddhaghosa is listed, not its individual occurrences. This has , of course, only become possible after a rigid analysis of duplicated passages as formulated in ChL 5 (non-duplicated verse passages), ChL 7 (the standard sets of duplicates), and ChL 8.1 (verse passages duplicated in the same text but not found in the other nine Buddhaghosa texts). These three lists together cover all the material contained in the CVP. Several more specialised check lists may therefore be regarded as extraxts from these lists:

non-duplicated VP	standard sets of duplicates	t-i-d matrix VP	types of verse passages collected
ChL 5	ChL 7	ChL 8.1	all verse passages in CVP
ChL 2.1	ChL 2.3	ChL 2.2	all prologue and epilogue passages
	ChL 8.2		identical duplication II
	ChL 8.3		partial duplication I
	ChL 8.4		partial duplication II
ChL 9.1	ChL 9.2	ChL 9.1	all untraced VP
ChL 10.1	ChL 10.3	ChL 10.1	all VP with a single source reference
ChL 10.2	ChL 10.4	ChL 10.2	all VP with multiple source references

ChL 10 lists all traced verse passages. It forms the basis for further analysis of patterns followed by source references. ChL 11-13 are therefore extracts from ChL 10 with the following key:

single source reference		multiple source references		
ChL 10.1	ChL 10.2	ChL 10.3	ChL 10.4	all traced VP
	ChL 11.1		ChL 11.4	alternative source patterns are isolated
ChL 12.1	ChL 12.2	ChL 12.3	ChL 12.4	inadequate source references
ChL	ChL 13.1		ChL 13.2	conflicting source references

3 Abbreviated Indication of Source References

Source references are not given in ChL 1-4, ChL 6, and ChL 9.
Fully detailed source references are given in ChL 10 and ChL 12.
ChL 5-8 show brief indications of the applicable sources. A few special conventions are used for this purpose:

(1) the word 'prologue' or 'epilogue' is shown in the same column as the brief source indication after the applicable verse passages.
(2) The sign $\emptyset$ signifies: "no source reference".
(3) The sign $\neq$ (approximate correspondence) is used more frequently than in the CVP. It replaces all more detailed remarks given there.
(4) Canonical source references are summarised as: canon.
(5) A few texts are given with their standard abbreviations but volume or page are not specified. These are the texts where the direct use as source by Buddhaghosa is most doubtful, i.e.: Ja(N), Ja, Ap. Bv, Cp, Vin V, Tikap, Nett, Mil, Dīp.
(6) If a canonical source reference is to the text upon which the commentary concerned was written, the abbreviation for this text is supplied in brackets. Examples: Sp 897^{I}(1) =canon(Vin), $\neq$Ja.
Sv 667^{II}(1)=canon(D).
(7) Post-canonical Pāli texts are shown only where canonical references are not available, or where the post-canonical reference seems to add significant information to the general source pattern.
(8) Context references which confirm a traced reference are generally given as:"context".
(9) Context references to lost sources are given in the same form as in the CVP, but "context Ja" is used for context references to lost Jātaka verses.
(10) A few additional usages are easy to understand.
Examples: As 33-36, B^{e}(33)= Ja(N), Bv, "Bv"
As 68(3) = canon: patched
As 279(1) = Mil (prose)
Sp 1305(1) = $^{+}$Vin V
Sv 856(3) = canon, Ja, "Ja".

ChL 11 and ChL 13 do not give fully detailed source references, but more details are supplied than in ChL 5-8:
(1) context sources are either given as in the CVP, or the text mentioned by Buddhaghosa is given as siglum set in quotations marks. Example:
Mp I 268f.(2) = Dhp, "Dhp"

(2) Page numbers and verse numbers are generally not given. Occasionally volume numbers or verse numbers are given to show whether several consecutive verse passages are found closely together in the same source text or not.

(3) A colon between different text sigla shows "alternative source" patterns, or "conflicting source" patterns.

CHL 1 Verse Passages Missed by Some Editors of the Printed Texts

CHL 1.1 Verse Passages Not Set Off in E^e

+Vm 278(1)
+Vm 297^{I}(cd)
+Vm 502 f.(3)
+Vm 522 f.(3)
+Vm 576^{I}(1)

+As 6(1)
+As 10^{I}(1)
+As 10^{II}(1)
+As 10^{III}(1)
+As 10^{IV}(1)
+As 10^{V}(1)
+As 23^{II}(1)
+As 58^{IV}(1)
+As 59(1)
+As 85^{I}(4)
+As 93(1)
+As 145(17
+As 192(1)
+As 195(1)
+As 196(1)
+As 198(2)
+As 209^{I}(1)
+As 351^{I}(1)

+Vibh-a 199^{I}(3)

+Ppk-a III 34(2)
+Ppk-a III 35(1)

+Sp 17^{II}(a)
+Sp 56(1)
+Sp 107^{II}(1)
+Sp 119^{I}(1)
+Sp 119^{II}(1)
+Sp 119^{III}(1)
+Sp 119^{IV}(1)
+Sp 119^{V}(8)
+Sp 122^{I}(2)
+Sp 122^{II}(1)
+Sp 170^{I}(1)
+Sp 170^{II}(1)
+Sp 172^{I}(1)
+Sp 172^{II}(1)
+Sp 226(1)
+Sp 240^{I}(1)
+Sp 260(1)
+Sp 896^{I}(pe) (a, d)
+Sp 896^{II}(cd)
+Sp 1113(1)
+Sp 1184(1)
+Sp 1237^{II}(1)
+Kkh 9(3)
+Kkh 14^{II}(1)

+Sv 54^{II}(2)
+Sv 622(1)

+Ps V 85^{II}(cd)

+Spk II 50^{I}(ab)
+Spk II 52^{II}(cd)
+Spk II 268(ab)
+Mp I 358(ab)
+Mp I 364^{I}(a)

CHL 1.2 Verse Passages Not Set Off in E^e and B^e

++As 146(ab)

++Sp 367(ab)

++Sv 694^{I}(cd)
++Sv 694^{II}(ab)

CHL 1.3 Verse Passages Not Set Off in S^e

+As 50 S^e(1)
+As 52 S^e(1)
+As 54 S^e(1)

CHL 2 Prologue and Epilogue Verses

Note: These verses were composed by Buddhaghosa himself, not quoted from earlier sources. Some were even added by later copyists. Each passage is listed only once, even if it is found repeatedly in the ten texts examined. Additional occurrences are shown with equation marks under the main entry, but no cross references are given.

CHL 2.1 Non-duplicated Prologue and Epilogue Verses

prologues	epilogues	notes
	Vm 711^{II}(5)	
	Vm 711 f.(9)	
	Vm 713(4)	not in B^{e}, S^{e}
As 1 f.(20)		
Vibh-a 1(4)		
	Vibh-a 523(8)	
	Vibh-a 691 S^{e}(1)	not in other editions
Ppk-a I 114(2)		
	Ppk-a I 138(4)	
Ppk-a II 171(3)		
	Ppk-a II 254(6)	
	Ppk-a III 199(4)	
Ppk-a IV 53(3)		
	Ppk-a IV 107(5)	
Ppk-a V 8^{I}(4)		
	Ppk-a V 366^{I}(7)	
Sp 517(1)		
Sp 636(1)		
Sp 735(1)		
Sp 886(1)		
Sp 889(1)		
Sp 900(2)		
Sp 906(1)		
Sp 916(1)		
Sp 919(1)		

prologue	epilogue	notes
Sp 948(1)		
	Sp 948 f.(3)	summary of the Sekhiya rules
	Sp II 712 C^{e}(2)	not in E^{e}, B^{e} E^{e}fn.=Ssp
	Sp 949(1)	not in C^{e}; E^{e}fn.=Bp
Sp 951(5)		
	Sp 1154(1)	not in B^{e}
	Sp 1300(4)	
Sp 1301(2)		
	Sp 1414^{I}(2)	
Kkh 1(6)		
Kkh 157(1)		
	Kkh 356 B^{e}(7)	not in E^{e}, C^{e}
	Kh 204 C^{e}(50)	appendix, not in other editions
	Sv 131(2)	
	Mp II 876 C^{e}(5)	not in other editions
	Ps III 754 S^{e}(1)	not in other editions

CHL 2.2 Prologue and Epilogue Verses Duplicated in the Same Text

	Vm 711^{I}(1) =Vm 1^{I} etc.	source: S I 13 S I 165 duplicates are not epilogue
Ppk-a III 1(5)	verse 3-5: Ppk-a III 7	duplicate is quoted from the same text
Sp 1 ff.(16) verse 13, 14: =Sp 616		
	Sp 201(4) =Sp 284 =Sp 1414^{II}	

prologue	epilogue	notes
Sp 285(2)		
verse 1cd, 2:	verse 1ab:	
=Sp 393	=Sp 392	
(2:1cd, 2)	(8:1ab)	
=Sp 482		
(2:1cd, 2)		
	Sp II 612 S^{e}(1)	not in E^{e}, C^{e}
	=Sp III 172 B^{e}	
	(2:2)	
	=Sp 1415	
	(15:15)	

CHL 2.3 Prologue and Epilogue Verses Duplicated in Several Buddhaghosa Texts

Vm 712(2)	≠As 430 f.(4:1,2)	epilogue
	≠Vibh-a 524	epilogue
	≠Ppk-a V 367	epilogue
	=Sp 1416	epilogue
	=Kkh 357 B^{e}	epilogue
	≠Sv III 251 B^{e}	epilogue
	≠Ps V 110	epilogue
	=Spk III 309	epilogue
	≠Mp V 100	epilogue
As 429 f.(8)	verse 5-8:	epilogue
	=Ppk-a V 366(6:3-6)	epilogue
Sv 1 f.(16)	verse 1-4, 6-16:	prologue
	=Ps I 1 f.(16:1-4, 6-16)	prologue
	=Spk I 1 f.(19:1-4, 6-10, 14-19)	prologue
	=Mp I 1 ff.(19:1-4, 6-10, 14-19)	prologue
Sv III 250 B^{e}(7)	verse 3-7:	epilogue
	=Ps V 109 f.(7:3-7)	epilogue
	=Spk III 308(9:3-7)	epilogue
	=Mp V 98 f.(10:5, 7-10)	epilogue

ChL 3 Verse Fragments

reference	duplicate
Vm 3^{I}(cd)	
Vm 5^{I}(cd)	Sp 186f.
	(3:2cd)
	+Kkh 9
	(3:2cd)
Vm 34(ab)	Sv 297
	Sv 645
Vm 84(ab)	Vibh-a 331
=Vm 1^{I}(1:ab)etc.	(1:ab)
	Sv 56^{III}(1:ab)
Vm 210^{III}(ab)	Sp 123^{III}
Vm 297^{I}(cd)	
Vm 482(ab)	Sv 125
	Mp II 272
	(1:ab)
Vm 496^{II}(a)	
Vm 496^{III}(1/4)	
Vm 497^{I}(ab)	Spk I 329^{I}
Vm 497^{II}(a)	
Vm 675(b)	Ps V 39^{II}
	(1:b)
Vm 697(ab)	
=Vm 1^{I}(1:ab)etc.	-----
As 41(d)	
As 76(ab)	
++As 146(ab)	Mp I 37
	(2:1ab)
As 339(1/2)	
As 363(ab)	
As 366(b)	
Vibh-a 326^{II}(cd)	

reference	duplicate
Sp 17^{II}(a)	Sv 16^{II}
	As 17
	(3:1a,2a,3a)
Sp 31^{I}(a)	
=Sp 3(2:1a)etc.	
Sp 31^{II}(b-d)	
=Sp 3(2:1b-d)	
etc.	
Sp 123^{III}(a)	Vm 210^{III}
++Sp 367(ab)	
=Sp 366(1:ab)	
d only:	
=Sp 897^{II}(1:d)	
+Sp 896^{I}(a-pe-d)	
+Sp 896^{II}(cd)	
Sv 16^{II}(a)	+Sp 17^{II}
	As 17(3:1a,2a,3a)
Sv 26(cd)	+Ps I 3
	+Spk I 4
	Mp I 4
Sv 34^{II}(cd)	
Sv 103(cd)	
Sv 125(ab)	Mp II 272(1:ab)
	Vm 482
Sv 129(ab)	
Sv 139(ab)	
Sv 149(cd)	
Sv 183(cd)	
Sv 246(cd)	
Sv 297(ab)	Vm 34
=Sv 645	
Sv 403(ab)	Ps II 56
Sv 417(a)	
Sv 608(cd)	

reference	duplicates
Sv 645(ab)	Vm 34
=Sv 297	
+Sv 694^{I}(cd)	
+Sv 694^{II}(ab)	
Sv 710(1/2)	
+Ps I 3 (cd)	Sv 26
	+Spk I 4
	Mp I 4
Ps I 35^{II}(ab)	
Ps I 41^{I}(ab)	
Ps I 94(ab)	
Ps I 105(ab)	
=Ps I 231(2:2ab)	Sv 745(2:2ab)
	etc.
Ps I 133^{II}(c-f)	Sv 232^{II}(1:c-f)
	Mp IV 138(1:c-f)
	Mp II 110^{II}
Ps I 159(cd)	
Ps I 173(ab)	
Ps II 37^{II}(ab)	Spk II 112^{I}
	(1:ab)
Ps II 56(ab)	Sv 403
Ps V 85^{I}(ab)	Spk I 26^{I}
	Spk II 374^{I}
Ps V 85^{II}(cd)	Spk I 26^{II}
	only d:
	Vm 295(1:e)

reference	duplicates
+Spk I 4(cd)	Sv 26
	+Ps I 3
	Mp I 4
Spk I 26^{I}(ab)	Ps V 85^{I}
=Sp II 374^{I}	
Spk I 26^{II}(cd)	Ps V 85^{II}
	only d:
	Vm 295(1:e)
Spk I 61(1/2)	
Spk I 63^{I}(1/4)	
Spk I 329^{I}(ab)	Vm 497^{I}
Spk II 50^{I}(ab)	
Spk II 52^{II}(cd)	Sv 224(1:cd)
	Ps I 63^{II}(1:cd)
	Mp II 184^{II}(1:cd)
Spk II 112^{II}(ab)	Ps II 37^{I}
	(1:ab)
+Spk II 268(ab)	
Spk II 374^{I}(ab)	
=Spk I 26^{I}etc.	-----
Mp I 4(cd)	+Spk I 4
	Sv 26
	+Ps I 3
+ Mp I 159^{II}(a)	
Mp I 358(ab)	
=Mp I 359(1:ab)	
Mp I 364^{I}(a)	
Mp I 364^{II}(ab)	
Mp II 110^{II}(c-f)	Sv 232^{II}(1:c-f)
	Ps I 133^{II}
	Mp IV 138(1:c-f)

ChL 4 Long Verse Passages

reference	notes, duplicates
Visuddhimagga (Vm)	
Introduction and Chapter I	
Vm 2^{II}(5)	
Vm 10(10)	
Vm 14f.(6)	
Vm 37^{I}(2)	
Vm 37^{II}(2)	
Vm 38^{II}(2)	
Vm 39(2)	
Vm 42(3)	
Vm 45(4)	
Vm 45f.(4)	
Vm 46(2)	
Vm 47^{II}(2)	
Vm 48(5)	
Vm 48f.(2)	verse 2b
	differs:
	Sv 747
	Ps I 233
Vm 49(3)	
Vm 56f.(12)	
Vm 58(10)	
Chapter II	
Vm 59(2)	verse 1:
verse 1:	Vibh-a 45
≠Vm 481	Vibh-a 76
≠Vm 484	Vibh-a 125
≠Vm 491	Vibh-a 183
≠Vm 571	

references	notes, duplicates
Vm 64(3)	
Vm 66(2)	
Vm 67^{I}(2)	
Vm 68(2)	
Vm 69(2)	
Vm 70(2)	
Vm 71(2)	
Vm 73(4)	
Vm 74f.(4)	
Vm 76(3)	
Vm 77(2)	
Vm 78(3)	
Vm 79^{I}(3)	
Chapter IV	
Vm 121f.(3)	
Vm 127(2)	verse 2:
	Ps IV 162
Vm 135f.(7)	
verse 6,7:	
=Vm 137	
Vm 137(2)	
=Vm 135f.(7:6,7)	------

reference	notes, duplicates
Chapter V	
Vm 175(2)	
verse 2:	
Vm 193(2:2)	-----
Chapter VI	
Vm 193(2)	
verse 2:	
Vm 175(2:2)	
	2ab differs:
	As 198
Vm 196^{I}(5)	
Vm 196^{II} (3)	
Chapter VII	
Vm 204(2)	Sp 118^{I}
Vm 206^{II}(7)	+Sp 119^{V}(8:1-7)
	As 298^{V}
Vm 206^{III}(2)	As 299
	verse 1:
	Mp II 35
	verse 2:
	+Sp 119^{V}(8:8)
Vm 209^{I}(2)	+Sp 122^{I}
	verse 1:
	Sp 170^{I}
	Sv 228^{I}
	Sv 961
	Ps I 129^{I}
	Ps II 124
	Spk I 14
	Mp II 105^{I}
	Mp II 375

reference	notes, duplicates
Chapter VIII	
Vm 231^{II}(4)	
Vm 232^{I}(2)	
Vm 232^{II}(3)	
Vm 233^{III}(2)	
Vm 233^{IV}(2)	
Vm 234^{I}(2)	
Vm 234^{II}(2)	
Vm 234^{III}(2)	
Vm 238(3)	Spk I 22
=Vm 624 f.	verse 1:
(8:1, 3, 5)	Ps II 224
Vm 281(2)	Sp 422
=Vm 285	Sp 428^{I}
Vm 285(2)	
Vm 281	-----
Vm 298^{II}(2)	
Vm 300 f.(10)	
Vm 303^{II}(2)	
Vm 304^{II}(4)	
Vm 304^{III}(2)	
Vm 307(3)	
Vm 312(2)	
Chapter X	
Vm 339^{II}(2)	As 210
Vm 340^{II}(2)	As 211^{II}
Chapter XI	
Vm 346(4)	
Vm 367 f.(7)	As 300
	verse 4-7:
	Spk III 13

reference	notes, duplicates
Chapter XII	
Vm 388^{II}(3)	
Chapter XIV	
Vm 476(2)	Vibh-a 29
Chapter XVI	
Vm 494(3)	Vibh-a 83
Vm 496^{I}(5)	Vibh-a 85
Vm 501(6)	Vibh-a 97 f.
Vm 502(3)	Vibh-a 100
+Vm 502 f.(3)	Vibh-a 101 f.
Vm 503^{I}(2)	Vibh-a 104
Vm 504^{III}(2)	Vibh-a 107
Vm 505^{II}(2)	Vibh-a 109
Vm 505^{III}(2)	Vibh-a 110
Chapter XVII	
Vm 522 f.(3)	Vibh-a 130^{II}
Vm 543 f.(2)	Vibh-a 149^{I}
Vm 544^{II}(3)	Vibh-a 150
Vm 561^{II}(2)	Vibh-a 172^{II}
Vm 564^{I}(2)	Vibh-a 175^{III}
Vm 567^{I}(2)	Vibh-a 178^{III}
Vm 568^{II}(3)	Vibh-a 180^{II}
Vm 498 fn.E^{e}(2)(3)	Vibh-a 194^{I}
Chapter XVIII	
Vm 595 f.(6)	
Vm 596 f.(5)	
Chapter XIX	
Vm 602 f.(10)	
Vm 604(3)	

reference	notes, duplicates
Chapter XX	
Vm 624 f.(8)	
verse 1, 3, 5:	
Vm 238	
	verse 1:
	Ps II 224
	verse 1, 3, 5:
	Spk I 22
Vm 636(2)	Spk II 171(3:1,2)
	Ps V 23
	verse 1:
	Spk I 35^{I}
Vm 637(2)	Spk II 201(3:1,2)
Chapter XXI	
Vm 641(4)	
verse 2:	
Vm 694	
verse 3:	
Vm 695	
Vm 649^{I}(3)	
verse 1, 3ab:	
Vm 649^{II}	
Vm 649^{II}(1, ab)	
=Vm 649^{I}(3:1, 3ab) -----	
Vm 671(2)	
Vm 678(2)	
verse 1:	
Vm 689	
Vm 697^{I}	
Vm 681(2)	
Chapter XXIII	
Vm 698(3)	
Vm 701 f.(4)	
Vm 709(2)	

reference	notes, duplicates
Epilogue	
Vm 711^{II}(5)	
Vm 711f.(9)	
Vm 712(2)	≠As 430f.
	(4:1,2)
	≠Vibh-a 524
	≠Ppk-a V 367
	Sp 1416
	Kkh 367 B^{e}
	≠Sv III 251 B^{e}
	≠Ps V 110
	Spk III 309
	≠Mp V 100
Vm 713(4)	
Atthasālinī (As)	
As 1f.(20)	(prologue)
As 17(3)	verse 1a:
	$^{+}$Sp 17^{II}
	Sv 16^{II}
As 18(2)	Sv 463(4:1,2)
	Sv 16^{I}
	Sv 17^{I}
As 21(2)	Sv 19
verse 1:	Sp 21^{II}
=As 23^{I}	verse 1:
verse 2:	Sp 24^{I}
=As 23^{II}	Sv 20
=As 24	verse 2:
	Sp 24
	Sp 26^{I}
	Sv 22^{I}
	Sv 21

reference	notes, duplicates
As 33-36 B^{e}(33)	
verse 30:	
$^{+}$As 50 S^{e}	
verse 31:	
=$^{+}$As 52 S^{e}	
=$^{+}$As 54 S^{e}	
verse 32, 33:	
=As 42-56 B^{e}	
(181:1,2)	
As 42-56 B^{e}(181)	
verse 1,2:	
=As 33-36 B^{e}	
(33:32,33)	
As 72^{I} B^{e}(7)	
As 75^{III}B^{e}(2)	
As 66^{II}(2)	
As 68(3)	
$^{+}$As 85^{I}(3)	
verse 1:	
=As 85^{II}	
$^{+}$As 198(2)	2ab differs:
	Vm 193
	verse 2cd:
	Vm 175(2:2cd)
As 210(2)	Vm 339^{II}
As 211^{II}(2)	Vm 340^{II}
As 298^{II}(7)	Vm 206^{II}
	$^{+}$Sp 119^{V}
	(8:1-7)
As 299(2)	Vm 206^{III}
	verse 1:
	Mp II 35
	verse 2:
	$^{+}$Sp 119^{V}
As 300(7)	Vm 367
	verse 4-7:
	Spk III 13

reference	notes, duplicates
Epilogue	
As 429f.(8)	verse 5-8:
	Ppk-a V 366^{II}
	(6:3-6)
As 430f.(4)	verse 1,2:
	≠Vm 712 etc.
Sammohavinodanī (Vibh-a)	
Vibh-a 1(4)	prologue
Vibh-a 29(2)	Vm 479
Vibh-a 83(3)	Vm 494
Vibh-a 85(5)	Vm 496^{I}
Vibh-a 97(6)	Vm 501
Vibh-a 100(3)	Vm 502
Vibh-a 101f.(3)	Vm 502f.
Vibh-a 104(2)	Vm 503^{I}
Vibh-a 107(2)	Vm 504^{III}
Vibh-a 109(2)	Vm 505^{II}
Vibh-a 110(2)	Vm 505^{III}
Vibh-a 130^{II}(3)	Vm 522f.
Vibh-a 149^{I}(2)	Vm 543f.
Vibh-a 150(3)	Vm 544^{II}
Vibh-a 172^{II}(2)	Vm 561^{II}
Vibh-a 175^{III}(2)	Vm 564^{I}
Vibh-a 178^{III}(2)	Vm 567^{I}
Vibh-a 180^{II}(3)	Vm 568^{II}
Vibh-a 194^{I}(3)	Vm 498 fn.E^{e}(2)
Vibh-a 213(4)	
Vibh-a 472^{II}(2)	
Vibh-a 523(8)	(epilogue)
Vibh-a 524(2)	(epilogue)
	≠Vm 712 etc.
Pañcappakaraṇaṭṭhakathā (Ppk-a)	
Ppk-a I 114(2)	(prologue)
Ppk-a I 124(2)	
Ppk-a I 127(3)	

reference	notes, duplicates
Ppk-a I 129(3)	
Ppk-a I 134(3)	
Ppk-a I 137(3)	
Ppk-a I 138(4)	(epilogue)
Ppk-a II 171(3)	(prologue)
Ppk-a II 254(6)	(epilogue)
Ppk-a III 1(5)	(prologue)
verse 3-5:	
Ppk-a III 7	(epilogue)
Ppk-a III 3ff.(25)	
Ppk-a III 14(5)	
Ppk-a III 15f.(2)	
Ppk-a III 34(2)	Sv 383
	Ps I 138
	(3:1,2)
	Spk II 77
	Mp I 95
	(3:1,2)
Ppk-a III 199(4)	(epilogue)
Ppk-a IV 52(3)	(prologue)
Ppk-a IV 69(6)	
Ppk-a IV 107(5)	(epilogue)
Ppk-a V 8^{I}(4)	(prologue)
Ppk-a V 366^{I}(7)	(epilogue)
Ppk-a V 366^{II}(6)	(epilogue)
	verse 3-6:
	As 429f.(8:4-8)
Ppk-a V 367(2)	(epilogue)
	≠Vm 712 etc.
Sāmantapāsādikā (Sp)	
Sp 1ff.(16)	(prologue)
(verse 1-4,5 in C)	
verse 13,14:	
=Sp 616	

reference	notes, duplicates
Sp 3(2)	
(verse 1 in C)	
verse 1a:	
=Sp 31^{I}	
verse 1b-d:	
=Sp 31^{II}	
verse 1:	
Sp 105	
verse 2:	
Sp 106	
Sp 17^{I}(2)(C)	As 18
	Sv 16^{I}
	Sv 463(4:1,2)
Sp 21^{II}(2)	As 21
(verse 2 in C)	Sv 19
verse 1:	verse 1:
=Sp 24^{I}	As 23^{I}
verse 2:	Sv 20
=Sp 24^{II}(C)	verse 2:
=Sp 26^{I}(C)	+As 23^{II}
	As 24
	Sv 21
	Sv 22^{I}
Sp 32(2)	
=Sp 62	
Sp 33(2)(C)	
Sp 34f.(4)(C)	
Sp 36f.(4)	
(verse 1,2,4 in C)	
Sp 62(2)	
=Sp 32	-----
Sp 62f.(14)	verse 1:
	As 32
Sp 65^{I}(3)	
Sp 70f.(2)(C)	

reference	notes, duplicates
Sp 71(3)(C)	
Sp 74^{II}(2)(C)	
Sp 75f.(4)(C)	verse 1:
	≠Ps III 351
Sp 76^{I}(2)	
Sp 104(3)(C)	
Sp 118^{I}(2)	Vm 204
+Sp 119^{V}(8)(C)	verse 1-7:
	Vm 206^{II}
	As 298^{V}
	verse 8:
	As 299(2:2)
	Vm 206^{II}(2:2)
+Sp 122^{I}(2)(C)	Vm 209^{I}
verse 1:	verse 1:
=+Sp 170^{I}	Sv 228
	Sv 961
	Ps I 129^{I}
	Ps II 124
	Spk I 14
	Mp I 105^{I}
	Mp II 375
Sp 186f.(3)(C)	+Kkh 9
	verse 2cd:
	Vm 5^{I}
	verse 1ab:
	Vm 295(1:ab)
Sp 201(4)(C)	(epilogue)
=Sp 284	
=Sp 1414^{II}	
Sp 284(4)(C)	prologue
=Sp 201 etc.	-----
Sp 285(2)(C)	prologue
ab differs:	
≠Sp 393	
≠Sp 480	
verse 1ab:	
=Sp 392(8:1ab)	

reference	notes, duplicates
Sp 313(2)(C)	
Sp 392(8)	(epilogue)
verse 1ab:	
=Sp 285(2:1ab)	
Sp 393(2)	(prologue)
ab differs:	
≠Sp 285 etc.	-----
Sp 422(2)	Vm 281
≠Sp 428^{I}	Vm 285
Sp 428^{I}(2)	
=Sp 422	-----
Sp 480(2)(C)	(prologue)
ab differs:	
≠Sp 285 etc.	-----
Sp 616(2)	
=Sp 1ff.	-----
(16:13,14)	
Sp III 172 B^{e}(2)	(epilogue)
verse 2:	
=Sp II 616 S^{e}	
=Sp 1415(15:15)	
Sp 900(2)	(prologue)
Sp 948f.(3)	(epilogue)
Sp IV 712C^{e}(2)	(epilogue)
Sp 951(5)	(prologue)
Sp 1017(2)	Kkh 18
Sp 1237^{I}(2)	
Sp 1300(4)	(epilogue)
Sp 1301(2)	(prologue)
Sp 1342(2)	
Sp 1349^{II}(3)	
Sp 1414^{I}(2)	(epilogue)
Sp 1414^{II}(4)	(epilogue)
=Sp 201 etc.	-----

reference	notes, duplicates
Sp 1415(15)	(epilogue)
verse 15:	
=Sp II 616 S^{e}	
=Sp III 172 B^{e}	
(2:2)	
Sp 1416(2)	(epilogue)
	=Vm 712 etc.

Kaṅkhāvitaraṇī (Kkh)

Kkh 1(6)	(prologue)
+Kkh 9(3)	Sp 186f. etc.
Kkh 11(2)	verse 1:
verse 2:	Sp 1063^{I}
Kkh 14^{I}	verse 2:
	Sp 1063^{II}
Kkh 18(2)	Sp 1017
Kkh 22(3)	
Kkh 356 B^{e}(7)	(epilogue)
Kkh 357 B^{e}(2)	(epilogue)
	=Vm 712 etc.
Kkh 204ff.C^{e}	(appendix)
(50)	

Sumaṅgalavilāsinī (Sv)

Sv 1f.(16)	(prologue)
	=Ps I 1f. etc.
Sv 16^{I}(2)	
=Sv 463(4:1,2)	-----
Sv 19(2)	verse 1:
verse 1:	As 23^{I}
+Sv 20	Sp 24^{I}
verse 2:	verse 2:
Sv 21	+As 23^{II}
Sv 22^{I}	As 24
	Sp 24^{II}
	Sp 26^{I}

reference	notes, duplicates
Sv 52(2)	≠Ps III 133
≠Sv 54^{II}	
Sv 54^{I}(3)	
Sv 54^{II}(2)	
≠Sv 52	-----
Sv 56^{II}(4)	
Sv 61(2)	Ps I 46^{II}
	Mp I 105
Sv 131(2)	(epilogue)
Sv 177f.(4)	verse 1,3,4:
	Ps II 41
Sv 178^{I}(2)	Ps II 42^{I}
Sv 233^{I}(3)	Ps I 134^{I}
	Mp II 111
Sv 304(5)	Spk III 51
	Ps III 26
Sv 383(2)	Mp I 95(3:1,2)
	Ps I 138(3:1,2)
	Spk II 77
	+Ppk-a III 34
Sv 463(4)	verse 1,2:
verse 1,2:	As 18
Sv 16^{I}	Sp 17^{I}
Sv 510(2)	
Sv 550(3)	Spk III 214
Sv 559(3)	
Sv 662^{I}(2)	
Sv 687^{I}(2)	
Sv 745(2)	Ps I 231
	verse 1:
	Vibh-a 321
	verse 2ab:
	Ps I 105
Sv 746^{I}(2)	Ps II 232^{I}
	Spk II 327
Sv 747(2)	Ps I 233
	2b differs:
	Vm 48f.

reference	notes, duplicates
Sv 748(2)	Ps I 234
Sv 749(2)	Ps I 235^{I}
Sv 767f.(3)	Ps I 252
Sv 856(3)	
Sv III 250 B^{e}(7)	(epilogue)
	Ps V 109f.etc.
Sv III 251 B^{e}(2)	(epilogue)
	Vm 712 etc.
Papañcasūdanī (Ps)	
Ps I 1f.(16)	(prologue)
	Sv 1f. etc.
Ps I 39(10)	
Ps I 46^{II}(2)	Mp I 105
	Sv 61
Ps I 59(3)	
Ps I 134^{I}(3)	Sv 233^{I}
	Mp II 111
Ps I 138(3)	Mp I 95
	verse 1,2:
	Sv 383
	Ppk-a III 34
Ps I 231(2)	Sv 745
verse 2ab:	verse 1:
=Ps I 105	Vibh-a 321
Ps I 232^{I}(2)	Sv 746^{I}
	Spk II 327
Ps I 233(2)	Sv 747
	≠ Vm 48f.
Ps I 234(2)	Sv 748
Ps I 235(2)	Sv 749
Ps I 252(3)	Sv 767f.
Ps II 3^{I}(4)	
Ps II 3^{II}(4)	
Ps II 16f.(3)	

reference	notes, duplicates
Ps II 17f.(26,ab)	
Ps II 41(3)	Sv 177f.
	(4:1,3,4)
Ps II 42^{I}(2)	Sv 178^{I}
Ps II 119(2)	Spk II 49
Ps II 191(2)	
=Ps V 63(3:1,3)	-----
Ps II 380(3)	
Ps II 384(2)	
Ps III 23f.(10)	Spk III 48f.
Ps III 25(5)	Spk III 50
Ps III 26(5)	Spk III 51
	Sv 304
Ps III 133(2)	verse 2,1:
	Sv 54^{II}
	≠Sv 52
Ps III 134(3)	
Ps III 211(2)	
Ps III 314^{II}(2)	verse 1:
verse 1:	Sv 179
=Ps II 42^{III}	
Ps V 23(2)	Vm 363
	Spk II 171(3:1,2)
	verse 1:
	Spk I 35^{I}(2:1)
Ps V 63(3)	
verse 1,3:	
Ps II 191	
Ps V 109f.(7)	(epilogue)
	Sv 250 B^{e} etc.
Ps V 110(2)	(epilogue)
	≠Vm 712 etc.

reference	notes, duplicates
Saratthappakāsinī (Spk)	
Spk I 1f.(19)	(prologue)
	Sv 1f. etc.
Spk I 22(3)	Vm 238
	Vm 624f.
	(8:1,3,5)
	verse 1:
	Ps II 224^{II}
Spk I 56^{I}(3)	
Spk I 56^{II}(2)	
Spk I 57^{III}(2)	
Spk I 63^{III}(5)	
Spk I 227^{I}(2)	
Spk I 227^{II}(2)	
Spk I 274^{II}(2)	
Spk I 301^{III}(2)	
Spk I 329^{II}(2)	
Spk I 336^{II}(3)	
Spk II 49(2)	Ps II 119
Spk II 77(2)	Ps I 138(3:1,2)
	Sv 383
	Mp I 95(3:1,2)
	Ppk-a III 34
Spk II 171(3)	verse 1,2:
verse 1:	Vm 363
Spk I 35^{I}	Ps V 23
verse 3:	
Spk I 35^{II}	
Spk II 201(3)	verse 1,2:
	Vm 637
	verse 3:
	Vm 638
Spk II 297(5)	
Spk II 327(2)	Ps I 232^{I}
	Sv 746^{I}
Spk III 13(4)	Vm 367f.(7:4-7)

reference	notes, duplicates
Spk III 14(4)	
Spk III 48f.(10)	Ps III 23f.
Spk III 50(5)	Ps III 25
Spk III 51(5)	Ps III 26
	Sv 304
Spk III 214(3)	Sv 550
Spk III 223(4)	verse 1:
	Mp I 128
	≠ Mp I 133
	≠Mp I 134
Spk III 308(9)	(epilogue)
Spk III 309(2)	Sv III 250 B^{e} etc. (epilogue) =Vm 712 etc.

Manorathapūraṇī (Mp)

Mp I 1ff.(19)	(prologue)
	Sv 1f. etc.
Mp I 24^{II}(2)	verse 1:
	Spk II 228
Mp I 25^{I}(2)	
≠Mp I 25^{II}	
Mp I 25^{II}(2)	
≠Mp I 25^{I}	------
Mp I 37(2)	verse 1ab:
	++As 146
Mp I 93(3)	
Mp I 95(3)	Ps I 138
	verse 1,2:
	+Ppk-a III 34
	Spk II 77
	Sv 383
Mp I 105(2)	Ps I 46^{I}
	Sv 61
Mp I 131f.(10)	verse 1:
	Vm 302^{I}
Mp I 151f.(3)	
Mp I 192(3)	
Mp I 248(2)	
Mp I 264(2)	
Mp I 268f.(2)	
Mp I 326fn.(10)	
Mp I 360(2)	verse 1:
	Sv 746^{III}
	Ps I 232^{III}
Mp I 372(2)	
Mp II 26(2)	
Mp II 111(3)	Sv 233^{I}
	Ps I 134
Mp III 35^{II}(2)	
Mp V 98(10)	(epilogue)
	Sv III 250 B^{e} etc.
Mp V 100(2)	(epilogue)
	=Vm 712 etc.
Mp II 876 C^{e}(5)	(epilogue)

ChL 5 Non-duplicated Verse Passages

Buddhaghosa	source
Vm 1^{II}(1)	canon
Vm 2^{II}(5)	ø
Vm 2^{III}(1)	canon
Vm 3^{I}(od)	canon
Vm 3^{II}(1)	canon
Vm 3^{III}(1)	canon
Vm 5^{II}(1)	canon
Vm 8^{I}(1)	ø
Vm 8^{II}(1)	ø
Vm 8^{III}(1)	ø
Vm 10(10)	ø
Vm 14 f.(6)	ø
Vm 21^{I}(1)	ø
Vm 21^{II}(1)	ø
Vm 36^{II}(1)	ø
Vm 37^{I}(2)	verse 2:
	canon
Vm 37^{II}(2)	verse 2:
	canon
Vm 38^{I}(1)	canon
Vm 38^{II}(2)	canon
Vm 39(2)	ø
Vm 40(1)	ø
Vm 42(3)	verse 1,2:
	Mil
Vm 43(1)	ø
Vm 45(4)	verse 1,2:
	canon
	verse 4:
	Ja, Mil
Vm 54 f.(4)	verse 3:
	canon
Vm 46(2)	ø
Vm 47^{I}(1)	ø
Vm 47^{II}(2)	ø
Vm 48(5)	canon
Vm 49(3)	Ja
Vm 56 f.(12)	ø
Vm 58(10)	ø
Vm 64(3)	ø
Vm 66(2)	ø
Vm 67^{I}(2)	ø
Vm 67^{II}(1)	canon
Vm 68(2)	ø
Vm 69(2)	ø
Vm 70(2)	ø
Vm 71(2)	ø
Vm 73(4)	ø
Vm 74 f.(4)	ø
Vm 76(3)	ø
Vm 77(2)	ø
Vm 78(3)	ø
Vm 79^{I}(3)	ø
Vm 98(1)	canon
Vm 104(1)	ø
Vm 121 f.(3)	"Aṭṭhakathā"
Vm 152(1)	"Porāṇa"
Vm 196^{I}(5)	ø
Vm 196^{II}(3)	verse 3,1,2:
	Ja B^{e}
	verse 2:
	Mil
Vm 198^{I}(1)	ø
Vm 198^{II}(1)	ø
Vm 201^{I}(1)	ø
Vm 201^{II}(1)	ø
Vm 201^{III}(1)	ø
Vm 220(1)	canon

Buddhaghosa	source
Vm 231^{II}(4)	verse 1-3:
	canon
	verse 4:
	Ja
Vm 232^{I}(2)	ø
Vm 232^{II}(3)	canon
Vm 233^{I}(1)	ø
Vm 233^{II}(1)	ø
Vm 233^{III}(2)	ø
Vm 233^{IV}(2)	ø
Vm 234^{I}(2)	ø
Vm 234^{II}(2)	ø
Vm 234^{III}(2)	ø
Vm 237(1)	canon
Vm 297^{I}(cd)	canon,
	"context"
Vm 297^{II}(1)	canon
Vm 298^{I}(1)	ø
Vm 298^{II}(2)	canon
Vm 300 f.(10)	ø
Vm 301 f.(1)	canon
Vm 302^{II}(1)	Ja, "context"
Vm 303^{I}(1)	Ja, "context"
Vm 303^{II}(2)	Ja, "context"
Vm 303^{III}(1)	Ja, "context"
Vm 304^{I}(1)	Cp, "context Ja"
Vm 304^{II}(4)	Cp, "context Ja"
Vm 304^{III}(2)	Ja, "context"
Vm 307(3)	"Porāṇa"
Vm 312(2)	ø
Vm 346(4)	"Porāṇa"
Vm 364(1)	ø
Vm 370^{I}(1)	ø
Vm 370^{II}(1)	ø
Vm 372(1)	ø
Vm 388^{II}(3)	canon, Ja

Buddhaghosa	source
Vm 389(1)	canon, Ja
Vm 394(1)	canon
Vm 429^{I}(1)	ø
Vm 429^{II}(1)	ø
Vm 442(1)	ø
Vm 496^{II}(a)	canon
Vm 496^{III}(1/4)	ø
Vm 497^{II}(a)	canon
Vm 520(1)	ø
Vm 521^{I}(1)	ø
Vm 521^{II}(1)	ø
Vm 521^{III}(1)	ø
Vm 558^{II}(1)	ø
Vm 593^{I}(1)	canon
Vm 593^{II}(1)	canon
Vm 595^{I}(1)	"Porāṇa"
Vm 595^{II}(1)	"Porāṇa"
Vm 595 f.(6)	"Porāṇa"
Vm 596 f.(5)	ø
Vm 602(1)	ø
Vm 602 f.(10)	"Porāṇa"
Vm 604(3)	ø
Vm 605(1)	ø
Vm 615(1)	ø
Vm 618(1)	"Porāṇa"
Vm 643(1)	"Porāṇa"
Vm 644^{I}(1)	"Porāṇa"
Vm 644^{II}(1)	canon
Vm 645(1)	"Porāṇa"
Vm 656(1)	canon
Vm 663(1)	ø
Vm 666(1)	canon
Vm 671(2)	ø
Vm 680(1)	ø
Vm 681(2)	ø
Vm 692(1)	ø

Buddhaghosa	source
Vm 698(3)	ø
Vm 701 f.(4)	ø
Vm 709(2)	ø
Vm 710^{I}(1)	ø
Vm 711^{II}(5)	epilogue
Vm 711 f.(9)	epilogue
Vm 713(4)	epilogue
Aṭṭhasālinī (As)	
As 1 f.(20)	prologue
1 Introduction (Nidānakathā)	
As 7(1)	ø
As 12(1)	ø
As 33 ff. B^{e}(33)	Ja (N), Bv, "Bv"
(Individual verses are not considered.)	
As 37 B^{e}(1)	Ja (N)
As 42 ff. B^{e}(181)	Ja (N), Bv
(Individual verses are not considered.)	
As 59 B^{e}(1)	Ja (N), Ja, canon
As 72^{I}B^{e}(7)	Ja (N), "Ānisaṃsakathā"
As 72^{II} B^{e}(1)	Ja (N), "Ja", Cp
As 73^{I} B^{e}(1)	Ja (N), "Ja", Cp
As 73^{II} B^{e}(1)	Ja (N), "Ja"
As 73^{III} B^{e}(1)	Ja (N), "Ja"
As 73^{IV} B^{e}(1)	Ja (N), "Ja"
As 74^{I} B^{e}(1)	Ja (N), "Ja"
As 74^{II} B^{e}(1)	Ja (N), "Ja"
As 74^{III} B^{e}(1)	Ja (N), "Ja", Cp
As 74^{IV} B^{e}(1)	Ja (N), "Ja", Cp

Buddhaghosa	source
As 75^{I} B^{e}(1)	Ja (N), "Ja", Cp
As 75^{III} B^{e}(2) (=As 33 E^{e})	Bv
As 76 B^{e}(1) (=As 34 E^{e})	Ja (N)
2 Commentary on the Dhammasaṅgaṇī	
As 36^{I}(1)	ø
As 36^{II}(1)	ø
As 41(d)	canon
As 57^{I}(1)	ø
As 58^{III}(1)	ø
+As 58^{IV}(1)	ø
+As 59(1)	ø
As 66^{I}(1)	ø
As 66^{II}(2)	canon
As 68(3)	canon: patched
As 76(ab)	canon
As 84(1)	"Porāṇa"
+As 85^{I}(3)	"Aṭṭhakathā"
+As 85^{II}(1)	"Aṭṭhakathā"
As 125(1)	Ja
As 140(1)	canon
+As 145(1)	canon
As 163(1)	canon
As 223(1)	canon, Ap
As 225(1)	ø
As 273 f.(1)	canon
As 279(1)	Mil (prose)
As 339(1/2)	ø
As 363(ab)	canon
As 364^{I}(1)	canon
As 364^{II}(1)	canon
As 366(b)	canon
As 376(1)	canon
As 391(1)	ø

Buddhaghosa	source
Sammohavinodanī (Vibh-a)	
Vibh-a 1(4)	prologue
Vibh-a 32(1)	canon
Vibh-a 200(1)	ø
Vibh-a 205^{II}(1)	ø
Vibh-a 213(4)	ø
Vibh-a 253(1)	ø
Vibh-a 261(1)	ø
Vibh-a 326^{I}(1)	canon
Vibh-a 326^{II}(cd)	canon
Vibh-a 470(1)	≠Ja
Vibh-a 472^{II}(2)	Ja
Vibh-a 523(8)	epilogue
Vibh-a 291 S^{e}(1)	epilogue
Pañcapakaraṇa-aṭṭhakathā (Ppk-a)	
Ppk-a I 114(2)	prologue
Ppk-a I 121(1)	ø
Ppk-a I 124(2)	ø
Ppk-a I 126(1)	ø
Ppk-a I 127(3)	ø
Ppk-a I 129(3)	ø
Ppk-a I 133(1)	ø
Ppk-a I 134(3)	ø
Ppk-a I 137(3)	ø
Ppk-a I 138(4)	epilogue
Ppk-a II 171(3)	prologue
Ppk-a II 254(6)	epilogue
Ppk-a III 3 ff. (25)	DĪp, "context
Ppk-a III 14(5)	ø
Ppk-a III 15 f. (2)	ø

Buddhaghosa	source
Ppk-a III 35(1)	ø
Ppk-a III 58(1)	canon
Ppk-a III 199(4)	epilogue
Ppk-a IV 52(3)	prologue
Ppk-a IV 69(6)	ø
Ppk-a IV 107(5)	epilogue
Ppk-a V 8^{I}(4)	prologue
Ppk-a V 21(1)	ø
Ppk-a V 22(1)	ø
Ppk-a V 233^{I}(1)	ø
Ppk-a V 233^{II}(1)	ø
Ppk-a V 233^{III}(1)	ø
Ppk-a V 233^{IV}(1)	ø
Ppk-a V 234^{I}(1)	ø
Ppk-a V 234^{II}(1)	ø
Ppk-a V 234^{III}(1)	ø
Ppk-a V 234^{IV}(1)	ø
Ppk-a V 234^{V}(1)	ø
Ppk-a V 235^{I}(1)	ø
Ppk-a V 235^{II}(1)	ø
Ppk-a V 235^{III}(1)	ø
Ppk-a V 235^{IV}(1)	ø
Ppk-a V 235^{V}(1)	ø
Ppk-a V 235^{VI}(1)	ø
Ppk-a V 236^{I}(1)	ø
Ppk-a V 236^{II}(1)	ø
Ppk-a V 236^{III}(1)	ø
Ppk-a V 236^{IV}(1)	ø
Ppk-a V 236^{V}(1)	ø
Ppk-a V 236^{VI}(1)	ø
Ppk-a V 236^{VII}(1)	ø
Ppk-a V 237^{I}(1)	ø
Ppk-a V 237^{II}(1)	ø
Ppk-a V 239^{I}(1)	ø
Ppk-a V 239^{II}(1)	ø
Ppk-a V 240^{I}(1)	ø
Ppk-a V 240^{II}(1)	ø

Buddhaghosa	source
Ppk-a V 366^{I}(7)	epilogue
Samantapāsādikā (Sp)	
1 Introduction (Bāhiranidāna)	
Sp 33(2) (C)	ø
Sp 34 f.(4) (C)	verse 1cd-3: DĪp
Sp 36 f.(4) (verse 1,2,4 in C)	ø
Sp 47(1) (C)	Ja
Sp 56(1) (C)	ø
Sp 60^{I}(1)	Ja, "context"
Sp 60^{II}(1) (C)	Ja, "context"
Sp 61(1)	ø
Sp 65^{I}(3)	ø
Sp 65^{II}(1)	ø
Sp 66^{I}(1) (C)	≠DĪp
Sp 66^{II}(1) (C)	≠DĪp
Sp 67^{I}(1) (C)	ø
Sp 67^{II}(1) (C)	ø
Sp 67^{III}(1) (C)	ø
Sp 67^{IV}(1) (C)	ø
Sp 68(1) (C)	ø
Sp 69(1) (C)	≠DĪp
Sp 70 f.(2) (C)	≠DĪp, "Porāṇa"
Sp 71(3) (C)	DĪp, "Porāṇa"
Sp 74^{I}(1)	DĪp
Sp 74^{II}(2) (C)	≠DĪp, "context"
Sp 76^{I}(2)	≠DĪp
Sp 76^{II}(1) (C)	DĪp
Sp 77(1)	canon, DĪp
Sp 85(1) (C)	ø
Sp 89(1) (C)	Ap, Nett
Sp 104(3) (C)	verse 3: Bv

Buddhaghosa	source
2 Bhikkuvibhaṅga Commentary	
2.1 On the Verañjarakaṇḍa	
Sp 108(1)	ø
2.2.-2.6 On the Vinaya Rules	
Sp 230(1)	ø
Sp 240^{II}(1)	"Aṭṭhakathā"
Sp 241(1)	ø
Sp 258(1)	ø
Sp 260(1) (C)	Vin V, "context"
Sp 273(1)	canon, "context"
Sp 276(1) (C)	Vin V, "context"
Sp 313(2) (C)	Vin V
Sp 314(1) (C)	Vin V
Sp 499^{I}(1)	ø
Sp 499^{II}(1)	ø
Sp 517(1) (C)	prologue
Sp 522(1) (C)	Vin V, "context"
Sp 538^{I}(1) (C)	ø
Sp 538^{II}(1)	ø
Sp 558(1)	Vin V, "context"
Sp 574(1)	Vin V, "context"
Sp 579(1)	canon
Sp 636(1)	prologue
Sp 666(1)	Vin V, "context"
Sp 681(1)	ø
Sp 706(1)	ø
Sp 721(1)	Vin V, "context"
Sp 733(1)	Vin V
Sp 735(1)	prologue
Sp 760^{I}(1) (C)	canon
Sp 760^{II}(1)	canon
Sp 841(1)	Vin V, "context"
Sp 886(1)	prologue

Buddhaghosa	source
Sp 889(1)	prologue
Sp 896^{II}(cd)	canon (Vin), Ja
Sp 897^{I}(1)	canon(Vin), Ja
3 Bhikkhunīvibhaṅga Commentary	
Sp 900(2)	prologue
Sp 905(1)	Vin V, "context"
Sp 906(1)	prologue
Sp 914(1)	Vin V, "context"
Sp 916(1)	prologue
Sp 919(1)	prologue
Sp 948(1)	prologue
Sp 948 f.(3)	epilogue
Sp 949(1)	epilogue
Sp IV 712 C^{e}(2)	epilogue
4 Khandhaka Commentary	
Sp 951(5)	prologue
Sp 1007(1) (C)	canon, Ja
Sp 1008(1) (C)	canon, Ap
Sp 1089(1)	ø
Sp 1112^{I}(1)	Vin V, "context"
Sp 1112^{II}(1)	Vin V
Sp 1113(1)	Vin V
Sp 1154(1)	epilogue
Sp 1174(1)	Vin V
Sp 1184(1)	≠Vin V
Sp 1237^{I}(2)	ø
Sp 1237^{II}(1)	Vin V, "context"
Sp 1237(1)	ø
Sp 1300(4)	epilogue

Buddhaghosa	source
5 Parivāra Commentary	
Sp 1301(2)	prologue
Sp 1305(1)	+Vin V
Sp 1342(2)	canon
Sp 1349^{I}(1)	ø
Sp 1349^{II}(3)	ø
Sp 1414^{I}(2)	epilogue
Kaṅkhāvitaraṇī (Kkh)	
Kkh 1(6)	prologue
Kkh 2(1)	ø
Kkh 22(3)	ø
Kkh 23(1)	ø
Kkh 26(1)	ø
Kkh 157(1)	prologue
Kkh 163(1)	Vin V
Kkh 356 B^{e}(7)	ø
Kkh 204 ff. C^{e} (50)	ø
Sumaṅgalavilāsinī (Sv)	
1 Introduction	
Sv 15(1)	ø
2.1.1 On Sutta 1	
Sv 34^{III}(cd)	canon
Sv 36(1)	canon
Sv 38(1)	canon, Ja
Sv 54^{I}(3)	ø
Sv 55(1)	"Porāṇa"

Buddhaghosa	source
Sv 56^{II}(4)	canon
verse 1-3:	Ja, Mil
Sv 103(cd)	canon
Sv 129(ab)	canon
Sv 130^{I}(1)	canon
Sv 131(2)	epilogue
2.1.2 On Sutta 2	
Sv 139(ab)	canon
Sv 149(cd)	canon
Sv 183(cd)	canon
2.1.3 On Sutta 3-10	
Sv 246(cd)	canon
Sv 285(1)	canon, "context"
2.2 On Sutta 11-20 (Mahāvagga)	
Sv 417(a)	canon
Sv 422^{I}(1)	ø
Sv 422^{II}(1)	ø
Sv 458(1)	canon, ≠Ja
Sv 510(2)	canon
Sv 542(1)	ø
Sv 559(3)	ø
Sv 573(1)	ø
Sv 583(1)	canon
Sv 608(cd)	canon (D)
Sv 632(1)	ø
Sv 655(1)	canon
Sv 657^{I}(1)	≠Ja, "context"
Sv 657^{II}(1)	≠Ja
Sv 658(1)	canon
Sv 662^{I}(2)	canon (D)
Sv 662^{II}(1)	canon (D)
Sv 664(1)	canon (D), ≠Ja
Sv 666(1)	canon (D)

Buddhaghosa	source
Sv 667^{I}(1)	canon (D)
Sv 667^{II}(1)	canon (D)
Sv 684(1)	canon
Sv 687^{I}(2)	canon (D)
Sv 687^{II}(1)	canon (D)
Sv 692(1)	canon (D)
Sv 694^{I}(cd)	canon (D)
Sv 694^{II}(ab)	canon (D)
Sv 694^{III}(1)	canon (D)
Sv 702(1)	canon (D)
Sv 710(1/2)	ø
2.3 On Sutta 21-33 (Pāṭikavagga)	
Sv 856(3)	canon, Ja, "Ja"
Sv 1001(1)	canon
Papañcasūdanī (Ps)	
1 Introduction	
Ps I 2^{I}(1)	"Porāṇa"
Ps I 2^{II}(1)	"Porāṇa"
1.1 On Sutta 1	
Ps I 11(1)	Ja
Ps I 17(1)	Ja
Ps I 31(1)	Nett, "context"
Ps I 35^{I}(1)	canon
Ps I 35^{II}(ab)	canon, Ja
Ps I 39(10)	ø
Ps I 41^{I}(ab)	canon
Ps I 41^{II}(1)	canon
Ps I 43(1)	canon
Ps I 57(1)	Ja
Ps I 57f.(1)	Ja
1.2 On Sutta 2-9	
Ps I 59(3)	"Aṭṭhakathā"
Ps I 94(ab)	Ja
Ps I 120(1)	Ja
Ps I 153^{II}(1)	Ja

Buddhaghosa	source
Ps I 158(1)	canon
Ps I 159(cd)	canon
Ps 173(ab)	canon
1.3 On Sutta 11-20	
Ps II 3^{I}(4)	Ja, "context"
Ps II 3^{II}(4)	ø
Ps II 16(1)	Ja
Ps II 16 f.(3)	ø
Ps II 17 f.(26,a)	canon, "context"
Ps II 43(1)	Ja
Ps II 49(1)	ø
Ps II 89(1)	ø
Ps II 93^{I}(1)	Ja
Ps II 93^{II}(1)	Ja
1.4 On Sutta 21-50	
Ps II 130(1)	Ja
Ps II 137(1)	≠Thī
Ps II 164(1)	Ap
Ps II 186(1)	Ja
Ps II 221(1)	canon
Ps II 250^{I}(1)	canon
Ps II 279(1)	Ja
Ps II 314(1)	Ja,"context"
Ps II 351(1)	canon
Ps II 380(2)	canon
Ps II 381(1)	canon
Ps II 383^{I}(1)	Ja
Ps II 383^{II}(1)	Ja
Ps II 383^{III}(1)	Ja
Ps II 383^{IV}(1)	Ja
Ps II 383^{V}(1)	Ja
Ps II 384(2)	Ja
Ps II 387(1)	≠Mil
Ps II 410(1)	canon, Ja
Ps II 411^{I}(1)	canon, Ja
Ps II 411^{II}(1)	canon, Ja
Ps II 412^{I}(1)	canon, Ja
Ps II 412^{II}(1)	canon, Ja
Ps II 413(1)	ø
2 On Sutta 51-100	
Ps III 34(1)	canon, "context"
Ps III 65(1)	Ja, "context"
Ps III 69(1)	Ja, "context"
Ps III 79^{I}(1)	Ja
Ps III 79^{II}(1)	Ja
Ps III 79^{III}(1)	Ja
Ps III 80^{I}(1)	Ja
Ps III 80^{II}(1)	Ja
Ps III 80^{III}(1)	Ja
Ps III 80^{IV}(1)	Ja
Ps III 81^{II}(1)	Ja
Ps III 81^{III}(1)	Ja
Ps III 81 f.(1)	Ja
Ps III 88(1)	Ja
Ps III 102(1)	canon
Ps III 134(3)	ø
Ps III 138(1)	ø
Ps III 179(1)	Ja
Ps III 202(1)	canon
Ps III 208(1)	canon
Ps III 211(2)	canon
Ps III 216(1)	Ja
Ps III 288(1)	Bv
Ps III 290(1)	ø
Ps III 311^{II}(1)	ø
Ps III 311^{III}(1)	Ja
Ps III 314^{I}(1)	Ja
Ps III 316^{I}(1)	Ja, "context"
Ps III 316^{II}(1)	Ja
Ps III 317^{I}(1)	Ja, "context"

Buddhaghosa	source
Ps III 317^{II}(1)	Ja, "context"
Ps III 318(1)	Ja, "context"
Ps III 452^{I}(1)	canon
Ps III 452^{II}(1)	canon
3 On Sutta 101-152	
Ps IV 128(1)	ø
Ps IV 169(1)	Ja, "context"
Ps IV 202(1)	≠Ap
Ps V 39^{I}(1)	canon
Ps V 40(1)	canon
Ps V 68(1)	canon
Ps III 754 S^{e}(1)	epilogue
Saratthappakāsinī (Spk)	
Spk I 56^{I}(3)	ø
Spk I 56^{II}(2)	ø
Spk I 57^{I}(1)	ø
Spk I 57^{II}(1)	ø
Spk I 57^{III}(2)	ø
Spk I 57^{IV}(1)	ø
Spk I 61(1/2)	ø
Spk I 63^{I}(1/4)	canon, "context"
Spk I 63^{II}(1)	≠canon
Spk I 63^{III}(5)	≠canon
Spk I 83(1)	ø
Spk I 84(1)	canon
Spk I 123(1)	Mil
Spk I 124(1)	≠Ap
Spk I 143^{I}(1)	canon, Ja
Spk I 143^{II}(1)	canon, Ja
Spk I 143^{III}(1)	canon, Ja
Spk I 143^{IV}(1)	canon, Ja
Spk I 144(1)	canon, "context"
Spk I 147(1)	Ja, "context"
Spk I 227^{I}(2)	ø
Spk I 227^{II}(2)	ø
Spk I 274^{I}(1)	ø
Spk I 274^{II}(2)	ø
Spk I 301^{I}(1)	≠canon, ≠Ja
Spk I 301^{II}(1)	≠canon, ≠Ja
Spk I 301^{III}(2)	≠canon, ≠Ja
Spk I 329^{II}(2)	verse 2: Ja
Spk I 336^{I}(1)	ø
Spk I 336^{II}(3)	ø
Spk I 339(1)	Ja
+Spk II 50^{I}(ab)	Ap
Spk II 50^{II}(1)	canon, Ap
Spk II 108^{I}(1)	canon, Ja
Spk II 108^{II}(1)	canon
Spk II 109(1)	canon
Spk II 266(1)	"Porāṇa"
Spk II 267(1)	"Ācariyagāthā"
Spk II 268(ab)	canon
Spk II 274^{I}(1)	canon
Spk II 275(1)	ø
Spk II 297(5)	ø
Spk II 305(1)	canon
Spk II 357(1)	canon
Spk II 400(1)	"Porāṇa"
Spk III 14(4)	"Porāṇa"
Spk III 66(1)	"Porāṇa"
Spk III 67(1)	Ja
Spk III 68^{I}(1)	Vin V
Spk III 285(1)	Ja, "context"
Manorathapūraṇī (Mp)	
Mp I 24^{I}(1)	Ja
Mp I 29(1)	ø
Mp I 44(1)	canon
Mp I 56(1)	canon, Ja

Buddhaghosa	source
Mp I 93(3)	ø
Mp I 130^{III}(1)	Ja, "context"
Mp I 131^{I}(1)	Ja, "context"
Mp I 151 f.(3)	ø
Mp I 159^{I}(1)	canon
Mp I 159^{II}(a)	canon
Mp I 192(3)	canon
Mp I 239^{I}(1)	canon
Mp I 239^{II}(1)	canon
Mp I 247(1)	canon, "context"
Mp I 248(2)	ø
Mp I 250(1)	canon, "context"
Mp I 258(1)	Ja, "context"
Mp I 264(2)	canon
Mp I 268 f.(2)	canon, "context"
Mp I 277(1)	canon, "context"
Mp I 303(1)	Ja
Mp I 324(1)	canon, "context"
Mp I 326 fn.(10)	ø
Mp I 331(1)	canon, "context"
Mp I 344(1)	canon, "context", Ap
Mp I 363(1)	canon, "context"
Mp I 364^{I}(a)	canon, "context"
Mp I 364^{II}(ab)	canon
Mp I 372(2)	Ap, ≠Ja
Mp I 380^{I}(1)	Ap
Mp I 380^{II}(1)	canon, "context"
Mp I 405^{I}(1)	Ap, Ja
Mp I 405^{II}(1)	≠Ap, Ja
Mp I 437(1)	canon
Mp I 452(1)	canon, ≠Ja
Mp II 26(2)	Ja
Mp II 33(1)	canon
Mp II 92(1)	canon, Ja
Mp II 141^{I}(1)	canon
Mp II 141^{II}(1)	canon
Mp II 182(1)	Ja
Mp II 218(1)	ø
Mp II 299(1)	Ja, "context"
Mp III 19(1)	canon
Mp III 24(1)	canon, Ja
Mp III 35^{I}(1)	ø
Mp III 35^{II}(2)	ø
Mp III 390(1)	ø
Mp IV 187(1)	ø
Mp V 30(1)	canon
Mp II 876 C^{e}(5)	epilogue

ChL 6 Verse Passages Duplicated in the Same Text

Note: This list shows all cases of text-internal duplication. A cross-reference to the first or the most complete entry is given for each subsequent occurrence in the same text. However, additional occurrences in other Buddhaghosa texts are not indicated here. ChL 8 gives a further analysis of text-internal duplication which allows us to define "matrix VP" for different modes of duplication.

Vm 1^{I}(1)
- =Vm 2^{I}
- =Vm 4
- =Vm 710
- =Vm 711^{I} epilogue

ab only:
- =Vm 84
- =Vm 697

Vm 2^{I}(1) =Vm 1^{I} etc.

Vm 4(1) =Vm 1^{I} etc.

Vm 59(2)

verse 1:
- ≠Vm 481
- ≠Vm 484
- ≠Vm 491
- ≠Vm 571
- =Vm 79^{II}

verse 2:

Vm 79^{II}(1) =Vm 59(2:2)

Vm 84(ab) =Vm 1^{I}(1:ab) etc.

Vm 135f.(7)

verse 6 and 7: =Vm 137

Vm 137(2) =Vm 135 f.(7:6,7)

Vm 175(2)

verse 2: =Vm 193(2:2)

Vm 193(2)

verse 2: =Vm 175(2:2)

Vm 205^{III}(1) =Vm 366

Vm 213(1)
- ≠Vm 218
- ≠Vm 221
- ≠Vm 222
- ≠Vm 224
- ≠Vm 226
- ≠Vm 239
- ≠Vm 266
- ≠Vm 293
- ≠Vm 294

Vm 218(1) ≠Vm 213 etc.

Vm 221(1) ≠Vm 213 etc.

Vm 222(1) ≠Vm 213 etc.

Vm 224(1) ≠Vm 213 etc.

Vm 226(1) ≠Vm 213 etc.

Vm 238(3) =Vm 624 f. (8:1,3,5)

Vm 239(1) ≠Vm 213 etc.

Vm 266(1) ≠Vm 213 etc.

Vm 281(2) =Vm 285

Vm 285(2) =Vm 281

Vm 293(1) ≠Vm 213 etc.

Vm 294(1) ≠Vm 213 etc.

Vm 321(1) =Vm 322

Vm 322(1) =Vm 321

Vm 366(1) =Vm 205^{III}

Vm 481(1) ≠Vm 59(2:1) etc.

Vm 484(1) ≠Vm 59(2:1) etc.

Vm 491(1) ≠Vm 59(2:1) etc.

Vm 556(1) =Vm 558^{I}

Vm 558^{I}(1) =Vm 556

Vm 571(1) ≠Vm 59(2:1) etc.

Vm 581(1) =Vm 585^{I}

Vm 585^{I}(1) =Vm 581

Vm 624f.(8)

verse 1,3,5: =Vm 238(3)

(main entry carried over)

Vm 641(4)

verse 2: =Vm 694

verse 3: =Vm 695

Vm 649^{I}(3)

verse 1, 3ab: =Vm 649^{II}

Vm 649^{II}(1, ab) =Vm 649^{I} (3:1, 3ab)

Vm 678(2)

verse 1: =Vm 689

=Vm 697^{I}

Vm 689(1) =Vm 678(2:1)

Vm 694(1) =Vm 641(4:2)

Vm 695(1) =Vm 641(4:3)

Vm 697^{I}(1) =Vm 678(2:2)

Vm 697^{II}(1) =Vm 1^{I} etc.

Vm 710^{II}(1) =Vm 1^{I} etc.

Vm 711^{I}(1) epilogue

=Vm 1^{I} etc.

$^{+}$As 6(1) =As 344

As 19^{I}(1) =As 19^{II}

As 19^{II}(1) =As 19^{I}

As 19^{III}(1) =As 19^{IV}

As 19^{IV}(1) =As 19^{III}

As 19^{V}(1) =As 20^{I}

As 20^{I}(1) =As 19^{V}

As 21(2)

verse 1: =As 23^{I}

verse 2: =As 24

$=^{+}$As 23^{II}

As 23^{I}(1) =As 21(2:1)

$^{+}$As 23^{II}(1) =As 21(2:2)

As 24(1) =As 21(2:2)

As 33-36 B^{e}(33)

verse 30: $=^{+}$As 50 S^{e}

verse 31: $=^{+}$As 52 S^{e}

$=^{+}$As 54 S^{e}

verse 32, 33: =As 42-56 B^{e} (181:1,2)

$^{+}$As 50 S^{e}(1) =As 33-36 B^{e} (33:30)

$^{+}$As 52 S^{e}(1) =As 33-36 B^{e} (33:31)

$=^{+}$As 54 S^{e}

$^{+}$As 54 S^{e}(1) $=^{+}$As 52 S^{e} etc.

As 42-56 B^{e}(181)

verse 1,2: =As 33-36 B^{e} (33:32,33)

As 57^{II}(1) ≠As 58^{II}

As 58^{II}(1) ≠As 57^{II}

$^{+}$As 195(1) $=^{+}$As 196

$^{+}$As 196(1) $=^{+}$As 195

As 344(1) $=^{+}$As 6

Vibh-a 25(1) =Vibh-a 171

Vibh-a 45(1) ≠Vibh-a 76

≠Vibh-a 125

≠Vibh-a 183

Vibh-a 76(1) ≠Vibh-a 45 etc.

Vibh-a 125(1) ≠Vibh-a 45 etc.

Vibh-a 131(1) ≠Vibh-a 169

Vibh-a 165^{II}(1) =Vibh-a 168

Vibh-a 168(1) =Vibh-a 165^{II}

Vibh-a 169(1) ≠Vibh-a 131

Vibh-a 171(1) =Vibh-a 25

Vibh-a 183(1) ≠Vibh-a 45 etc.

Vibh-a 194^{II}(1) =Vibh-a 199^{I}

Vibh-a 199^{I}(1) =Vibh-a 194^{II}

Vibh-a 201(1) $=^{++}$Vibh-a 203

=Vibh-a 205

$^{++}$Vibh-a 203(1) =Vibh-a 201 etc.

Vibh-a 205(1) =Vibh-a 201 etc.

Ppk-a III 1(5) =Ppk-a III 7

verse 3-5: =Ppk-a V 363

Ppk-a V 8^{II}(1) =Ppk-a V 241^{II}

only a-pe-d: $=^{+}$Ppk-a V 241^{I}

only d: $=^{+}$Ppk-a V 242^{I}

$=^{+}$Ppk-a V 242^{II}

Ppk-a V 9^{I}(1) =Ppk-a V 364^{I}

only a-pe-d: $=^{+}$Ppk-a V 242^{III}

$=^{+}$Ppk-a V 243^{I}

only d: $=^{+}$Ppk-a V 243^{II}

$=^{+}$Ppk-a V 243^{III}

Ppk-a V 9^{II}(1) =Ppk-a V 364^{II}

only a-pe-d: =Ppk-a V 244^{I}

=Ppk-a V 244^{II}

only d: =Ppk-a V 244^{III}

=Ppk-a V 244^{IV}

Ppk-a V 9^{III}(1) =Ppk-a V 365

only a-pe-d: =Ppk-a V 245^{I}

=Ppk-a V 245^{II}

only d: =Ppk-a V 245^{III}

=Ppk-a V 245^{IV}

$^{+}$Ppk-a V 241^{I}(d) =Ppk-a V 8^{II} etc.

$^{+}$Ppk-a V 241^{II} (a-pe-d) =Ppk-a V 8^{II} etc.

$^{+}$Ppk-a V 242^{I}(d) =Ppk-a V 8^{II} etc.

Ppk-a V 242^{II}(d) =Ppk-a V 8^{II} etc.

$^{+}$Ppk-a V 242^{III} (a-pe-d) =Ppk-a V 9^{I} etc.

$^{+}$Ppk-a V 243^{I} (a-pe-d) =Ppk-a V 9^{I} etc.

Ppk-a V 243^{II}(d) =Ppk-a V 9^{I} etc.

Ppk-a V 243^{III}(d) =Ppk-a V 9^{I} etc.

Ppk-a V 244^{I} (a-pe-d) =Ppk-a V 9^{II} etc.

Ppk-a V 244^{II} (a-pe-d) =Ppk-a V 9^{II} etc.

Ppk-a V 244^{III}(d) =Ppk-a V 9^{II} etc.

Ppk-a V 244^{IV}(d) =Ppk-a V 9^{II} etc.

Ppk-a V 245^{I} (a-pe-d) =Ppk-a V 9^{III} etc.

Ppk-a V 245^{II} (a-pe-d) =Ppk-a V 9^{III} etc.

Ppk-a V 245^{III}(d) =Ppk-a V 9^{III} etc.

Ppk-a V 245^{IV}(d) =Ppk-a V 9^{III} etc.

Ppk-a V 273(1) =Ppk-a V 277

Ppk-a V 277(1) =Ppk-a V 273

Ppk-a V 363(1) =Ppk-a V 8^{II}etc.

Ppk-a V 364^{I}(1) =Ppk-a V 9^{I} etc.

Ppk-a V 364^{II}(1) =Ppk-a V 9^{II}etc.

Ppk-a V 365(1) =Ppk-a V 9^{III}etc.

Sp 1 ff.(16) (verse 1-4,5 in C) prologue

verse 13, 14: =Sp 616

Sp 3(2) (verse 2 in C)

verse 1a: =Sp 31^{I}(a)

verse 1b-d: =Sp 31^{II}(b-d)

verse 1: =Sp 105

verse 2: =Sp 106

Sp 18(1) (C) =Sp 19^{I}

Sp 19^{I}(1) (C) =Sp 18

Sp 19^{II}(1) (C) =Sp 19^{III}

Sp 19^{III}(1) =Sp 19^{II}

Sp 20^{I}(1) (C) =Sp 20^{II}

Sp 20^{II}(1) (C) =Sp 20^{I}

Sp 20^{III}(1) (C) =Sp 21^{I}

Sp 21^{I}(1) (C) =Sp 20^{III}

Sp 21^{II}(2) (verse 2 in C)

verse 1: =Sp 24^{I}

verse 2: =Sp 24^{II}

=Sp 26^{I}

Sp 24^{I}(1) =Sp 21^{II}(2:1) etc.

Sp 24^{II}(1) (C) =Sp 21^{II}(2:2) etc.

Sp 26^{I}(1) (C) =Sp 21^{II}(2:2) etc.

Sp 30(1) (C) ≠Sp 34

Sp 31^{I}(a) =Sp 3 etc.

Sp 31^{II}(b-d) =Sp 3 etc.

Sp 32(2) =Sp 62
Sp 34(1) (C) ≠Sp 30
Sp 62(2) =Sp 32
Sp 105(1) =Sp 3 etc.
Sp 106(1) =Sp 3 etc.
+Sp 122^{I}(1) (C)
verse 1: =+Sp 170^{I}
+Sp 170^{I}(1) =+Sp 122^{I}(2:1)
Sp 201(4) (C) epilogue
=Sp 284
=Sp 1414
Sp 226(1) =Sp 1347
Sp 270(1) =Sp 271
=Sp 373
Sp 271(1) =Sp 270 etc.
Sp 284(4) (C) epilogue
=Sp 201 etc.
Sp 285(2) (C) prologue
verse 1cd,2: =Sp 393
(2:1cd,2)
=Sp 482
(2:1cd,2)
verse 1ab: =Sp 392
(8:1ab)
Sp 305(1) (C) ≠Sp 446^{I}
≠Sp 446^{II}
Sp 366(1) (C)
ab only: =+Sp 367 N^{e}
+Sp 367 N^{e}(ab) =Sp 366(1:ab)
Sp 373(1) (C) =Sp 270 etc.
Sp 392(8) epilogue
verse 1ab: =Sp 285
(2:1ab)
Sp 393(2) prologue
verse 1cd,2: =Sp 285
(2:1cd,2) etc.
Sp 422(2) =Sp 428^{I}
Sp 428^{I}(2) =Sp 422
Sp 446^{I}(1) ≠Sp 305 etc.
Sp 446^{II}(1) ≠Sp 305 etc.
Sp 482(2) (C) prologue
verse 1cd, 2: =Sp 285(2:1cd,2)
etc.
Sp II 612 S^{e}(1) epilogue
=Sp III 172 B^{e}
(2:2)
=Sp 1415(15:15)
Sp 616(2) =Sp 1 ff.
(16:13,14)
Sp 872(1) ≠Sp 873
Sp 873(1) ≠Sp 872
Sp 896^{I}(pe) (a,
d)
only d: =Sp 897^{II}(1:d)
Sp 897^{II}(1)
only d: =Sp 896^{I}(a,d:d)
Sp III 172 B^{e}(2) epilogue
verse 2: Sp II 616 S^{e}etc.
Sp 1347(1) =Sp 226
Sp 1414^{II}(4) epilogue
=Sp 201 etc.
Sp 1415(15) epilogue
verse 15: =Sp II 616 S^{e}etc.
Kkh 11(2)
verse 2: =Kkh 14^{I}
Kkh 14^{I}(1) =Kkh 11(2:2)
Sv 4(1) =Sv 24
Sv 16^{I}(2) =Sv 463(4:1,2)
Sv 17^{I}(1) =Sv 17^{II}
Sv 17^{II}(1) =Sv 17^{I}
Sv 17^{III}(1) =Sv 18^{I}
Sv 18^{I}(1) =Sv 17^{III}
Sv 18^{II}(1) =Sv 18^{III}
Sv 18^{III}(1) =Sv 18^{II}

Sv 19(2)
verse 1: =Sv 20
verse 2: =Sv 21
=Sv 22^{I}
Sv 20(1) =Sv 19(2:1)
Sv 21(1) =Sv 19(2:2)
Sv 22^{I}(1) =Sv 19(2:2)
Sv 24(1) =Sv 4
Sv 52(2) ≠Sv 54
(full entry in concordance)
Sv 54(2) ≠Sv 52
(full entry in concordance)
Sv 155^{I}(1) ≠Sv 155^{III}
(full entry in concordance)
Sv 155^{III}(1) ≠Sv 155^{I}
(full entry in concordance)
Sv 228^{I}(1) =Sv 961
Sv 288(1) =Sv 877
Sv 296(1) =Sv 908
Sv 297(ab) =Sv 645
Sv 463(4)
verse 1,2: =Sv 16^{I}
Sv 645(ab) =Sv 297
Sv 877(1) =Sv 288
Sv 908(1) =Sv 296
Sv 961(1) =Sv 228^{I}
Ps I 20^{II}(1) =Ps II 199
Ps I 105(ab) =Ps I 231
(2:2ab)
Ps I 129^{I}(1) =Ps II 124
Ps I 231(2)
verse 2ab: =Ps I 105
Ps II 42^{III}(1) =Ps III 314^{II}
(2:1)
Ps II 124(1) =Ps I 129^{I}
Ps II 191(2) =Ps V 63(3:1,3)
Ps II 199(1) =Ps I 20^{II}
Ps II 212(1) =Ps III 334
Ps II 274^{I}(1) ≠Ps II 274^{III}
(full entry in concordance)
Ps II 274^{III}(1) ≠Ps II 274^{I}
(full entry in concordance)
Ps III 81^{I}(1) =Ps III 82
Ps III 82(1) =Ps III 81^{I}
Ps III 314^{II}(2)
verse 1: =Ps II 42^{II}
Ps III 334(1) =Ps II 212
Ps IV 27(1) ≠Ps IV 28
(full entry in concordance)
Ps IV 28(1) ≠Ps IV 27
(full entry in concordance)
Ps V 63(3)
verse 1,3: =Ps II 191
Spk I 26^{I}(ab) =Spk II 374^{I}
Spk I 35^{I}(1) =Spk II 171(3:1)
Spk I 35^{II}(1) =Spk II 171(3:3)
Spk II 107(1) =Spk III 165
Spk II 171(3)
verse 1: =Spk I 35^{I}
verse 3: =Spk I 35^{II}
Spk II 374^{I}(ab) =Spk I 26^{I}
Spk III 152(1) =Spk III 153
Spk III 153(1) =Spk III 152
Spk III 165(1) =Spk II 107
Mp I 25^{I}(2) ≠Mp I 25^{II}
(full entry in concordance)
Mp I 25^{II}(2) ≠Mp I 25^{I}
(full entry in concordance)

Mp I 128(1)	≠ Mp I 133
	≠ Mp I 134
Mp I 130^{I}(1)	≠ Mp I 130^{II}
Mp I 130 ^{II}(1)	≠ Mp I 130^{I}
Mp I 133(1)	≠ Mp I 128 etc.
Mp I 134(1)	≠ Mp I 128 etc.
Mp I 283(1)	= Mp I 375
$^{+}$Mp I 358(ab)	= Mp I 359(1:ab)
Mp I 359(1)	
only ab:	=$^{+}$Mp I 358
Mp I 366(1)	≠ Mp I 380^{III}
Mp I 375(1)	= Mp I 283
Mp I 380^{III}(1)	= Mp I 366
Mp II 105^{I}(1)	= Mp II 375
Mp II 110^{II}(1)	= Mp IV 138(1:c-f)
Mp II 375(1)	= Mp II 105^{I}
Mp IV 138(1)	
only c-f:	=Mp II 110^{II}

ChL 7 The Standard Sets of Duplicates

This sequence of check lists gives all verse passages duplicated in several of the ten Buddhaghosa texts together with a brief indication of their sources. Every duplicated verse passage is listed only once[1], and all verse passages with the same "duplicate pattern" (i.e. all verse passages found in the same group of Buddhaghosa texts) are collected into the same "standard set". In this way the mass of 723 verse passages found repeatedly in 2-10 different Buddhaghosa texts are reduced to only 276 "matrix verse passages" with repeated occurrences.

Seven "standard sets of duplicates" (with 2-11 subsets each) have been set up to present these duplicated verse passages in an orderly way:

Set 1: duplicates between the Visuddhimagga and the commentaries to the Abhidhammapiṭaka and Vinayapiṭaka (with four subsets);

Set 2: duplicates between the Abhidhamma commentaries and the Vinaya commentaries: the "special set" (with three subsets);

Set 3: duplicates in the three Nidāna sections of As, Sp, and Sv respectively (with two subsets);

Set 4: duplicates between several Sutta commentaries (with eleven subsets);

Set 5: duplicates between all nine commentaries (with five subsets);

Set 6: duplicates between the Visuddhimagga and the Sutta commentaries (with two subsets);

Set 7: duplicates between all ten texts (with three subsets).

The standard order set up for the ten texts in the concordance of verse passages (CVP) is observed in the arrangement of the subsets as far as possible.[2] Within each subset the verse passages are generally arranged in the order of their occurrence in the first text dealt with.[3]

---

1 Two verse passages with a very complicated pattern of duplication are listed in two different sets each only with the appropriate duplicate occurrences. See set ChL 7.7.3 Vm 295(1) and $^{+}$Sp 119 (8) respectively.

2 But subsets with a smaller number of texts come before subsets with a larger number of texts.

3 This is generally the earlier text in the order followed in the CVP, but in set ChL 7.2.3, ChL 7.3.1, ChL 7.3.2, and ChL 7.5.6 it is a different text which allows more convenient ordering.

In ChL 7.6.1 and ChL 7.7.1 the order of Vm references is modified to allow for the consecutive order of the different Sutta commentaries and Abhidhamma commentaries respectively which combine with Vm in these sets.

ChL 7 The Standard Sets of Duplicates

ChL 7.1 Duplicates Between the Visuddhimagga and the Commentaries to Abhidhammapiṭaka and Vinayapiṭaka (Vm=Abhi-a/Vin-a)

ChL 7.1.1 Vm = As (10 VP, all untraced)

		source
Vm 175(2)	verse 2cd:	ø
verse 2:	=As 198	
=Vm 193(2:2)	(2:2cd)	
Vm 193(2)	2cd differs:	ø
verse 2:	=As 198	
=Vm 175(2:2)		
Vm 317(1)	=As 192	ø
Vm 321(1)	=+As 195	ø
=Vm 322	=+As 196	
Vm 338^{I}(1)	=As 209^{I}	ø
Vm 338^{II}(1)	=As 209^{II}	ø
Vm 339^{I}(1)	=As 209^{III}	ø
Vm 339^{II}(2)	=As 210	ø
Vm 340^{I}(1)	=As 211^{I}	ø
Vm 340^{II}(2)	=As 211^{II}	ø
Vm 446(1)	=As 307	ø

ChL 7.1.2 Vm = Vibh-a (77 VP, 73 untraced)

Vm 476(2)	=Vibh-a 29	ø
Vm 480(1)	=Vibh-a 35	ø
Vm 487(1)	=Vibh-a 79	ø
Vm 493(1)	=Vibh-a 128	ø
Vm 494(3)	=Vibh-a 83	ø
Vm 496^{I}(5)	=Vibh-a 85	ø
Vm 501(6)	=Vibh-a 97f.	ø
Vm 502(3)	=Vibh-a 100	ø
+Vm 502f.(3)	=Vibh-a 101f.	ø
Vm 503^{I}(2)	=Vibh-a 104	ø
Vm 503^{II}(1)	=Vibh-a 105^{I}	ø
Vm 503^{III}(1)	=Vibh-a 105^{II}	ø
Vm 504^{I}(1)	=Vibh-a 105^{III}	ø
Vm 504^{II}(1)	=Vibh-a 106	ø

		source
Vm 504^{III}(2)	=Vibh-a 107	ø
Vm 505^{I}(1)	= Vibh-a 108	ø
Vm 505^{II}(2)	=Vibh-a 109	ø
Vm 505^{III}(2)	=Vibh-a 110	ø
Vm 507(1)	=Vibh-a 112	canon
Vm 511(1)	=Vibh-a 88	ø
Vm 513^{I}(1)	=Vibh-a 89^{I}	ø
Vm 513^{II}(1)	=Vibh-a 89^{II}	ø
Vm 513^{III}(1)	=Vibh-a 90	ø
Vm 516(1)	=Vibh-a 93	ø
Vm 522(1)	=Vibh-a 130^{I}	"Porāṇa"
Vm 522f.(3)	=Vibh-a 130^{II}	ø
Vm 523^{I}(1)	=Vibh-a 130^{III}	"Pubbācariyehi"
Vm 523^{II}(1)	=Vibh-a 131	ø
	≠Vibh-a 169	
Vm 541(1)	=Vibh-a 146	ø
Vm 542(1)	=Vibh-a 147	ø
Vm 543(1)	=Vibh-a 148	ø
Vm 543f.(2)	=Vibh-a 149^{I}	ø
Vm 544^{II}(3)	=Vibh-a 150	ø
Vm 551(1)	=Vibh-a 160^{I}	ø
Vm 552^{I}(1)	=Vibh-a 160^{II}	ø
Vm 552^{II}(1)	=Vibh-a 161^{I}	ø
Vm 552^{III}(1)	=Vibh-a 161^{II}	ø
Vm 553^{I}(1)	=Vibh-a 162^{I}	ø
Vm 553^{II}(1)	=Vibh-a 162^{II}	ø
Vm 554(1)	=Vibh-a 163	ø
Vm 555^{I}(1)	=Vibh-a 164^{I}	ø
Vm 555^{II}(1)	=Vibh-a 164^{II}	ø
Vm 555^{III}(1)	=Vibh-a 165^{I}	ø
Vm 556(1)	=Vibh-a 165^{II}	ø
=Vm 558^{I}	=Vibh-a 168	
Vm 560(1)	=Vibh-a 25	canon
	=Vibh-a 171	
Vm 561^{I}(1)	=Vibh-a 172^{I}	ø
Vm 561^{II}(2)	=Vibh-a 172^{II}	ø
Vm 562^{I}(1)	=Vibh-a 173^{I}	ø
Vm 562^{II}(1)	=Vibh-a 173^{II}	ø

		source
Vm 563^{I}(1)	=Vibh-a 174^{I}	ø
Vm 563^{II}(1)	=Vibh-a 174^{II}	ø
Vm 563^{III}(1)	=Vibh-a 174^{III}	ø
Vm 563^{IV}(1)	=Vibh-a 175^{I}	ø
Vm 563^{V}(1)	=Vibh-a 175^{II}	ø
Vm 564^{I}(2)	=Vibh-a 175^{III}	ø
Vm 564^{II}(1)	=Vibh-a 176^{I}	ø
Vm 565^{I}(1)	=Vibh-a 176^{III}	ø
Vm 565^{II}(1)	=Vibh-a 176^{II}	ø
Vm 565^{III}(1)	=Vibh-a 177^{I}	ø
Vm 566^{I}(1)	=Vibh-a 177^{II}	ø
Vm 566^{II}(1)	=Vibh-a 178^{I}	ø
Vm 566^{III}(1)	=Vibh-a 178^{II}	ø
Vm 567^{I}(2)	=Vibh-a 178^{III}	ø
Vm 567^{II}(1)	=Vibh-a 179	ø
Vm 568^{I}(1)	=Vibh-a 180^{I}	ø
Vm 568^{II}(3)	=Vibh-a 180^{II}	ø
Vm 568^{III}(1)	=Vibh-a 180^{III}	ø
Vm 570(1)	=Vibh-a 182	ø
Vm 575(1)	=Vibh-a 187	ø
$^{+}$Vm 576^{I}(1)	=Vibh-a 189^{I}	ø
Vm 578(1)	=Vibh-a 190	ø
Vm 579^{I}(1)	=Vibh-a 191^{I}	ø
Vm 579^{II}(1)	=Vibh-a 191^{II}	ø
Vm 498 fn.,E^{e}(2)(3)	=Vibh-a 194^{I}	ø
Vm 581(1)	=Vibh-a 194^{II}	ø
=Vm 585^{I}	=Vibh-a 199^{I}	
Vm 585^{II}(1)	=Vibh-a 199^{II}	ø
Vm 586(1)	=Vibh-a 199^{III}	ø
ChL 7.1.3 Vm = Sp (13 VP, 8 untraced)		
Vm 90(1)	=Sp 416	ø
Vm 126(1)	=Sp 429	ø
Vm 201^{IV}(1)	=Sp 115^{I}	ø
Vm 201^{V}(1)	=Sp 115^{II}	canon
Vm 204(2)	=Sp 118^{I}	canon
Vm 210^{I}(1)	=Sp 123^{I}	ø
Vm 210^{III}(a)	=Sp 123^{III}	ø
Vm 211(1)	=Sp 123^{IV}	ø

		source
Vm 273(1)	=Sp 410	ø
Vm 275(1)	=Sp 412	"Porāṇa"
Vm 278(1)	=Sp 418	ø
Vm 281(2)	=Sp 422	canon
=Vm 285	=Sp 428^{I}	
Vm 286(1)	=Sp 428^{II}	"Porāṇa"

ChL 7.1.4 Vm = As = Sp (4 VP, 3 untraced)

Vm 205^{II}(1)	=As 298^{I}	=$^{+}$Sp 119^{I}	ø
Vm 205^{IV}(1)	=As 298^{III}	=$^{+}$Sp 119^{III}	ø
Vm 206^{I}(1)	=As 298^{IV}	=$^{+}$Sp 119^{IV}	ø
Vm 206^{II}(7)	=As 298^{V} (8@1-7)	=$^{+}$Sp 119^{V}	verse 3: ≠Ja see also ChL 7.7.3

For duplication of the type Vm ≠ Sp = Kkh see ChL 7.2.3 Sp 186f.(3).

ChL 7.2 Duplicates Between Abhidhamma Commentaries and Vinaya Commentaries

ChL 7.2.1 As = Ppk-a (5 VP, 1 untraced)

$^{+}$As 10^{I}(1)	=Ppk-a V 8^{II} etc.	"Aṭṭhakathā", Tikap
$^{+}$As 10^{II}(1)	=Ppk-a V 9^{I} etc.	"Aṭṭhakathā" Tikap
$^{+}$As 10^{III}(1)	=Ppk-a V 9^{II} etc.	"Aṭṭhakathā" Tikap
$^{+}$As 10^{IV}(1)	=Ppk-a V 9^{III} etc.	"Aṭṭhakathā" Tikap
As 429f.(8)	verse 5-8: =Ppk-a V 366(6:3-6)	epilogue

ChL 7.2.2 Sp = Kkh (6 VP, 1 untraced)

		source
Sp 446^{II}(1)	=Kkh 31	"Porāṇa"
≠Sp 446^{I}		
≠Sp 305(C)		
Sp 872(1)	=$^{+}$Kkh 14^{II}	Vin V
≠Sp 873		≠Vin V
Sp 1017(2)	=Kkh 18	∅
Sp 1063^{I}(1)	=Kkh 11(2:1)	"Aṭṭhakathā"
Sp 1063^{II}(1)	=Kkh 11(2:2)	"Aṭṭhakathā"
	=Kkh 14^{I}	
Sp 1063^{III}(1)	=Kkh 4	"Aṭṭhakathā"

ChL 7.2.3 Sp = Kkh = others (2 VP, none untraced)

			source
Sp 186f.(3)	=$^{+}$Kkh 9	verse 2cd: =Vm 5^{I} verse 1ab: =Vm 295(1:ab)	canon "Ovādapāti-mokkhaṃ" See also ChL 7.7.3
Sp 1035(1)	=Kkh 16	=$^{+}$As 93	Vin V

ChL 7.3 Duplicates in the Nidāna Sections

ChL 7.3.1 Nidāna I (13 VP, 10 untraced)

			source
Sp 17^{I}(2)(C)	=As 18	= Sv 16^{I} = Sv 463(4:1,2)	canon
Sp 17^{II}(a)(C)	=As 17 (3:1a,2a,3a)	=Sv 16^{II}	verse 3,4: Ap canon
Sp 18(1)(C)	=As 19^{I}	=Sv 17^{I}	∅
=Sp 19^{I}	=As 19^{II}	=Sv 17^{II}	
Sp 19^{II}(1)(C)	=As 19^{III}	=Sv 17^{III}	∅
=Sp 19^{III}	=As 19^{IV}	=Sv 18^{I}	
Sp 20^{I}(1)(C)	=As 19^{V}	=Sv 18^{II}	∅
=Sp 20^{II}	=As 20^{I}	=Sv 18^{III}	
Sp 20^{III}(1)(C)	=As 20^{II}	=Sv 18^{IV}	∅
=Sp 21^{I}			

				source
Sp 21^{II}(2) (verse 2 in C) verse 1: =Sp 24^{I} verse 2: =Sp 24^{II}(C) =Sp 26^{I}(C)	=As 21 verse 1: =As 23^{I} verse 2: =$^{+}$As 23^{II} =As 24	=Sv 19 verse 1: =Sv 20 verse 2: =Sv 21 =Sv 22^{I}		∅
Sp 26^{II}(1)	=As 25^{I}	=Sv 22^{II}		∅
Sp 27^{I}(1)	=As 25^{II}	=Sv 23^{I}		∅
Sp 27^{II}(1)	=As 25^{III}	=Sv 23^{II}	=Spk I 2	∅
Sp 27^{III}(1)	=As 25^{IV}	=Sv 23^{III}	=Mp I 3	∅
Sp 28(1)	=As 26	=Sv 23^{IV}		∅
Sp 29(1)	=As 27	=Sv 4 =Sv 24		canon

ChL 7.3.2 Nidāna II (6 VP, none untraced)

					source
Sp 30(1)(C) ≠Sp 34		=Sv 25			≠DĪp
Sp 26f.(14)	verse 1: =As 32				"Porāṇa", Vin V "Ācariya-paramparā", verse 1: ≠DĪp
Sp 75f.(C)	As 42-56 B^{e} (181:24)	d differs: Sv 446	verse 1: ≠Ps III 351 d differs: Ps II 176 =Spk I 197		DĪp, "context" verse 1: ≠Ja Bv, Ja(N)
	As 71 B^{e}(1) =Vibh-a 437 As 75^{II}B^{e}(1)		=Ps IV 122 =Mp II 15 ≠Ps I 185		Bv, Ja(N) Cp, "Ja", Ja(N)

ChL 7.4 Duplicates Between Several Sutta Commentaries

ChL 7.4.1 Sv =Ps (25 VP, 6 untraced)

		source
+Sv 54^{II}(2)	verse 1,2:	
≠Sv 52	=Ps III 133	canon
Sv 155^{I}(1)	=Ps II 274^{I}	canon
≠Sv 155^{III}	≠Ps II 274^{III}	
Sv 155^{II}(1)	=Ps II 274^{II}	canon
Sv 155^{IV}(1)	=Ps II 274^{IV}	Ja
Sv 155^{V}(1)	=Ps II 275^{I}	Ja, "context"
Sv 156(1)	=Ps II 275^{II}	Ja, "context"
Sv 167(1)	=Ps III 122	ø
Sv 177f.(4)	verse 1,3,4:	verse 1,3,4:
	Ps II 41	Ja
		"Puṇṇakajātake"
Sv 178^{I}(2)	=Ps II 42^{I}	verse 1ab,2, 4ab: Ja
		verse 2:
Sv 178^{II}(1)	=Ps II 42^{II}	canon,
Sv 179(1)	=Ps III 314^{II}(2:1)	"context"
	=Ps II 42^{III}	Ja, "context"
Sv 288(1)	=Ps III 423	Ja
=Sv 877		
Sv 384(1)	=Ps V 8	ø
Sv 403(ab)	=Ps II 56	
Sv 439(1)	=Ps IV 185	ø
Sv 457(1)	=Ps III 311^{I}	canon
Sv 490(1)	=Ps I 227	canon
		Ja
Sv 622(1)	=Ps IV 221	"Jayaddisa=
Sv 744(1)	=Ps I 230	jātake"
Sv 746^{II}(1)	=Ps I 232^{II}	ø
Sv 748(2)	=Ps I 234	canon
Sv 749(2)	=Ps I 235^{I}	canon
		ø
Sv 750^{I}(1)	=Ps I 235^{II}	verse 2:
		canon, Ap
		canon

		source
Sv 750^{II}(1)	=Ps I 235^{III}	canon
Sv 767f.(3)	=Ps I 252	ø

ChL 7.4.2 Sv = Spk (4 VP, 3 untraced)

Sv 130^{II}(1)	=Spk II 10	ø
Sv 443(1)	=Spk III 152	ø
	=Spk III 153	
Sv 550(3)	=Spk III 214	ø
Sv 810(1)	=Spk I 126	canon

ChL 7.4.3 Sv = Mp (1 VP, none untraced)

Sv 1016(1)	=Mp III 56	"Ariyavaṃsa"

ChL 7.4.4 Ps = Spk (10 VP, 2 untraced)

Ps I 153^{I}(1)	=Spk I 77	canon, "context"
Ps I 220(1)	=Spk II 16	ø
Ps II 37^{I}(1)	only ab:	Ja
	=Spk II 112^{II}	
Ps II 37^{II}(ab)	=Spk II 112^{I}(1:ab)	Ja
Ps II 95(1)	=Spk II 30	≠Ja
Ps II 119(2)	=Spk II 49	canon
Ps III 23f.(10)	=Spk III 48f.	ø
Ps III 25(5)	=Spk III 50	"Porāṇa"
Ps III 39(1)	=Spk I 149	canon
Ps V 85^{I}(ab)	=Spk I 26^{I}	canon
	=Spk II 374^{I}	

ChL 7.4.5 Ps = Mp (4 VP, 1 untraced)

Ps I 61(1)	=Mp II 183	canon
Ps II 5(1)	=Mp III 214	canon
Ps II 140(1)	=Mp I 77	ø
Ps II 250^{II}(1)	=Mp I 230	canon

ChL 7.4.6 Spk = Mp (4 VP, 2 untraced)

		source
Spk I 328(1)	=Mp I 388	canon, "context"
Spk II 228(1)	=Mp I 24^{II}(2:2)	Ja
Spk II 274^{II}(1)	≠Mp I 38	∅
Spk III 223(4)	verse 1:	∅
	=Mp I 128	
	≠Mp I 133	
	≠Mp I 134	

ChL 7.4.7 Sv = Ps = Spk (6 VP, none untraced)

Sv 171(1)	=Ps I 19	=Spk II 7	Ja
Sv 172^{I}(1)	=Ps I 20^{I}	=Spk II 8	canon
Sv 304(5)	=Ps III 26	=Spk III 51	canon, "context"
Sv 743(1)	=Ps I 229	=Spk III 177	canon
Sv 746^{I}(2)	=Ps I 232^{I}	=Spk II 327	"Porāṇa"
Sv 994(1)	=Ps III 373	=Spk I 185	canon

ChL 7.4.8 Sv = Ps = Mp (7 VP, 1 untraced)

Sv 60(1)	=Ps I 46	=Mp I 104	∅
Sv 61(2)	=Ps I 46f.	=Mp I 105	"Porāṇa"
Sv 232^{I}(1)	=Ps I 133^{I}	=Mp II 110^{I}	canon
Sv 232^{II}(1)	only c-f:	=Mp IV 138	canon
	=Ps I 133^{II}	only c-f:	
		=Mp II 110^{II}	
Sv 233^{I}(3)	=Ps I 134^{I}	=Mp II 111	canon
Sv 233^{II}(1)	=Ps I 134^{II}	=Mp II 112	canon
Sv 746^{III}(1)	=Ps I 232^{III}	=Mp I 360 (2:1)	canon, Ap

ChL 7.4.9 Sv = Spk = Mp (3 VP, 2 untraced)

Sv 491(1)	=Spk II 92	=Mp I 291	∅
Sv 492(1)	=Spk II 93	=Mp I 187	∅
Sv 904(1)	=Spk I 204	=Mp III 26	canon

ChL 7.4.10 Ps = Spk = Mp (2 VP, none untraced)

Ps I 63^{I}(1)	=Spk II 52^{I}	=Mp II 184^{I}	canon
Ps II 71(1)	=Spk II 330	=Mp IV 63	canon

ChL 7.4.11 All Four Sutta Commentaries (9 VP, 4 untraced)

				source
Sv 1f.(16)	verse 1-4, 6-16: Ps I 1f. (16:1-4, 6-16)	verse 1-4, 6-16: Spk I 1f. (19:1-4, 6-10, 14-19)	verse 1-4, 6-16: Mp I 1ff. (19:1-4, 6-10, 14-19)	prologue
Sv 26(cd)	=+Ps I 3	=+Spk I 4	=Mp I 4	canon
Sv 31^{I}(1)	=Ps I 7^{I}	=Spk I 9^{I}	=Mp I 10	∅
Sv 33(1)	=Ps I 9	=Spk I 11	=Mp I 13	∅
Sv 176(1)	=Ps II 203^{I}	=Spk III 68^{II}	=Mp II 289^{I}	"Aṭṭhakathā"
Sv 224(1)	=Ps I 63^{II}	od only: =Spk II 52^{II}	=Mp II 184^{II}	canon
Sv 296(1) =Sv 908	=Ps IV 36	=Spk III 222	=Mp I 220	Ja
Sv 470(1)	=Ps II 179	=Spk I 200	=Mp III 36	canon
Sv III 250 B^{e}(7)	verse 3-7: Ps V 109f. (7:3-7)	verse 3-7: Spk III 308 (9:3-7)	verse 3-7: Mp V 98f. (10:5,7-10)	epilogue

ChL 7.5 Duplicates Between All Nine Commentary Texts

ChL 7.5.1 As = Sutta-a (7 VP, 3 untraced)

As 38(1)	=Sv 99			canon, Ja
+As 146(ab)			=Mp I 37(2:1ab)	canon, "context"
As 348^{I}(1)	=Sv 172^{II}	=Ps I 20^{II} =Ps II 199		canon
As 348^{II}(1)	=Sv 59^{II}	=Ps I 20^{III}	=Mp I 62^{I}	∅
As 349(1)	=Sv 59^{I}	=Ps I 21^{I}	=Spk II 98 =Mp I 62^{II}	∅
As 350(1)		=Ps I 21^{II}	=Spk II 252^{I}	Ja
+As 351^{I}(1)		=Ps I 22^{I}	=Spk II 252^{II}	∅

ChL 7.5.2 Vibh-a = Sutta-a (14 VP,7 untraced)

Vibh-a 218(1)	=Sv 757	=Ps I 242		"Porāṇa"
Vibh-a 221(1)	=Sv 761	=Ps I 246	=Spk III 181	canon
Vibh-a 280(1)	=Sv 791	=Ps I 294	=Spk III 160 =Mp II 60	canon

				source
Vibh-a 321(1)	=Sv 745(2:1)	=Ps I 231(2:1)		canon
		verse 2ab:		"context"
		=Ps I 105		
Vibh-a 355(1)	=Sv 193	=Ps I 261	=Spk III 190	ø
Vibh-a 356(1)	=Sv 194	=Ps I 262	=Spk III 191	ø
Vibh-a 397(1)		=Ps II 25	=Spk II 43	"Porāṇa"
			=Mp V 10	
Vibh-a 399(1)		=Ps II 27	=Mp III 9	ø
Vibh-a 426(1)		=Ps IV 109	=Mp II 5	ø
Vibh-a 438(1)		=Ps IV 124	=Mp II 16	canon, Ja
Vibh-a 472^{I}(1)	=Sv 996		=Mp I 120	Ja
Vibh-a 472^{III}(1)		≠Ps II 139	≠Mp I 75	ø
Vibh-a 494(1)	=Sv 656			ø
Vibh-a 514(1)			=Mp III 208	ø

ChL 7.5.3 Ppk-a = Sutta-a (3 VP, 1 untraced)

Ppk-a II 190(1)	=Sv 514			canon
Ppk-a II 242(1)	=Sv 207	=Ps II 213	=Mp III 197	canon, "context"
Ppk-a III 34(2)	=Sv 383	=Ps I 138	=Mp I 95	ø
		(3:1,2)	(3:1,2)	
			=Spk II 77	

ChL 7.5.4 Sp = Sutta-a (5 VP, 1 untraced)

$^{+}$Sp 170^{II}(1)(c)	=Sv 228^{II}	=Ps I 129^{II}	=Mp II 105^{II}	ø
$^{+}$Sp 172^{I}(1)(c)	=Sv 230^{I}	=Ps I 131^{I}	=Mp II 107	canon, "context"
$^{+}$Sp 172^{II}(1)(c)	=Sv 230^{II}	=Ps I 131^{II}	=Mp II 108	canon, "context"
$^{+}$Sp 240^{I}(1)	=Sv 206	=Ps II 212	=Mp III 195	Ja
		=Ps III 334		
Sp 1399(1)	=Sv 117	=Ps II 203^{II}	=Mp II 289^{II}	Mil (prose)

ChL 7.5.5 Nine Commentaries (4 VP, 1 untraced)

As 57^{II}(1)	=Sp 107^{I}	=Sv 31^{II}	=Ps I 7^{II}	=Spk I 9^{II}	ø
≠As 58^{II}				=Mp I 11^{I}	
As 58^{I}(1)	=$^{+}$Sp 107^{II}	=Sv 32	=Ps I 8	=Spk I 10	canon
				=Mp I 11^{II}	

					source
Vibh-a 22(1)	=Sp 437			=Spk I 300	"Aṭṭhakathā", Mil (prose)
Vibh-a 217(1)	=Ppk-a III 73	=Sv 756	=Ps I 241		canon

ChL 7.6. Duplicates Between the Visuddhimagga and the Sutta Commentaries (Vm = Sutta-a)

ChL 7.6.2 Vm = one Sutta-a Text (10 VP, 1 untraced)

Vm 34(ab)	=Sv 297				canon
	=Sv 645				
Vm 127(2)		verse 1:			ø
		=Ps IV 162			
Vm 231^{I}(1)		=Ps II 310			Ja
Vm 675(b)		=Ps V 39^{II}			canon
		(1:b)			
Vm 236(1)			=Spk I 40		Ja
Vm 497^{I}(ab)			=Spk I 329^{I}		canon
Vm 637(2)			=Spk II 201		"Porāṇa",
			(3:1,2)		canon
Vm 638(1)			=Spk II 201		"Porāṇa",
			(3:3)		canon
Vm 105(1)				=Mp I 436	"Māgaṇḍiyā-suttuppattiyaṃ"
Vm 302^{I}(1)				=Mp I 131f. (10:1)	Ja, "context"

ChL 7.6.2 Vm = several Sutta-a Texts (6 VP, 2 untraced)

Vm 36^{I}(1)	=Sv 56^{I}	≠Ps III 127			≠Ap
Vm 48f.(2)	2b differs:	2b differs:			ø
	Sv 747	Ps I 233			
Vm 306(1)	=Sv 1044			=Mp IV 123	ø
Vm 482(ab)	=Sv 125			=Mp II 272	canon
				(1:ab)	
Vm 624f.(8)		verse 1:	verse 1,3,5:		canon
verse 1,3,5:		=Ps II 224	=Spk I 22		
=Vm 238					

			source
Vm 636(2)	≈Ps V 23	≈Spk II 171 (3:1,2)	canon
		verse 1: Spk I 35^{I}	
		verse 3: Spk I 35^{II}	

ChL 7.7 Duplicates Between All Ten Buddhaghosa Texts (Vm ≈ Sutta-a ≈ others)

ChL 7.7.1 Vm = Abhi-a (one text) = Sutta-a (5 VP, 1 untraced)

Vm 7(1)	≈As 351^{II}		≈Ps I 22^{II}	≈Spk II 253	canon, "Aṭṭhakathā" (per Spk)
Vm 367f.(7)	≈As 300			verse 4-7: ≈Spk III 13	
Vm 1^{I}(1) ≈Vm 2^{I} etc.	≈Vibh-a 331	≈Sv 56^{III}			canon
Vm 59(2)	verse 1:		verse 1:		∅
verse 1:	≠Vibh-a 45		≠Ps I 82		
≠Vm 481	≠Vibh-a 76				
≠Vm 484	≠Vibh-a 125				
≠Vm 491	≠Vibh-a 183				
≠Vm 571					
verse 2: Vm 79^{II}					
Vm 576^{II}(1)	≈Vibh-a 189^{II}			≈Spk I 32	canon

ChL 7.7.2 Vm = Sp = Sutta-a (8 VP, 1 untraced)

Vm 205^{I}(1)	≈Sp 118^{II}	≈Sv 659			canon, Ja
Vm 209^{I}(2)	≈$^{+}$Sp 122^{I}	verse 1:	verse 1:	verse 1:	canon
	verse 1: Sp 170^{I}	Sv 228 ≈Sv 961	Ps I 129^{I} ≈Ps II 124	Spk I 14 ≈Mp II 105^{I} ≈Mp II 375	
Vm 209^{II}(1)	≈$^{+}$Sp 122^{II}	≈Sv 34^{I}	≈Ps I 10^{I}	≈Spk I 12^{I} ≈Mp I 14^{I}	"Porāṇa"
Vm 210^{II}(1)	≈Sp 123^{II}	≈Sv 34^{II}	≈Ps I 10^{II}	≈Spk I 12^{II} ≈Mp I 14^{II}	Nidd (prose), "Vm"

					source
Vm 269(1)	≈Sp 406	≈Sv 763	≈Ps I 247		"Porāṇa"
Vm 270(1)	≈Sp 407	≈Sv 764	≈Ps I 248		"Porāṇa", Mil
Vm 282(1)	≈Sp 423		≈Ps III 137		∅
Vm 388^{I}(1)	≈Sp 802			≈Mp I 215	canon, Ja

ChL 7.7.3 Vm ≈ Sutta-a ≈ several others (6 VP, 3 untraced)

Vm 33(1)	≈As 405 ≈Vibh-a 270		≈Sv 778 ≈Ps I 282	≈Spk II 107 ≈Spk III 165 ≈Mp I 47	canon
Vm 205^{III}(1) ≈Vm 366	≈As 298^{II}	≈$^{+}$Sp 119^{II}	≈Ps II 224^{I}		∅
Vm 206^{III}(2)	≈As 299	verse 2: ≈$^{+}$Sp 119^{V} (8:8)		verse 1: ≈Mp II 35	"Porāṇa"; see ChL 7.1.4
Vm 295(1)		ab only: ≈Sp 186f. (3:1ab) ≈$^{+}$Kkh 9 (3:1ab)	e only: ≈Ps V 85^{I} (cd:d)	e only: ≈Spk I 26^{II} (cd:d)	canon: patched; see also ChL 7.2.3
Vm 544^{I}(1)	≈As 10^{V} ≈Vibh-a 149^{II}		≈Sv 496	≈Spk II 97 ≈Mp III 206	∅
Vm 712(2)	≠As 430f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367	≈Sp 1416 ≈Kkh 357 B^{e}	≠Sv III 251 B^{e} ≠Ps V 110	≈Spk III 309 ≠Mp V 100	epilogue (final couplet)

ChL 8 Modes of Duplication

An analysis of the number of texts in which the same verse passage is repeated has provided the lists ChL 5 (non-duplicated verse passages) and ChL 7 (the standard sets of duplicates). In these lists together with ChL 8.1 (verse passages duplicated within the same text, but not found in the other nine Buddhaghosa texts) given below all entries in the concordance of verse passages (CVP) are covered. We can now discuss the material obtained from Buddhaghosa's worksin terms of these three liste - discounting all repetitions. In ChL 8.1 the mode of duplication is briefly described in a separate column. We have: identical passages, similar passages, overlapping passages, and fragments of longer paesages.

When analysing the type of duplication in the standard sets of duplicates (as listed in ChL 7) the situation becomes more complex. The most frequent type of duplicate is a verse passage which occurs once each in several Buddhaghosa texts, each occurrence being exactly identical with all others. This 'basic type' is variegated through text-internal duplication (which may be identical or partial), and partial duplication in other Buddhaghosa texts. To discuss the mode of duplication found in the standard sets of duplicates I have therefore divided passages which differ from the basic type into three categories, and they are listed in ChL 8.2, ChL 8.3, and ChL 8.4 below. The categories set up are:

(1) identical duplicates between different Buddhaghosa texts with identical text-internal duplication added. (See ChL 8.2; 19 VP, two subtypes);

(2) partial duplication confined to variants found within the same text. At least one text-internal duplicate is identical with the passages in the other Buddhaghosa texts. (See ChL 8.3; 14 VP). The subtypes resemble those in ChL 8.1. We have: similar passages, fragments of longer passages, and passages which are longer than the main entry.

(3) partial duplication between different Buddhaghosa texts. Here text-internal duplication may occur in addition. (See ChL 8.4; 44 VP). The subtypes in this category are discussed in part 1 § 3.3.3.6.

ChL 8.1 Verse Passages Duplicated in the Same Text, But Not Found in the Other Nine Buddhaghosa Texts

(This list is an extract from ChL 6, but each applicable verse passage is listed only once. All modes of application are included.)

reference	text-internal duplication	source	mode of duplication
Vm 135f.(7)	verse 6,7:	∅	fragment
	=Vm 137		
Vm 213(1)	≠Vm 218	∅	similar (variation)
	≠Vm 221		
	≠Vm 222		
	≠Vm 224		
	≠Vm 226		
	≠Vm 239		
	≠Vm 266		
	≠Vm 293		
	≠Vm 294		
Vm 641(4)	verse 2:	canon	fragments (variation)
	=Vm 694		
	verse 3:		
	=Vm 695		
Vm 649[I]	verse 1,3ab:	canon	fragment
	=Vm 649[II]		
Vm 678(2)	verse 1:	∅	fragments (variation)
	=Vm 689		
	=Vm 697[I]		
As 6(1)	=As 344	∅	identical fragments (variation), overlapping
As 33-56 B[e](33)	verse 30:	Ja(N), Bv, "Bv"	
	=[+]As 50 S[e]	verse 1: Cp	
	verse 31:	verse 28: Ap	
	=[+]As 52 S[e]		
	=[+]As 54 S[e]		
	verse 32,33:		
	=As 42-56 B[e] (181:1,2)		
Vibh-a 201(1)	=[++]Vibh-a 203	∅	identical (variation)
	= Vibh-a 205		

reference	text-internal duplication	source	mode of duplication
Ppk-a III 1(5)	verse 3-5: =Ppk-a III 7	ø	
Ppk-a V 273(1)	=Ppk-a V 277	ø	identical
Sp 1ff.(16)	verse 13,14:	prologue	fragment
(verse 1-4, 5 in C)	=Sp 616		
Sp 3(2)	verse 1a:	ø	fragments
(verse 2 in C)	=Sp 31^{I}		(variation)
	verse 1b-d: =Sp 31^{II}		
	verse 1: =Sp 105		
	verse 2: =Sp 106		
Sp 32(2)	=Sp 62	≠ Vin V "Ācariya-paramparā"	identical
Sp 201(4)(C)	=Sp 284 =Sp 1414^{II}	epilogue	identical (variation)
+Sp 226(1)	=Sp 1347	Vin V, "context"	identical
Sp 270(1)	=Sp 271 =Sp 373(C)	ø	identical (variation)
Sp 285(2)(C)	verse 1cd,2: =Sp 393(2:1cd,2) =Sp 482(2:1cd,2)	prologue	overlapping (variation)
	verse 1ab: =Sp 392(8:1ab)		
Sp 366(1)(C)	ab only: =+Sp 367	Vin V, "context"	fragment
+Sp 896^{I}(pe)(a,d)	only d: =Sp 897^{II}(1:d)	canon (Vin), ≠Ja	overlapping
Sp III 172 B^{e}(2)	verse 2: =Sp II 616 S^{e} =Sp 1415(15:15)	epilogue	fragments, (variation)

reference	text-internal duplication	source	mode of duplication
Ps III 81^{I}(1)	=Ps III 82	Ja	identical
Ps IV 27(1)	≠Ps IV 28	canon	similar
Ps V 63(3)	verse 1,3: =Ps II 191	canon	fragment (variation)
Mp I 25^{I}(2)	≠Mp I 25^{II}	Ja, "context"	similar
Mp I 130^{I}(1)	≠Mp I 130^{II}	Ja, "context"	similar
Mp I 283(1)	=Mp I 375	canon, "context", Ap	identical
Mp I 359(1)	only ab: +Mp I 358	Ap	fragment
Mp I 366(1)	≠Mp I 380^{III}	canon, ≠Ap	similar

ChL 8.2 Identical Duplication Between Different Buddhaghosa Texts (With Identical Text-internal Duplication Added)

Note: This list is an extract from ChL 7. We can define two subtypes for this mode of duplication.

Subtype I: The duplicated verse passage occurs several times in all the texts concerned.

Subtype II: The duplicated verse passage occurs twice in one of the texts listed, but only once in all other texts.

		subtype	source
From ChL 7.1.1 Vm = As (10 VP): 1 VP adds identical t-i-d.			
Vm 321(1)	=+As 195	I	ø
=Vm 322	=+As 196		
From ChL 7.1.2 Vm = Vibh-a (77 VP): 3 VP add identical t-i-d.			
Vm 556(1)	=Vibh-a 165^{II}	I	ø
=Vm 558^{I}	=Vibh-a 168		
Vm 560(1)	=Vibh-a 25 =Vibh-a 171	II	canon
Vm 581(1)	=Vibh-a 194^{II}	I	ø
=Vm 585^{I}	=Vibh-a 199^{I}		
From ChL 7.1.3 Vm = Sp (13 VP): 1 VP adds identical t-i-d.			
Vm 281(2)	=Sp 422	I	canon
=Vm 285	=Sp 428^{I}		

			subtype	source
From ChL 7.3.1 Nidāna I (13 VP): 5 VP add identical t-i-d.				
Sp 18(1)(C)	=As 19^{I}	=Sv 17^{I}	I	ø
=Sp 19^{I}	=As 19^{II}	=Sv 17^{II}		
Sp 19^{II}(1)(C)	=As 19^{III}	=Sv 17^{III}	I	ø
=Sp 19^{III}	=As 19^{IV}	=Sv 18^{I}		
Sp 20^{I}(1)(C)	=As 19^{V}	=Sv 18^{II}	I	ø
=Sp 20^{II}	=As 20^{I}	=Sv 18^{III}		
Sp 20^{III}(1)(C)	=As 20^{II}	=Sv 18^{IV}	II	ø
=Sp 21^{I}				
Sp 29(1)	=As 27	=Sv 4	II	canon
		=Sv 24		
From ChL 7.4.1 Sv = Ps (25 VP): 1 VP adds identical t-i-d.				
Sv 288(1)	=Ps III 423		II	ø
=Sv 877				
From ChL 7.4.2 Sv = Spk (4 VP): 1 VP adds identical t-i-d.				
Sv 443(1)		=Spk III 152	II	ø
		=Spk III 153		
From ChL 7.4.4 Ps = Spk (9 VP): 1 VP adds identical t-i-d.				
	Ps V 85^{I}(ab)	=Spk I 26^{I}	II	canon
		=Spk III 374^{I}		
From ChL 7.4.11 Four Sutta-a (9 VP): 1 VP adds identical t-i-d.				
Sv 296(1)	=Ps IV 36	=Spk III 222 =Mp I 220	II	Ja
=Sv 908				
From ChL 7.5.1 As = Sutta-a (8 VP): 1 VP adds identical t-i-d.				
As 348^{I}(1)	=Sv 172^{II}	=Ps I 20^{II}	II	canon
		=Ps II 199		
From ChL 7.5.4 Sp = Sutta-a (5 VP): 1 VP adds identical t-i-d.				
Sp 240^{I}(1)	=Sv 206	=Ps II 212 =Mp III 195	II	Ja
		=Ps III 334		
From ChL 7.6.1 Vm = one Sutta-a (10 VP): 1 VP adds identical t-i-d.				
Vm 34(ab)	=Sv 297		II	canon
	=Sv 645			

				subtype	source
From ChL 7.7.3 Vm = Sutta-a = others (6 VP): 2 VP add identical t-i-d.					
Vm 33(1)	=As 405	=Sv 778	=Spk II 107	II	canon
	=Vibh-a 270	=Ps I 282	=Spk III 165		
			=Mp I 47		
Vm 205^{III}(1)	=As 298^{II}	=Ps II 224^{I}		II	ø
=Vm 366	=$^{+}$Sp 119^{II}				

ChL 8.3 Partial Duplication Confined to Variants Found Within the Same Text (At least one text-internal duplicate is identical with the verse passage(s) in the other Buddhaghosa texts. This list is also extracted from ChL 7.)

		source	mode of duplication among the t-i-d.
From ChL 7.1.2 Vm = Vibh-a (77 VP): 1 VP adds partial t-i-d.			
Vm 523^{II}(1)	=Vibh-a 131	ø	similar
	≠Vibh-a 169		
From ChL 7.2.1 As = Ppk-a (5 VP): 4 VP add partial t-i-d.			
$^{+}$As 10^{I}(1)	=Ppk-a V 8^{II}	Tikap	fragments
	=Ppk-a V 363	"Atthakathā"	
	only a-pe-d:		
	=Ppk-a V 241^{II}		
	only d:		
	=$^{+}$Ppk-a V 241^{I}		
	=$^{+}$Ppk-a V 242^{I}		
	=$^{+}$Ppk-a V 242^{II}		
$^{+}$As 10^{II}(1)	=Ppk-a V 9^{I}	Tikap	fragments
	=Ppk-a V 364^{I}	"Atthakathā"	
	only a-pe-d:		
	=$^{+}$Ppk-a V 242^{III}		
	=Ppk-a V 243^{I}		
	only d:		
	=Ppk-a V 243^{II}		
	=Ppk-a V 243^{III}		

			source	mode of duplication among the t-i-d
+As 10III(1)	=Ppk-a V 9II		Tikap "Atthakathā"	fragments
	=Ppk-a V 364II			
	only a-pe-d:			
	=Ppk-a V 244I			
	=Ppk-a V 244II			
	only d:			
	=Ppk-a V 244III			
	=Ppk-a V 244IV			
+As 10IV(1)	=Ppk-a V 9III		Tikap "Atthakathā"	fragments
	=Ppk-a V 365			
	only a-pe-d:			
	=Ppk-a V 245I			
	=Ppk-a V 245II			
	only d:			
	=Ppk-a V 245III			
	=Ppk-a V 145IV			
From ChL 7.2.2 Sp = Kkh (6 VP): 2 VP add partial t-i-d.				
Sp 446II(1)	=Kkh 31		"Porāṇa"	similar
≠Sp 446I				
≠Sp 305(C)				
Sp 872(1)	=+Kkh 14II		Vin V	similar
≠Sp 873			≠Vin V	
From ChL 7.3.1 Nidāna I (13 VP): 2 VP add partial t-i-d.				
Sp 17I(2)(C)	=As 18	=Sv 16I =Sv 463 (4:1,2)	canon	longer side entry
Sp 21II(2) (verse 2 in C)	=As 21	=Sv 19	∅	fragments (variation)
verse 1: =Sp 24I	verse 1: =As 23I	verse 1: =Sv 20		
verse 2: =Sp 24II(C) =Sp 26I(C)	verse 2: =+As 23II =As 24	verse 2: =Sv 21 =Sv 22I		
From ChL 7.3.2 Nidāna II (6 VP): 1 VP adds partial t-i-d.				
Sp 30(1)(C)		=Sv 25	≠Dīp	similar
≠Sp 34				

			source	mode of duplication among the t-i-d
From ChL 7.4.1 Sv = Ps (25 VP): 2 VP add partial t-i-d.				
Sv 155I(1)		=Ps II 274I	canon	similar
≠Sv 155III		≠Ps II 274III		(variation)
Sv 179(1)		=Ps II 42III =Ps III 314II	Ja	longer side entry
From ChL 7.5.5 Nine Commentaries (4 VP): 1 VP adds partial t-i-d.				
As 57II(1)	=Sp 107I	=Sv 31II	∅	similar
≠As 58II		=Ps I 7II =Spk I 9I =Mp I 11I		
From ChL 7.7.1 Vm = Sutta-a = others (5 VP): 1 VP adds partial t-i-d.				
Vm 1I(1) =Vm 2I =Vm 4 =Vm 710 =Vm 711I	=Vibh-a 331	=Sv 56III	canon	fragments
ab only: =Vm 84 =Vm 697				

ChL 8.4 Partial Duplication Between Different Buddhaghosa Texts

(Text-internal duplication may occur in addition. This list is also an extract from ChL 7.)

From ChL 7.1.1 Vm = As (10 VP): 1 partial duplicate				
Vm 193(2) verse 2: Vm 175(2:2)	2cd differs: =As 198		∅	similar, t-i-d overlaps
From ChL 7.1.4 Vm =As = Sp (4 VP): 1 partial duplicate				
Vm 206II(7)	=As 298	=+Sp 119V	verse 3: ≠ Ja	longer side entry, see also ChL 7.7.3
From ChL 7.2.1 As = Ppk-a (5 VP): 1 partial duplicate				
As 429f.(8)	verse 5-8: =Ppk-a V 366 (6:3-6)		epilogue	overlapping
From ChL 7.2.2 Sp = Kkh (6 VP): 2 partial duplicates				
Sp 1063I(1)	=Kkh 11(2:1)		"Atthakathā"	fragments of longest side entry
Sp 1063II(1)	=Kkh 11(2:2) =Kkh 14I		"Atthakathā"	

			source	mode of duplication among the t-i-d
From ChL 7.2.3 Sp = Kkh = others (2 VP): 1 partial duplicate				
Sp 186f.(3) = +Kkh 9	verse 2cd: =Vm 5[I]		canon	fragment and overlapping in Vm; see also ChL 7.7.3
	verse 1ab: =Vm 295(1:ab)		canon	"Ovādapātimokkham"
From ChL 7.3.1 Nidāna I (13 VP): 1 partial duplicate				
Sp 17[II](a)(C)=As 17 (3:1a,2a,3a)	=Sv 16[II]		canon	longer side entry
From ChL 7.3.2 Nidāna II (6 VP): 4 partial duplicates				
Sp 62f.(14)	verse 1: =As 32		"Porāṇa" "Ācariyaparamparā", Vin V	fragment
			verse 1: ≠DĪp	
Sp 75f.(4)(C)	verse 1: ≠Ps III 351		DĪp, "context"	similar, fragment
			verse 1: ≠Ja	
	As 42-56 B[e] (181:24)	d differs: =Sv 446 =Ps II 176	d differs: =Spk I 197	Bv, Ja(N) etc. similar, fragments
	As 75 B[e](1)≠Ps I 185			Cp, Ja(N) "Ja" similar
From ChL 7.4.1 Sv = Ps (25 VP): 2 partial duplicates				
+Sv 54[II](2) ≠Sv 52	verse 2,1: =Ps III 133		canon	jumbled, similar t-i-d
Sv 177f.(4)	verse 1,3,4: =Ps II 41		verse 1,3,4: Ja	Sv is expanded.
			verse 1ab,2, 4ab: Ja, "Punnakajātake"	

			source	mode of duplication in differing passage(s)
From ChL 7.4.4 Ps = Spk (10 VP): 2 partial duplicates				
Ps II 37[I](1)	only ab: =Spk II 112[II]		Ja	fragment
Ps II 37[II] (ab)	=Spk II 112[I] (1:ab)		Ja	longer side entry
From ChL 7.4.6 Spk = Mp (4 VP): 3 partial duplicates				
Spk II 228(1)=Mp I 24[II] (2:2)			Ja	longer side entry
Spk II 274[II] (1)	≠ Mp I 38		∅	similar
Spk III 224 (1)	verse 1: =Mp I 128 ≠Mp I 133 ≠Mp I 134			(similar) fragments, t-i-d
From ChL 7.4.8 Sv = Ps = Mp (7 VP): 2 partial duplicates				
Sv 232[II](1)	only c-f: =Ps I 133[III]	=Mp IV 138 only c-f: =Mp II 110[II]	canon	fragments, t-i-d
Sv 746[III](1)	=Ps I 232[III]	=Mp I 360 (2:1)	canon	longer side entry
From ChL 7.4.11 Four Sutta-a (9 VP): 3 partial duplicates				
Sv 1f.(16)	verse 1-4, 6-16: =Ps I 1f. (16:1-4, 6-16)	verse 1-4, 6-16: =Spk I 1f. (19:1-4, 6-10, 14-19)	verse 1-4, 6-16: =Mp I 1ff. (19:1-4, 6-10, 14-19)	prologue identical, with differing sections in each passage
Sv 224(1)	=Ps I 63[II]	cd only: =Spk II 52[II]	=Mp II 184[II] canon	fragment
Sv III 250 B[e](7)	verse 3-7: =Ps V 109f. (7:3-7)	verse 3-7: =Spk III 308(9:3-7)	verse 3-7: =Mp V 98f. (10:5,7-10)	epilogue identical, with differing sections in each passage

			source	mode of duplication in differing passage(s)
From ChL 7.5.1 As = Sutta-a (7 VP): 1 partial duplicate				
++As 146(ab)		=Mp I 37 (2:1ab)	canon "context"	longer side entry
From ChL 7.5.2 Vibh-a = Sutta-a (14 VP): 2 partial duplicates				
Vibh-a 321 (1)	=Sv 745 (2:1)	=Ps I 231(2:1) verse 2ab: =Ps I 105	canon "context"	larger side entries, t-i-d fragments
Vibh-a 472III(1)		≠Ps II 139	≠Mp I 75	ø similar
From ChL 7.5.3 Ppk-a = Sutta-a (3 VP): 1 partial duplicate				
Ppk-a III 34(2)=Sv 383		=Ps I 138 (3:1,2)	=Spk II 77 =Mp I 95 (3:1,2)	ø larger side entries
From ChL 7.6.1 Vm = ons Sutta-a(10 VP): 5 partial duplicates				
Vm 127(2)		verse 1: =Ps IV 162		ø fragments
Vm 675(b)		=Ps V 39II (1:b)		canon larger side entry
Vm 637(2)			=Spk II 201 (3:1,2)	"Porāṇa" canon fragments of side entry
Vm 638(1)			=Spk II 201 (3:3)	"Porāṇa" fragments of side entry
Vm 302I(1)			=Mp I 131f. (10:1)	Ja "context" larger side entry
From ChL 7.6.2 Vm = several Sutta-a (6 VP): 5 partial duplicates				
Vm 36I(1)	=Sv 56I	≠Ps III 127		≠Ap similar
Vm 48f.(2)	2b differs: =Sv 747	2b differs: =Ps I 233		ø similar
Vm 482(ab)	=Sv 125		=Mp II 272 (1:ab)	canon larger side entry
Vm 624f.(8) verse 1,3,5: =Vm 238		verse 1: =Ps II 224	verse 1,3,5: =Spk I 22	canon fragments, t-i-d fragments
Vm 636(2)		=Ps V 23 verse 3: =Spk I 35II	=Spk II 171 (3:1,2) verse 1: =Spk I 35I	canon larger side entry, t-i-d fragments

				source	mode of duplication in differing passage(s)
From ChL 7.7.1 Vm = Abhi-a (one text) = Sutta-a (5 VP): 2 partial duplicates					
Vm 367f.(7)	=As 300		verse 4-7: "Atthakathā" =Spk III 13 (per Spk)	ø	fragment
Vm 59(2) verse 1: ≠Vm 481 ≠Vm 484 ≠Vm 491 ≠Vm 571 verse 2: =Vm 79II	verse 1: ≠Vibh-a 45 ≠Vibh-a 76 ≠Vibh-a 125 =Vibh-a 183	verse 1: ≠Ps I 82		ø	mixed type, diversified through t-i-d
From ChL 7.7.2 Vm = Sp = Sutta-a (8 VP): 1 partial duplicate					
Vm 209I(2)	=+Sp 122I verse 1: =Sp 170I	verse 1: =Sv 228 =Sv 961 =Ps II 124I =Ps I 129I	verse 1: =Spk I 14 =Mp II 105I	canon	fragments, t-i-d
From ChL 7.7.3 Vm = Sutta-a = several others (6 VP): 1 partial duplicate					
Vm 206III(2)	=As 299 verse 2: =+Sp 119V (8:8)		verse 1: Mp II 35	"Porāṇa"	fragment, overlapping; see also ChL 7.1.4
Vm 295(1)	ab only: =Sp 186f. (3:1ab) =+Kkh 9 (3:1ab)	e only: =Ps V 85I (cd:d)	e only: =Spk I 26II	canon: patched	fragments, overlapping; see also ChL 7.2.3
Vm 712(2)	≠As 430 f. (4:1,2) ≠Vibh-a 524 ≠Ppk-a V 367 =Sp 1416 =Kkh 357 Be	≠Sv III 251 Be ≠Ps V 110 =Spk III 209 ≠Mp V 100		epilogue (final couplet)	larger side entry, v.l.

(Note: Vm 206III etc. and Vm 295 etc. are already listed above and therefore not counted again here.)

ChL 9 Untraced Verse Passages

For the purpose of this list an untraced verse passage is defined as: a verse passage not traced in the earlier Pāli literature nor having a source reference in the context as listed in the concordance (CVP). Some of these passages can tentatively be assigned to canonical or post-canonical sources on further examination.

To avoid extensive repetition the materials in this list are arranged in conformity with the check list of non-duplicated verse passages (ChL 5), the check list of text-internal duplicates not found in other Buddhaghosa texts (ChL 8.1), and the standard sets of duplicates (ChL 7). Each untraced verse passage is listed only once.

ChL 9.1 Non-duplicated Verse Passages Without Source References and Text-internal Duplicates Not Found in Other Buddhaghosa Texts Without Source References

(Note: This list is an extract from ChL 5 and ChL 8.1)

Visuddhimagga (133 non-duplicated verse passages, 78 untraced; 5 text-internal duplicates, 3 untraced)

Vm 2^{II}(5)
Vm 8^{I}(1)
Vm 8^{II}(1)
Vm 8^{III}(1)
Vm 10(10)
Vm 14 f.(6)
Vm 21^{I}(1)
Vm 21^{II}(1)
Vm 36^{II}(1)
Vm 39(2)
Vm 40(1)
Vm 43(1)
Vm 46(2)
Vm 47^{I}(1)
Vm 47^{II}(2)
Vm 56 f.(12)
Vm 58(10)
Vm 64(3)
Vm 66(2)
Vm 67^{I}(2)
Vm 68(2)
Vm 69(2)
Vm 70(2)
Vm 71(2)
Vm 73(4)
Vm 74 f.(4)
Vm 76(3)
Vm 77(2)
Vm 78(3)
Vm 79^{I}(3)
Vm 104(1)
Vm 135 f.(7)
verse 6,7:
=Vm 137
Vm 196^{I}(5)
Vm 198^{I}(1)
Vm 198^{II}(1)
Vm 201^{I}(1)
Vm 201^{II}(1)
Vm 201^{III}(1)
Vm 213(1)
≠Vm 218
≠Vm 221
≠Vm 222
≠Vm 224
≠Vm 226
≠Vm 239
≠Vm 266
≠Vm 293
≠Vm 294
Vm 232^{I}(2)
Vm 233^{I}(1)
Vm 233^{II}(1)
Vm 233^{III}(2)
Vm 233^{IV}(2)
Vm 234^{I}(1)
Vm 234^{II}(2)
Vm 234^{III}(2)
Vm 298^{I}(1)
Vm 300 f.(10)
Vm 312(2)
Vm 364(1)
Vm 370^{I}(1)
Vm 370^{II}(1)
Vm 372(1)
Vm 429^{I}(1)
Vm 429^{II}(1)
Vm 442(1)
Vm 496^{III}(1/4)
Vm 520(1)
Vm 521^{I}(1)
Vm 521^{II}(1)
Vm 521^{III}(1)
Vm 558^{II}(1)
Vm 596 f.(5)
Vm 602(1)
Vm 604(3)
Vm 605(1)
Vm 615(1)
Vm 663(1)
Vm 671(2)
Vm 678(2)
verse 1:
=Vm 689
=Vm 697^{I}
Vm 680(1)
Vm 681(2)
Vm 692(1)
Vm 698(3)
Vm 701 f.(4)
Vm 709(2)
Vm 710^{I}(1)
Vm 711^{II}(5) epilogue

Vm 711 f.(9) epilogue
Vm 713(4) epilogue

Atthasālinī (As)
(48 non-duplicated passages, 13 untraced; 2 text-internal duplicates, 1 untraced)

As 1 ff.(20) prologue
+As 6(1)
=As 344
As 7(1)
As 12(1)
As 36^{I}(1)
As 36^{II}(1)
As 57^{I}(1)
As 58^{III}(1)
+As 58^{IV}(1)
+As 59(1)
As 66^{I}(1)
As 225(1)
As 339(1/2)
As 391(1)

Sammohavinodanī (Vibh-a)
(12 non- duplicated passages, 7 untraced; 1 text-internal duplicates, 1 untraced)

Vibh-a 1(4) prologue
Vibh-a 200(1)
Vibh-a 201(1)
=++Vibh-a 203
=Vibh-a 205^{I}
Vibh-a 205^{II}(1)
Vibh-a 213(4)
Vibh-a 253(1)
Vibh-a 261(1)
Vibh-a 523(8) epilogue

Pañcapakaraṇaṭṭhakathā(Ppk-a)
(55 non-duplicated passages, 53 untraced; 1 text-internal duplicate, 1 untraced)

Ppk-a I 114(2) prologue
Ppk-a I 121(1)
Ppk-a I 124(2)
Ppk-a I 126(1)
Ppk-a I 127(3)
Ppk-a I 129(3)
Ppk-a I 133(1)
Ppk-a I 134(3)
Ppk-a I 137(3)
Ppk-a I 138(4) epilogue
Ppk-a II 171(3) prologue
Ppk-a II 254(6) epilogue
Ppk-a III 1(5) prologue
Ppk-a III 7(3)
Ppk-a III 14(5)
Ppk-a III 15 f.(2)
Ppk-a III 35(1)
Ppk-a III 199(4) epilogue
Ppk-a IV 52(3) prologue
Ppk-a IV 69(6)
Ppk-a IV 107(5) epilogue
Ppk-a V 8^{I}(4) prologue
Ppk-a V 21(1)
Ppk-a V 22(1)
Ppk-a V 233^{I}(1)
Ppk-a V 233^{II}(1)
Ppk-a V 233^{III}(1)
Ppk-a V 233^{IV}(1)
Ppk-a V 234^{I}(1)

Ppk-a V 234^{II}(1)
Ppk-a V 234^{III}(1)
Ppk-a V 234^{IV}(1)
Ppk-a V 234^{V}(1)
Ppk-a V 235^{I}(1)
Ppk-a V 235^{II}(1)
Ppk-a V 235^{III}(1)
Ppk-a V 235^{IV}(1)
Ppk-a V 235^{V}(1)
Ppk-a V 235^{VI}(1)
Ppk-a V 236^{I}(1)
Ppk-a V 236^{II}(1)
Ppk-a V 236^{III}(1)
Ppk-a V 236^{IV}(1)
Ppk-a V 236^{V}(1)
Ppk-a V 236^{VI}(1)
Ppk-a V 236^{VII}(1)
Ppk-a V 237^{I}(1)
Ppk-a V 237^{II}(1)
Ppk-a V 239^{I}(1)
Ppk-a V 239^{II}(1)
Ppk-a V 240^{I}(1)
Ppk-a V 240^{II}(1)
Ppk-a V 273(1)
=Ppk-a V 277
Ppk-a V 366^{I}(7) epilogue

Samantapāsādikā(Sp)
(91 non-duplicated passages, 44 untraced; 10 text-internal duplicates, 6 untraced)

1 Introduction

Sp 1 ff.(16) prologue
verse 13,14:
=Sp 616
Sp 3(2)
verse 1a:
=Sp 31^{I}
verse 1b-d:
=Sp 31^{II}
verse 1:
=Sp 105
verse 2:
=Sp 106
Sp 33(2) (C)
Sp 36 f.(4)
(verse 1,2,4 in C)
+Sp 56(1) (C)
Sp 61(1)
Sp 65^{I}(3)
Sp 65^{II}(1)
Sp 67^{I}(1) (C)
Sp 67^{II}(1) (C)
Sp 67^{III}(1) (C)
Sp 67^{IV}(1) (C)
Sp 68(1) (C)
Sp 85(1) (C)

2 Commentary Section
(On Bhikkhus)

Sp 108(1)
Sp 201(4) epilogue
=Sp 284 epilogue
=Sp 1414^{II} epilogue
Sp 230(1)
Sp 241(1)
Sp 258(1)
Sp 270(1)
=Sp 271
=Sp 373

Sp 285(2) prologue

verse 1cd, 2:

=Sp 393(2:1cd, 2) prologue

=Sp 482(2:1cd, 2) prologue

verse 1ab:

=Sp 392(8:1ab) epilogue

(separate entry)

Sp 392(8) epilogue

verse 1ab:

=Sp 285(2:1ab) etc.

(separate entry)

Sp 499^{I}(1)

Sp 499^{II}(1)

Sp 517(1) (C) prologue

Sp 538^{I}(1) (C)

Sp 538^{II}(1)

Sp 636(1) prologue

Sp 681(1)

Sp 706(1)

Sp 735(1) prologue

Sp 886(1) prologue

Sp III 172 B^{e}(2) epilogue

verse 2:

=Sp II 616 S^{e} epilogue

=Sp 1415(15:15) epilogue

3 On Bhikkhunīs

Sp 900(2) prologue

Sp 906(1) prologue

Sp 916(1) prologue

Sp 919(1) prologue

Sp 948(1) prologue

Sp 948 f.(3) epilogue

Sp 949(1) epilogue

Sp IV 712 C^{e}(2) epilogue

4 On Khandhakas

Sp 951(1) prologue

Sp 1089(1)

Sp 1154(1) epilogue

Sp 1237^{I}(2)

Sp 1273(1)

Sp 1300(4)

5 On Parivāra

Sp 1301(1) prologue

Sp 1349^{I}(1)

Sp 1349^{II}(3)

Sp 1414^{I}(2) epilogue

Sp 1415(15) epilogue

verse 15:

=Sp II 616 S^{e}

=Sp III 172 B^{e}(2:2)

(separate entry)

Kaṅkhāvitaraṇī(Kkh)

(9 non-duplicated passages, 8 untraced)

Kkh 1(6) prologue

Kkh 2(1)

Kkh 22(3)

Kkh 23(1)

Kkh 26(1)

Kkh 157(1) prologue

Kkh 356 B^{e}(7) epilogue

Kkh 204 ff. C^{e}(50) appendix

Sumaṅgalavilāsinī(Sv)

(47 non-duplicated passages, 10 untraced)

Sv 15(1)

Sv 54^{I}(3)

Sv 131(2) epilogue

Sv 422^{I}(1)

Sv 422^{II}(1)

Sv 542(1)

Sv 559(3)

Sv 573(1)

Sv 632(1)

Sv 710(1/2)

Papañcasūdanī(Ps)

(94 non-duplicated passages, 11 untraced)

Ps I 39(10)

Ps II 3^{II}(4)

Ps II 16 f.(3)

Ps II 49(1)

Ps II 89(1)

Ps II 413(1)

Ps III 134(3)

Ps III 138(1)

Ps III 290(1)

Ps III 311^{II}(1)

Ps IV 128(1)

Sāratthappakāsinī(Spk)

(50 non-duplicated passages, 16 untraced)

Spk I 56^{I}(3)

Spk I 56^{II}(2)

Spk I 57^{I}(1)

Spk I 57^{II}(1)

Spk I 57^{III}(2)

Spk I 57^{IV}(1)

Spk I 61(1/2)

Spk I 83(1)

Spk I 227^{I}(2)

Spk I 227^{II}(2)

Spk I 274^{I}(1)

Spk I 274^{II}(2)

Spk I 336^{I}(1)

Spk I 336^{II}(1)

Spk II 297(5)

Manorathapūranī(Mp)

(51 non-duplicated passages, 11 untraced)

Mp I 29(1)

Mp I 93(3)

Mp I 151 f.(3)

Mp I 248(2)

Mp I 326 fn.(10)

Mp II 218(1)

Mp III 35^{I}(1)

Mp III 35^{II}(2)

Mp III 390(1)

Mp IV 187(1)

Mp II 876 C^{e} (5) epilogue

ChL 9.2 Verse Passages Without Source References Listed in the Standard Sets of Duplicates

(Note: This list is an extract from ChL 7.)

From ChL 7.1.1 Vm = As (10 VP): all VP are untraced.

Please refer to ChL 7.1.1.

From ChL 7.1.2. Vm = Vibh-a (77 VP): 73 VP are untraced.

Please refer to ChL 7.1.2.

From ChL 7.1.3 Vm = Sp (13 VP): 8 VP are untraced.

Please refer to ChL 7.1.3.

From ChL 7.1.4 Vm = As = Sp (4 VP): 3 VP are untraced.

Please refer to ChL 7.1.4.

From ChL 7.2.2 Sp = Kkh (6 VP): 1 VP is untraced.

Sp 1017(2) = Kkh 18

From ChL 7.3.1 Nidāna I (13 VP): 10 VP are untraced.

Please refer to ChL 7.3.1.

From ChL 7.4.1 Sv = Ps (25 VP): 6 VP are untraced.

Sv 167(1) = Ps III 122

Sv 288(1) = Ps III 423

=Sv 877

Sv 384(1) = Ps V 8

Sv 622(1) = Ps IV 221

Sv 748(2) = Ps I 234

Sv 767f.(3) = Ps I 252

From ChL 7.4.2 Sv = Spk (4 VP): 3 VP are untraced.

Sv 130^{II}(1) = Spk II 10

Sv 443(1) = Spk III 152

= Spk III 153

Sv 550(3) = Spk III 214

From ChL 7.4.4 Ps = Spk (10 VP): 2 VP are untraced.

Ps I 220(1) = Spk II 16

Ps III 23f.(10) =Spk III 48f.

From ChL 7.4.5 Spk = Mp (4 VP): 1 VP is untraced.

Ps II 140(1) = Mp I 77

From ChL 7.4.6 Spk = Mp (4 VP): 2 VP are untraced.

Spk II 274^{II}(1) ≠ Mp I 38

Spk III 223(4) verse 1:

= Mp I 128

≠ Mp I 133

≠ Mp I 134

From ChL 7.4.8 Sv = Ps = Mp (7 VP): 1 VP is untraced.

Sv 60(1) = Ps I 46^{I} = Mp I 104

From ChL 7.4.9 Sv = Spk = Mp (3 VP): 2 VP are untraced.

Sv 491(1) = Spk II 92 = Mp I 291

Sv 492(1) = Spk II 93 = Mp I 187

From ChL 7.4.11 All Four Sutta Commentaries (9 VP): 4 VP are untraced.

Sv 1ff.(16)	verse 1-4, 6-16: = Ps I 1f. (16:1-4, 6-16)	verse 1-4, 6-16: = Spk I 1f. (19:1-4, 6-10, 14-19)	verse 1-4, prologue 6-16: = Mp I 1ff. (19:1-4, 6-10, 14-19)
Sv 31^{I}(1)	= Ps I 7^{I}	= Spk I 9^{I}	= Mp I 10
Sv 33(1)	= Ps I 9	= Spk I 11	= Mp I 13
Sv III 250	verse 3-7:	verse 3-7:	verse 3-7: epilogue
D^{e}(7)	= Ps V 109f. (7:3-7)	=Spk III 308 (9:3-7)	= Mp V 98f. (10:5,7-10)

From ChL 7.5.1 As = Sutta-a (7 VP): 3 VP are untraced.

As 348^{II}(1)	= Sv 59^{II}	= Ps I 20^{III}		= Mp I 62^{I}
As 349(1)	= Sv 59^{I}	= Ps I 21^{I}	= Spk II 98	= Mp II 62^{II}
+As 351^{I}(1)		= Ps I 22^{I}	= Spk II 252^{II}	

From ChL 7.5.2 Vibh-a = Sutta-a (14 VP): 7 VP are untraced.

Vibh-a 355(1)= Sv 193	= Ps I 261	= Spk III 190	
Vibh-a 356(1)= Sv 194	= Ps I 262	= Spk III 191	
Vibh-a 399(1)	= Ps II 27		= Mp III 9
Vibh-a 426(1)	= Ps IV 109		= Mp II 5
Vibh-a 472^{III}(1)	≠ Ps II 139		≠ Mp I 75
Vibh-a 494(1)= Sv 656			
Vibh-a 514(1)			= Mp III 208

From ChL 7.5.3 Ppk-a = Sutta-a (3 VP): 1 VP is untraced.

Ppk-a III 34(2)=Sv 383	= Ps I 138 (3:1,2)	= Spk II 77	= Mp I 95 (3:1,2)

From ChL 7.5.4 Sp = Sutta-a (5 VP): 1 VP is untraced.

+Sp 170^{II}(1) = Sv 228^{II}	= Ps I 129^{II}		= Mp II 105^{II}

From ChL 7.5.5 All Nine Commentaries (4 VP): 1 VP is untraced.

As 57^{II}(1)	= Sv 31^{II}	= Ps I 7^{II}	= Spk I 9^{II}	= Mp I 11^{I}
+As 58^{II}	= Sp 107^{I}			

From ChL 7.6.1 Vm = one Sutta-a (10 VP): 1 VP is untraced.

Vm 127(2) verse 1:

= Ps IV 162

From ChL 7.6.2 Vm = several Sutta-a (6 VP): 2 VP are untraced.

Vm 48f.(2) 2b differs: = Sv 747 | 2b differs: = Ps I 233

Vm 306(1) = Sv 1044 = Mp IV 123

From ChL 7.7.1 Vm = one Abhi-a = Sutta-a (5 VP): 1 VP is untraced.

Vm 59(2)

verse 1: ≠ Vm 481, ≠ Vm 484, ≠ Vm 491, ≠ Vm 571 | verse 1: ≠ Vibh-a 45, ≠ Vibh-a 76, ≠ Vibh-a 125, ≠ Vibh-a 183 | verse 1: ≠ Ps I 82

verse 2: = Vm 79^{II}

From ChL 7.7.2 Vm = Sp = Sutta-a (8 VP): 1 VP is untraced.

Vm 282(1) = Sp 423 = Ps III 137

From ChL 7.7.3 Vm = Abhi-a = Vin-a = Sutta-a (6 VP): 3 VP are untraced.

Vm 205^{III}(1) = As 298^{II} = $^{+}$Sp 119^{II} = Ps II 224^{I} = Vm 366

Vm 544^{I}(1) = As 10^{V} = Vibh-a 149^{II} = Sv 496 = Spk II 97 = Mp III 206

Vm 712(2) ≠ As 430f. (4:1,2) = Sp 1416 = Kkh 357 B^{e} ≠ Sv III 251 B^{e} ≠ Ps V 110 = Spk III 309 epilogue ≠ Mp V 100 ≠Vibh-a 524 ≠Ppk-a V 367

ChL 10 Analysis of Source References

ChL 10.1 Single Source References for Non-duplicated Verse Passages and for Text-internal Duplicates not Found in Other Buddhaghosa Texts

(Note: This list is an extract from ChL 5 and ChL 8.1.)

Buddhaghosa	source reference	context source	type of source
Visuddhimagga (Vm)			
Vm 3^{I}(cd)	Dhp 372 cd		
Vm 3^{III}(1)	S I 53		
Vm 42(3)	verse 1,2: Mil 370		inadequate
Vm 45f.(4)	verse 3: Th 546		inadequate
Vm 48(5)	A II 7f.		
Vm 48(3)	Ja II 437		
Vm 121f.(3)		"Aṭṭhakathā"	
Vm 152(1)		"Porāṇa"	
Vm 220(1)	Dhp 107		
Vm 232^{II}(3)	S I 102		
Vm 302^{II}(1)	Ja III 181	"Cūḷadhamma-pālajātake"	

Buddhaghosa	source reference	context source	type of source
Vm 303^{I}(1)	Ja V 51	"Chaddanto nāma vāraṇo hutvā..."	
Vm 303^{II}(2)	Ja V 71	"Mahākapi hutvā..."	
Vm 303^{III}(1)	Ja V 71	"Mahākapi hutvā..."	
Vm 304^{III}(2)	Ja V 173	"Saṅkhapāla=nāgarāja hutvā..."	
Vm 307(3)		"Porāṇa"	
Vm 346(4)		"Porāṇa"	
Vm 394(1)	M I 330		
Vm 496^{II}(a)	Dhp 224a		
Vm 595^{I}(1)		"Porāṇa"	
Vm 595^{II}(1)		"Porāṇa"	
Vm 595 f.(6)		"Porāṇa"	
Vm 602 f.(10)		"Porāṇa"	
Vm 618(1)		"Porāṇa"	
Vm 641(4)	Paṭis I 58		
verse 2:			
=Vm 694			
verse 3:			
=Vm 695			
Vm 643(1)		"Porāṇa"	
Vm 644^{I}(1)		"Porāṇa"	
Vm 644^{II}(1)	Dhp 170		
Vm 645(1)		"Porāṇa"	
Vm 649^{I}(3)	Paṭis I 60		
verse 1,3ab:			
=Vm 649^{II}			

Buddhaghosa	source reference	context source	type of source
Aṭṭhasālinī(As)			
1 Introduction			
As 37 B^{e}(1)	Ja I 7		inadequate
As 75^{III}B^{e}(2) (=As 33 E^{e})	Bv I 66-67		
As 76 B^{e}(1) (=As 34 E^{e})	Ja I 60		inadequate
2 Commentary Section			
As 41(d)	Dhp 203d		
As 76(ab)	Dhp 282ab		
As 84(1)		"Porāṇa"	
+As 85^{I}(3)		"Aṭṭhakathā"	
+As 85^{II}(1)		"Aṭṭhakathā"	
As 125(1)	Ja I 130		
As 140(1)	S I 121		
As 279(1)	Mil 407 (prose)		inadequate
As 363(ab)	Dhp 341ab		
As 364^{II}(1)	Dhp 283		
As 376(1)	S I 96(3:1cd,3ab)		
Sammohavinodanī(Vibh-a)			
Vibh-a 32(1)	S III 142		
Vibh-a 326^{II}(cd)	Vin I 43cd		
Vibh-a 470(1)	≠Ja II 231		inadequate
Vibh-a 472^{II}(2)	Ja IV 331		
Pañcappakaraṇa-aṭṭhakathā(Ppk-a)			
Ppk-a III 3 ff. (25)	Dīp V 30-53	"Dīpavaṃse"	
Samantapāsādikā:Introduction			
Sp 34 f.(C) (4)	verse 1cd-3: Dīp IV 49cd-51		inadequate

Buddhaghosa	source reference	context source	type of source
Sp 47(C) (1)	Ja II 235		
Sp 60^{I}(1)	Ja III 65	"Tittira= jātakaṃ"	
Sp 60^{II}(C) (1)	Ja III 66	"Tittira= jātakaṃ"	
Sp 66^{I}(C) (1)	≠Dīp VIII 4		inadequate
Sp 66^{II}(C) (1)	c differs: Dīp VIII 5		inadequate
Sp 69(C) (1)	≠Dīp VIII 12		inadequate
Sp 74^{I}(1)	Dip XII 51		
Sp 74^{II}(C) (2)	≠Dīp XI 15-16	"Dīpavaṃse"	inadequate
Sp 76^{I}(2)	2d differs: Dīp XII 5-6		inadequate
Sp 76^{II}(C) (1)	Dīp XII 52		
Sp 104(C) (3)	verse 3: ≠Bv XX 34		inadequate
Commentary Section:			
+Sp 226(1) =Sp 1347	Vin V 143	"Parivāre"	
Sp 240^{II}(1)		"Aṭṭhakathā"	
+Sp 260(C) (1)	Vin V 148	"Parivāre"	
Sp 276(C) (1)	Vin V 217	"Parivāre"	
Sp 313(C) (2)	Vin V 149		
Sp 314(C) (1)	Vin V 148		
Sp 366(C) (1)	Vin V 217	"Parivāre"	
cd only: +Sp 367			
Sp 522(C) (1)	Vin V 148	"Parivāre"	
Sp 558(1)	Vin V 217	"Parivāre"	
Sp 574(1)	Vin V 216	"Parivāre"	
Sp 579(1)	D II 212		
Sp 666(1)	Vin V 219	"Parivāre"	
Sp 721(1)	Vin V 218	"Parivāre"	
Sp 733(1)	Vin V 217		

Univ. Bibl. München

Buddhaghosa	source reference	context source	type of source
Sp 760^{I}(C) (1)	Dhp 222		
Sp 760^{II}(1)	Sn 1		
Sp 841(1)	Vin V 218	"Parivāre"	
Sp 905(1)	Vin V 218	"Parivāre"	
Sp 914(1)	Vin V 219	"Parivāre"	
Sp 1112^{I}(1)	Vin V 178	"Parivāre"	
Sp 1112^{II}(1)	Vin V 178		
+Sp 1113(1)	Vin V 178		
Sp 1174(1)	Vin V 219		
+Sp 1184(1)	≠Vin V 213		inadequate
+Sp 1237^{II}(1)	Vin V 216	"Parivāre"	
Sp 1305(1)	+Vin V 144		
Kaṅkhāvitaraṇī(Kkh)			
Kkh 163(1)	Vin V 217		
Sumaṅgalavilāsinī(Sv)			
Sv 34^{III}(cd)	S I 201cd		
Sv 55(1)		"Porāṇa"	
Sv 103(cd)	S I 79(2:2cd)		
Sv 129(ab)	S I 32ab		
Sv 139(ab)	M I 39ab		
Sv 149(cd)	S I 21cd		
Sv 285(1)	Dhp 196	"Dhammapade"	
Sv 417(a)	S I 157		
Sv 510(2)	S I 209		
Sv 583(1)	A III 69		
Sv 608(cd)	D II 166cd		
Sv 655(1)	Dhp 177		
Sv 657^{I}(1)	ab reserved: Ja III 268	"Dhammikavā= yasajātake"	inadequate
Sv 657^{II}(1)	d differs: Ja III 268		inadequate
Sv 662^{I}(2)	D II 235		

Buddhaghosa	source reference	context reference	type of source
Sv 662^{II}(1)	D II 236		
Sv 666(1)	D II 243c-f		
Sv 667^{I}(1)	D II 243		
Sv 667^{II}(1)	D II 244		
Sv 684(1)	Sn 359		
Sv 687^{I}(2)	D II 258		
Sv 687^{II}(1)	D III 204a-c		
Sv 692(1)	D II 261		
+Sv 694^{I}(cd)	D II 262cd		
+Sv 694^{II}(ab)	D II 262ab		
Sv 694^{III}(1)	D II 262		
Sv 702(1)	D II 266		
Sv 1001(1)	Vibh 423		
Papañcasūdanī(Ps)			
Ps I 2^{I}(1)		"Porāṇa"	
Ps I 2^{II}(1)		"Porāṇa"	
Ps I 11(1)	Ja V 251		
Ps I 41^{II}(1)	M I 227		
Ps I 57(1)	Ja II 260		
Ps I 57 f.(1)	Ja II 261		
Ps I 59(3)		"Aṭṭhakathā"	
Ps I 94(ab)	Ja II 322ab		
Ps I 120(1)	Ja II 440		
Ps I 153^{II}(1)	Ja IV 278		
Ps I 158(1)	Dhp 217		
Ps I 159(cd)	Sn 711cd		
Ps II 3^{I}(4)	Ja III 128	"Bāveru-jātake	
Ps II 16(1)	Ja I 426		
Ps II 17 f.(26, ab)	Vv 334-360ab	"Vimānapeta-vatthūhi"	
Ps II 93^{I}(1)	Ja III 77		
Ps II 93^{II}(1)	Ja III 77		

Buddhaghosa	source reference	context source	type of source
Ps II 130(1)	Ja III 241		
Ps II 137(1)	≠Thī 3		inadequate
Ps II 164(1)	Ap 320		
Ps II 186(1)	Ja I 56(v. 270)		inadequate
Ps II 279(1)	Ja II 163		
Ps II 314(1)	Ja VI 129	"Jātake"	
Ps II 351(1)	S III 143		
Ps II 380(2)	Sn 338, 339		
Ps II 381(1)	S I 121		
Ps II 383^{I}(1)	Ja III 367		
Ps II 383^{II}(1)	Ja III 367		
Ps II 383^{III}(1)	Ja III 367		
Ps II 383^{IV}(1)	Ja III 368		
Ps II 383^{V}(1)	Ja III 368		
Ps II 384(2)	Ja III 368		
Ps II 387(1)	≠Mil 410		inadequate
Ps III 65(1)	Ja V 143	"ten' āha Sarabhaṅgo bodhisatto"	
Ps III 69(1)	Ja V 143	"ten' āha Sarabhaṅgo bodhisatto"	
Ps III 79^{I}(1)	Ja IV 380		
Ps III 79^{II}(1)	Ja IV 380		
Ps III 79^{III}(1)	Ja IV 380		
Ps III 80^{I}(1)	Ja IV 381		
Ps III 80^{II}(1)	Ja IV 381		
Ps III 80^{III}(1)	Ja IV 383		
Ps III 80^{IV}(1)	Ja IV 383		
Ps III 81^{II}(1)	Ja IV 384		
Ps III 81^{III}(1)	Ja IV 384		
Ps III 81 f.(1)	Ja IV 384		
Ps III 179(1)	Ja I 171		
Ps III 202(1)	A II 6		
Ps III 208(1)	S I 14		

Buddhaghosa	source reference	context source	type of source
Ps III 216(1)	Ja V 468		
Ps III 288(1)	Bv XI 19		
Ps III 314^{I}(1)	Ja VI 98c-f		
Ps III 316^{II}(1)	Ja VI 105		
Ps III 317^{I}(1)	Ja VI 105	"Jātake"	
Ps III 317^{II}(1)	Ja VI 117	"Jātake"	
Ps IV 169(1)	Ja VI 573	"Vessantara-jātake"	
Ps IV 202(1)	≠Ap 23		inadequate
Ps V 68(1)	+Kv 555f.		
Sāratthappakāsinī (Spk)			
Spk I 84(1)	Dhp 354		
Spk I 123(1)	Mil 397(2:1)		
Spk I 124(1)	≠Ap 30		inadequate
Spk I 144(1)	Dhp 60	"Dhammapade"	
Spk I 147(1)	Ja I 387	"Mahāsāra-jātakaṃ"	
Spk I 329^{II}(2)	verse 2: Ja V 491		inadequate
Spk I 339(1)	Ja I 204		
Spk II 50^{I}(ab)	Ap 535ab		
Spk II 109(1)	Sn 713		
Spk II 266(1)		"Porāṇa"	
Spk II 267(1)		"Ācariya-gāthā"	inadequate
Spk II 268(ab)	Dhp 160ab		
Spk II 274^{I}(1)	Dhp 24		
Spk II 275 (1)	S III 55		
Spk II 400(1)		"Porāṇa"	
Spk III 14(4)		"Porāṇa"	
Spk III 66(1)		"Porāṇa"	
Spk III 67(1)	Ja I 288a-d		
Spk III 68^{I}(1)	Vin V 149		
Spk III 285(1)	Ja II 172	"bhagavatā atīte dassite..."	

Buddhaghosa	source reference	context source	type of source
Manorathapūraṇī(Mp)			
Mp I 44(1)	Dhp 149		
Mp I 130^{III}(1)	Ja I 473	"Anaṅgaṇajātakaṃ"	
Mp I 131^{I}(1)	Ja I 474	"Candābhajātakaṃ"	
Mp I 159^{I}(1)	Vin I 40		
+Mp I 159^{II}(a)	Vin I 40		
Mp I 239^{I}(1)	Sn 153		
Mp I 239^{II}(1)	Sn 154		
Mp I 258(1)	Ja I 163	"Migajātakaṃ"	
Mp I 264(1)	Dhp 133, 134		
Mp I 303(1)	Ja I 87 (v. 290)		inadequate
Mp I 324(1)	Dhp 79	"Dhammapade"	
Mp I 359(1)	Ap 559		
only ab: +Mp I 358			
Mp I 364^{I}(a)	Dhp 150a	"Dhammapade"	
Mp I 380^{I}(1)	Ap 566		
Mp I 380^{II}(1)	Dhp 287	"Dhammapade"	
Mp I 437(1)	Sn 835		
Mp II 26(2)	Ja II 106		
Mp II 141^{I}(1)	Dhp 260		
Mp II 141^{II}(1)	Dhp 261		
Mp II 182(1)	Ja I 104		
Mp II 299(1)	Ja I 196	"Kaṇhajātakaṃ"	
Mp III 19(1)	S III 83		
Mp V 30(1)	S I 81 f.		

ChL 10.2 Multiple Source References for Non-duplicated Verse Passages and For Text-internal Duplicates not Found in Other Buddhaghosa Texts

(Note: This list is an extract from ChL 5 and ChL 8.1.)

Buddhagosa	canonical references	post-canonical references	context sources	type of source
Visuddhinagga (Vm)				
Vm 1^{II}(1)	S I 13			
	S I 165			
Vm 2^{III}(1)	Dhp 277			
	Th 676			
	Kv 531			
Vm 3^{II}(1)	S I 34	Nett 148		
	S I 55			
	M III 262			
Vm 5^{II}(1)	Dhp 81	Mil 386		
				single source:
Vm 37^{I}(2)	verse 2:			Dhp
	Dhp 13			inadequate
	Th 133			
Vm 37^{II}(2)	verse 2:			
	Dhp 14			
	Th 134			inadequate
Vm 38^{I}(1)	S I 188			
	Th 1223			
				single source:
Vm 38^{II}(2)	padas jumbled:			S
	S I 188			inadequate,
	≠Th 1224, 1225ab			single source:
				S
Vm 45(4)	verse 4:	verse 4:		inadequate
	Ja II 294	Mil 367		
	verse 1,2:			
	Sn 391, 392			
Vm 67^{II}(1)	Ud 31			single source:
	d differs:			Ud 31
	Ud 30			
Vm 98(1)	A IV 32	Nett 164 a-d		single source: A
Vm 196^{II}(3)	verse 3,1,2:	verse 2:		inadequate
	Ja I 163 B^{e}	Mil 74		probable source:
	(verse 3,1:			Ja
	Ja I 146)			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Vm 231^{II}(4)	verse 1:	verse 3:		inadequate, Nidd is the optimal source
	S I 109	Peṭ 7		
	Th 145			
	Nidd I 119			
	verse 2:			
	Ja IV 127			
	Ja VI 28			
	verse 2,3:			
	Sn 576, 577			
	Nidd I 121			
	verse 4:			
	Ja IV 122			
Vm 237(1)	S I 108			
	Nidd I 44			
	Nidd 119			
*Vm 297^{I}(cd)	Sn 145cd		"Metta-	
	Khp IX 3cd		sutte"	
Vm 297^{II}(1)	S I 75	Nett 164		
	Ud 47			
Vm 298^{II}(2)	S I 162	Nett 173		
	S I 163			
	S I 222			
	S I 223			
	Th 442, 443			
Vm 301 f.(1)	Ja III 203			
	S I 13			
	S I 164			
	Dhp 125			
	Sn 662			
	Pv 258			
Vm 304^{I}(1)	Cp 163		"Bhūri- datto nāma nāgarājā hutvā..."	inadequate, conflicting

Buddhaghosa	canonical references	post-canonical references	context source	type of source
Vm 304^{II}(4)	Cp 168-171		"Campeyyo ni nāga= rāja hutvā..."	inadequate, con= flicting
Vm 388^{II}(3)	Ja I 117 f.			single source
	Nidd I 505			definable: Ja
Vm 389(1)	Ja I 118			single source
	Th 563			definable: Ja
Vm 497^{II}(a)	Sn 884a			
	Nidd I 292			
	Nidd I 293			
Vm 593^{I}(1)	S I 135			single source
	Nidd I 439			definable: S
Vm 593^{II}(1)	S I 135			single source
	Kv 66			definable: S
Vm 656(1)	Sn 1119	only a-d:		
	Nidd I 438	Peṭ 45		
	Nidd II 43			
	Kv 64			
Vm 666(1)	Sn 810			
	Nidd I 130			
	Nidd I 132			
Atthasālinī: Introduction				
As 33-36 B^{e}(33)	Bv II 1-33	Ja I 3 ff.	"Buddha=	single source
	verse 1:	(v. 12-44)	vaṃse"	definable: Bv
	Cp 1		(per As,	
	verse 28:		Ja(N),	
verse 30:	Ap 15		Ap-a)	
= +As 50 S^{e}	Ap 67			
verse 31:	Ap 381			
= +As 52 S^{e}	Ap 437			
= +As 54 S^{e}	Ap 440			
verse 32, 33:				
As 42-56 B^{e} (181:1,2)				

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
As 42-56 B^{e} (181)	Bv II 32-57, 59-218	Ja I 10-29 (v. ø, 45-68, 70-222)		single source definable: Bv
verse 1,2:				
=As 33-36 B^{e} (33:32, 33)				
As 59 B^{e}(1)	Th 303	Ja I 31(v.224)		
	Ja IV 54	b differs:		
	Ja IV 496	Nett 6		
		Nett 44		
		Nett 33		
As 72^{I} B^{e}(7)		Ja I 44f. (v. 252-258)	"Ānisaṃsakathā"	inadequate
Lost Jātaka Verses				
As 72^{II} B^{e}(1)	Cp 147	Ja I 45 (v. 259	"Sasapaṇḍita= jātakāle"	conflicting ? inadequate ?
As 73^{I} B^{e}(1)	Cp 238	Ja I 45 (v. 260)	"Saṅkhapāla= jātakāle"	conflicting ? inadequate ?
As 73^{II} B^{e}(1)		Ja I 46 (v. 261)	"Cūḷasutasoma= jātakāle"	inadequate
As 73^{III} B^{e}(1)		Ja I 46 (v. 262)	"Sattubhasta= jātake Senaka= paṇḍitakāle"	inadequate
As 73^{IV} B^{e}(1)		Ja I 46 (v. 263)	"Mahājanaka= jātake"	inadequate
As 74^{I} B^{e}(1)		Ja I 46 (v. 264)	"Khantivādī= jātake"	inadequate
As 74^{II} B^{e}(1)		Ja I 46 (v. 265)	"Mahāsutasoma= jātake"	inadequate
As 74^{III} B^{e}(1)	Cp 273	Ja I 46	"Mugapakkha=	conflicting ?
	Cp 305	(v. 266)	jātake"	inadequate ?
As 74^{IV} B^{e}(1)	Cp 353	Ja I 47 (v. 267)	"Ekarāja= jātake"	conflicting ? inadequate ?
As 75^{I} B^{e}(1)	Cp 359	Ja I 47 (v. 268)	"Lomahaṃsa= jātake"	conflicting ? inadequate ?

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Commentary Section				
As 66^{II}(2)	Kv 546 verse 1: M II 196 Sn 654			single source: Kv
As 68(3)	verse 1,2: Dhp 1,2 verse 3: S I 39	verse 1: Nett 129 verse 2: Nett 133 Peṭ 24 Peṭ 165		inadequate: patched, but reducible to single source for each verse.
+As 145(1)	Sn 744 ≠Sn 731 ≠Sn 734 ≠Sn 747 ≠Sn 750			single source definable: Sn 744
As 163(1)	A IV 236 Kv 341			
As 223(1)	S I 188 Sn 342 Th 1226 ThĪ 20 Ap 549			
As 273 f.(1)	Dhp 127 ≠Dhp 128	d differs: Mil 151		single source Dhp 127
As 364^{I}(1)	Sn 740 A II 10 It 9 It 109 Nidd I 455			
As 366(b)	Dhp 340b Th 761b			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Sammohavinodanī(Vibh-a)				
Vibh-a 326^{I} (1)	Vin II 196 d differs: Th 878 M II 105			single source definable: Vin
Pañcappakaraṇa-aṭṭhakathā(Ppk-a)				
Ppk-a III 98(1)	Dhp 239 Kv 219			
Samantapāsādikā: Introduction				
Sp 32(2) =Sp 62	≠Vin V 2		"Ācariya-paramparā"	inadequate, conflicting ?
Sp 70 f.(C) (2)		2cd differs: DĪp XII 12,13 DĪp XII 38,39	"Porāṇa"	conflicting
Sp 71(C) (3)		DĪp XII 35-37 (v. l.)	"Porāṇa"	conflicting
Sp 77(1)	S I 146 S I 146	DĪp XII 56		single source probable: DĪp
Sp 89(C) (1)	Ap 6	Nett 139		
Commentary Section				
Sp 273(1)	Dhp 401 Sn 625 M II 196		"Dhammapade"	single source: Dhp
+Sp 896^{I}(pe) (a,d)	Vin IV 204 =Ja III 29			probable source: Vin
only d: =Sp 897^{II} (1:d)				
Sp 896^{II}(1)	Vin IV 204 Ja III 29			probable source: Vin

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Sp 897^{I}(1)	Vin IV 204 Ja III 29 Ja III 32 Ja III 516 Ja II 422			probable source: Vin
Sp 897^{II}(1)	Vin 204			probable source: Vin
only d: =$^{+}$Sp 986^{I}(pe) (a,d:d)	Ja III 29			
Sp 1007(C) (1)	Dhp 168	Ja I 90 (v. 292)		probable source: Dhp
Sp 1008(C) (1)	Dhp 169 Ap 596			probable source: Dhp
Sp 1342(2)	Sn 400,401 A I 214 f.			
Sumaṅgalavilāsinī(Sv)				
Sv 36(1)	A I 142 M III 187			
Sv 38(1)	S I 204 Ja III 308			
Sv 56^{II}(4)	Dhp 54-57 verse 1-3: Ja III 291 verse 1: A I 226	verse 1-3: Mil 333		single source: Dhp
Sv 130^{I}(1)	Dhp 219 Vv 592			
Sv 183(cd)	M I 168cd M II 91 Vin I 5			
Sv 246(cd)	Dhp 396cd Sn 620cd M II 196			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Sv 458(1)	S I 7 S I 203 w. d differs: S I 203 Ja VI 507			
Sv 658(1)	++Nidd II 216 ≠Pp 14(prose)			single source: Nidd II
Sv 664(1)	D II 240 b differs: Ja IV 396 Ja IV 476			single source: D
Sv 856(3)	Ja II 334 verse 1,2: Th 163,164		"Jātake" "Mahāpanādajātake" (per Th-a)	single source: Ja
Papañcasūdanī(Ps)				
Ps I 17(1)	Ja I 280 Ja II 206			
Ps I 31^{I}(1)		Nett 3(v. l.) Peṭ 90	"Nettiyaṃ lakkhaṇo nāma hāro"	single source: Nett
Ps I 35^{I}(1)	Sn 1133 Nidd II 22 B^{e} Nidd II 206 B^{e} Nidd II 208 B^{e}			
Ps I 35^{II}(ab)	Ja V 331cd A I 132ab It 110ab			
Ps I 41^{I}(ab)	Sn 202ab Nidd I 316 Nidd I 317			

Buddhaghosa	canonical references	post-canonical references	context source	type of source
Ps I 43(1)	A III 378			
	Th 642			
	Vin I 185			
	Kv 90			
Ps I 173(ab)	Sn 1059ab			
	Nidd II 18ab			
	Nidd II			
	84ab B^e			
	Nidd II			
	87ab B^e			
Ps II 43(1)	Ja I 136			
	Ja VI 16			
Ps II 221(1)	S I 192			
	Th 1238			
Ps II 250^{I}(1)	Dhp 99			
	Th 992			
Ps II 410(1)	Ja III 360			
	S I 143			
Ps II 411^{I}(1)	Ja III 361			
	S I 143			
Ps II 411^{II}(1)	Ja III 361			
	S I 143			
Ps II 412^{I}(1)	Ja III 361			
	S I 144			
Ps II 412^{II}(1)	Ja III 363			
	S I 144			
Ps III 34(1)	S I 153		"Ambaṭṭha- sutte"	single source: D I
	D I 99			
	D III 97 f.			
	S II 284			
	M I 358			
Ps III 81^{I}(1)	Ja IV 383			duplication of Ps is
=Ps III 82	Ja IV 385			also shown in source
Ps III 88(1)	Ja IV 389			
	Ja V 267			

Buddhaghosa	canonical reference	post-canonical references	context sources	type of source
Ps III 102(1)	S I 209			
	Th 44			
Ps III 211(1)	Dhp 360,361	<u>verse 2a-d</u>:		single source:
		Mil 167		Dhp
Ps III 311^{III}	Ja I 138			
(1)	Ja VI 96			
Ps III 316^{I}	Ja VI 104		"Jātake"	single source: Ja
(1)	≠Ja VI 104			
Ps III 318(1)	Ja IV 358		"Jātake"	
	Ja VI 127 f.			
Ps III 452^{I}	S I 41	Nett 145		
(1)	S I 47			
	S I 161			
	S I 237			
Ps III 452^{II}	S I 47	Nett 145		
(1)	S I 41			
	S I 161			
	S I 237			
Ps IV 27(1)	≠S I 15			each duplicate has
≠Ps IV 28	D I 233			a different single
Ps V 39^{I}(1)	Sn 224			source
	Khp VI 3			
Ps V 40(1)	Sn 227			
	Khp VI 6			
	Vv 492			
Ps V 63(3)	S I 35			
<u>verse 1,3</u>:	S I 60			
≠Ps II 191				
<u>Sāratthappakāsinī (Spk)</u>				
Spk I 63^{I}	S I 22b		"Pasūra-	
(1/4)	A III 411a,c		suttena"	
Spk I 63^{II}(1)	≠S I 22			inadequate
	≠A III 411			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Spk I 63^{III}(5)	≠A III 411			inadequate
	≠S I 22			
Spk I 143^{I}(1)	Ja III 47			
	Pv 794			
Spk I 143^{II}(1)	Ja III 47			
	Pv 797			
Spk I 143^{III}(1)	Ja III 47	Nett 181		
	Pv 795			
Spk I 143^{IV}(1)	Ja III 47			
	Pv 796			
Spk I 301^{I}(1)	≠Ja IV 496			inadequate
	≠Kv 494			
Spk I 301^{II}(1)	≠Ja IV 496			inadequate
	≠Kv 494			
Spk I 301^{III}(1)	≠Ja IV 496			inadequate
	≠Kv 494			
Spk I 301^{IV}(2)	≠Kv 494			inadequate
	verse 1:			
	≠Ja IV 496			
Spk II 50^{II}(1)	Thī 161			single source: Ap
	Ap 535			inadequate ? !
Spk II 108^{I}(1)	Ja VI 25			single source:
	≠S I 5			Ja
Spk II 108^{II}(1)	Sn 924			
	Nidd I 371			
	Nidd I 373			
Spk II 305(1)	Vin I 353			
	Ud 42			
Spk II 357(1)	+Nidd I 360			
	+Nidd I 454			
	+Nidd II 268			
	+Nidd II 178 B^{e}			
	+Nidd II 102 B^{e}			
	Paṭis I 133			
	Paṭis I 134			
	Paṭis II 31			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Manorathapūranī (Mp)				
Mp I 24^{I}(1)	Ja II 343			single source:
	d differs:			Ja II
	Ja III 295			
Mp I 25^{I}(2)	Ja II 33f.		"Suvanna-moro"	each duplicate has a different single source
≠Mp I 25^{II}	≠Ja II 34f.			
Mp I 56(1)	Ja II 414			single source:
	Khp VIII 15			Ja
Mp I 130^{I}(1)	Ja I 407		"Jātakam" (per Mp I 130^{III})	each duplicate has a different single source
≠Mp I 130^{III}	≠Ja I 410			
Mp I 192(3)	Th 901-903			
	A IV 235			
Mp I 247(1)	Sn 638		"Dhammapade"	single source:
	Dhp 414			Dhp
Mp I 250(1)	Dhp 381		"Dhammapade"	single source:
	b differs:			Dhp
	Th 11			
Mp I 268f.(2)	Dhp 419,420		"Dhammapade"	single source:
	Sn 643, 644			Dhp
	M II 196			
Mp I 277(1)	Dhp 408		"Dhammapade"	single source:
	Sn 632			Dhp
	M II 196			
Mp I 283(1)	Dhp 101		"Dhammapade"	single source:
≈Mp I 375	Ap 478			Dhp
Mp I 331(1)	Dhp 76		"Dhammapade"	single source:
	Th 993			Dhp
	Nidd I 503			
Mp I 344(1)	Dhp 347			probable source:
	Ap 549			Dhp
Mp I 363(1)	Dhp 421		"Dhammapade"	single source:
	Sn 645			Dhp
	M II 196			
Mp I 364^{II}(ab)	Sn 193ab A II 14ab It 82ab It 117ab			

Buddhaghosa	canonical references	post-canonical references	context sources	type of source
Mp I 366(1)	Dhp 115			single source:
≠Mp I 380^{III}	≠Dhp 110			Dhp, duplicate
	≠Dhp 111			has Dhp 114
	≠Dhp 113			
	≠Dhp 114			
	≠Ap 566			
	≠Ap 578			
Mp I 372(2)	Ap 562			single source: Ap
	2d differs:			
	Ja II 438			
Mp I 405^{I}(1)	Ja VI 481			single source: Ja
	Ap 546			
	Ap 554			
	Ap 558			
	Ap 561			
	Ap 565			
	Ap 568			
Mp I 405^{II}(1)	Ja VI 481			single source: Ja
	≠Ap 546			
	≠Ap 554			
	≠Ap 558			
	≠Ap 561			
	≠Ap 568			
	≠Ap 565			
Mp I 452(1)	Dhp 223			single source:
	only a-d:			Dhp
	Ja II 4			
Mp II 33(1)	S I 49			
	Dhp 311			
Mp II 92(1)	Ja III 472			
	S I 20			
Mp III 24(1)	Ja I 219			
	Vin II 162			

ChL 10.3 Single Source References for Verse Passages in the Standard Sets of Duplicates

(This list is an extract from ChL 7. The sources are shown as applicable to the longest passage in each duplicate.)

duplicate	source reference	context source	type of source
From ChL 7.1.2 Vm=Vibh-a (77 passages, 4 traced: 2 single sources)			
Vm 522(1)	=Vibh-a 130^{I}		"Porāṇa"
Vm 523^{I}(1)	=Vibh-a 130^{III}		"Pubbā- cariyehi" inadequate
From ChL 7.1.3 Vm=Sp (13 passages, 5 untraced: 3 single sources)			
Vm 275(1)	=Sp 412		"Porāṇa"
Vm 281(2)	=Sp 422	Paṭis I 170 f.	
=Vm 285	=Sp 428^{I}		
Vm 286(1)	=Sp 428^{II}		"Porāṇa"
From ChL 7.1.4 Vm=As=Sp (4 passages, 1 traced: 1 single source)			
Vm 206^{II}(7)	=As 298^{V} =$^{+}$Sp 119^{V} (8:1-7)	verse 3: ≠Ja VI 125	inadequate
From ChL 7.2.2 Sp=Kkh (6 passages, 5 traced: 4 single sources)			
Sp 446^{II}(1)	=Kkh 31		"Porāṇa" (per Sp 305) inadequate
≠Sp 446^{I}			
≠Sp 305			
Sp 1063^{I}(1)	=Kkh 11(2:1)		"Aṭṭha- kathā" (per Sp, Kkh)
Sp 1063^{II}(1)	=Kkh 11(2:2) =Kkh 14^{I}		"Aṭṭha- kathā" (per Kkh 11)
Sp 1063^{III}(1)	=Kkh 4		"Aṭṭha- kathā" (per Kkh)

duplicate	source reference	context source	type of source
From ChL 7.2.3 Sp=Kkh=others (2 passages, 2 traced: 1 single source)			
Sp 1035(1)	=Kkh 16 =+As 93	Vin V 216 f.	
From ChL 7.3.1 Nidāna I (13 passages, 3 traced: 1 single source)			
Sp 29(1)	=Sv 24 =Sv 4	Th 1024	
From ChL 7.3.2 Nidāna II (6 passages, all traced: 1 single source)			
Sp 30(C) (1) ≠Sp 34	=Sv 25	≠DīpIV 5-6	inadequate
From ChL 7.4.1 Sv=Ps (25 passages, 19 traced: 10 single sources)			
Sv 155^{IV}(1)	=Ps II 274^{IV}	Ja V 140	
Sv 155^{V}(1)	=Ps II 275^{I}	Ja V 140	"Sarabhaṅga=kāle"
Sv 156(1)	=Ps II 275^{II}	Ja V 65	"Sambhava=jātake"
Sv 178^{I}(2)	=Ps II 42^{I}	verse 2: Pv 269	"Aṅkurapate=vatthu" inadequate
Sv 178^{II}(1)	=Ps II 42^{II}	Ja IV 53	"Mahādhamma=pālajātake"
Sv 439(1)	=Ps IV 185	Sn 688	
Sv 457(1)	=Ps III 311^{I}	Ja I 139	
Sv 490(1)	=Ps I 227		"Jayaddisa=jātake" inadequate
Sv 750^{I}(1)	=Ps I 235^{II}	S I 53 f.	
Sv 750^{II}(1)	=Ps I 235^{III}	S I 54	
From ChL 7.4.3 Sv = Mp (1 passage, 1 traced: 1 single source)			
Sv 1016(1)	=Mp III 56		"Ariyavaṃse" inadequate

duplicate	source reference	context source	type of source
From ChL 7.4.4 Ps = Spk (10 passages, 8 traced: 4 single sources)			
Ps II 37^{I}(1)	ab only: =Spk II 112^{II}	Ja VI 12	
Ps II 37^{II}(ab)	=Spk II 112^{I} (1:ab)	Ja VI 107a-d	
Ps II 95(1)	=Spk II 30	≠Ja I 65 (v. 272)	inadequate
Ps III 25(5)	=Spk III 50		"Porāṇa"
From ChL 7.4.5 Ps = Mp (4 passages, 3 traced: 2 single sources)			
Ps I 61(1)	=Mp II 183	A II 39	
Ps II 5(1)	=Mp III 214	D II 151	"Bhagavatā Mahāparinib=bāne vuttaṃ"
From ChL 7.4.6 Spk = Mp (4 passages, 2 traced: 2 single sources)			
Spk I 328(1)	=Mp I 388	Dhp 303	"Dhammapade" (per Mp)
Spk II 228(1)	=Mp I 24^{II} (2:2)	Ja II 343f.	
From ChL 7.4.7 Sv = Ps = Spk (6 passages, all traced: 4 single sources)			
Sv 171(1)	=Ps I 19 =Spk II 7	Ja V 222	
Sv 743(1)	=Ps I 229 =Spk III 177	+Nidd II 222	
Sv 746^{I}(2)	=Ps II 232^{I} =Spk II 327		"Porāṇa" (per Spk, It-a)
Sv 994(1)	=Ps III 373 =Spk I 185	Sn 446	
From ChL 7.4.8 Sv = Ps = Mp (7 passages, 6 traced: 2 single sources)			
Sv 61(2)	=Ps I 46f. =Mp I 105		"Porāṇa"

duplicate		source reference	context source	type of source
Sv 232^{II}(1)	=Mp IV 138 only c-f: =Ps I 133^{II} =Mp II 110^{II}	b differs: D III 188		inadequate
From ChL 7.4.11 All Four Sutta-a (9 passages, 5 traced: 4 single sources)				
Sv 26(cd)	=$^{+}$Ps I 3 =$^{+}$Spk I 4 =Mp I 4	Dhp 53 cd		
Sv 176(1)	=Ps II 203^{I} =Spk III 68^{II} =Mp II 289^{I}		"Aṭṭhakathā" (per Spk)	
Sv 224(1)	=Ps I 63^{III} =Mp II 184^{II} cd only: =Spk II 52^{II}	Dhp 253		
Sv 296(1) =Sv 908	=Ps IV 36 =Spk III 222 =Mp I 220	Ja I 122		
From ChL 7.5.1 As=Sutta-a (7 passages, 4 traced: 2 single sources)				
As 348^{I}(1)	=Sv 172^{II} =Ps I 20^{II} =Ps II 199	D II 285		
As 350(1)	=Ps I 21^{II} =Spk II 252^{I}	Ja V 146		
From ChL 7.5.2 Vibh-a=Sutta-a (14 passages, 7 traced: 2 single sources)				
Vibh-a 218(1)	=Sv 757 =Ps I 242		"Porāṇa"	
Vibh-a 397(1)	=Ps II 25 =Spk II 43 =Mp V 10		"Porāṇa"	
From ChL 7.5.4 Sp=Sutta-a (5 passages, 4 traced: 3 single sources)				
$^{+}$Sp 172^{I}(C) (1)	=Sv 230^{I} =Ps I 131^{I} =Mp II 107	Vv 616	"Chattamāṇa= vakavimāne"	

duplicate		source reference	context source	type of source
$^{+}$Sp 172^{II}(C) (1)	=Sv 230^{II} =Ps I 131^{II} =Mp II 108	Vv 617	"tasmiṃ yeva vimāne"	
Sp 1399(1)	=Sv 117 =Ps II 203^{II}(prose) =Mp II 289^{II}	Mil 344		inadequate
From ChL 7.5.5 Nine Commentaries (4 passages, 3 traced: 1 single source)				
Vibh-a 217(1)	=Ppk-a III 73 =Sv 756 =Ps I 241	Dhp 142		
From ChL 7.6.1 Vm=Sutta-a (one text) (10 passages, 9 traced: 3 single sources)				
Vm 34(ab)	=Sv 645 =Sv 297	S V 6		
Vm 236(1)	=Spk I 40	Ja II 58		
Vm 105(1)	=Mp I 436		"Māgaṇḍiya= suttuppatti= yaṃ"	inadequate
From ChL 7.6.2 Vm=several Sutta-a (6 passages, 4 traced: 3 single sources)				
Vm 36^{I}(1)	=Sv 56^{I} ≠Ps III 127	≠Ap 61		inadequate
Vm 482(ab)	=Sv 125 =Mp II 272 (1:ab)	A III 43		
Vm 636(2)	=Ps V 23 =Spk II 171 (3:1,3) verse 1: =Spk I 35^{I} verse 3: =Spk I 35^{II}	Dhp 374,375 verse 3: Th 537		single source for all passages except Spk II, which is patched. Not shown in ChL 12.

duplicate		source reference	context source	type of source
From ChL 7.7.1 Vm=Abhi-a=Sutta-a (5 passages, 4 traced: 1 single source)				
Vm 367 f.(7)	=As 300 verse 4-7: =Spk III 13		"Aṭṭha=kathā" (per Spk)	inadequate
From ChL 7.7.2 Vm=Sp=Sutta-a (8 passages, 7 traced: 3 single sources)				
Vm 209^{I}(2)	=$^{+}$Sp 122^{I} verse 1: =Sp 170^{I} =Sv 228^{I} =Sv 961 =Ps I 129^{I} =Ps II 124 =Spk I 14 =Mp II 105^{I} =Mp II 375	Vv 588,589		
Vm 209^{II}(1)	=$^{+}$Sp 122^{II} =Sv 34^{I} =Ps I 10^{I} =Spk I 12^{I} =Mp I 14^{I}		"Porāṇa"	
Vm 269(1)	=Sp 406 =Sv 763 =Ps I 247		"Porāṇa"	
From ChL 7.7.3 Vm=Sutta-a=several other texts (6 passages, 3 traced: 1 single source)				
Vm 206^{III}(2)	=As 299 verse 1: Mp II 35 verse 2: =$^{+}$Sp 119^{V} (8:8)		"Porāṇa"	see Chl 7.1.4 (≠Ja)

ChL 10.4 Multiple Source References for Verse Passages in the Standard Sets of Duplicates
(This list is an extract from ChL 7. Source references cover the longest passage in each duplicate.)

duplicate	major sources	minor sources	post-canonical references	context sources	type of source
From ChL 7.1.2 Vm=Vibh-a (77 passages, 4 traced: 2 with several source references)					
Vm 507 (1)	=Vibh-a 112	Dhp 338	Nett 42		single source:
Vm 560 (1)	=Vibh-a 25 =Vibh-a 171	S I 206	Kv 494(2:2)		Dhp
From ChL 7.1.3 Vm=Sp (13 passages, 5 traced: 2 with several source references)					
Vm 201^{V}(1)	=Sp 115^{II}	Sn 558	Th 828 M II 146		
Vm 204 (2)	=Sp 118^{I}	S I 62	A II 49f.		
From ChL 7.2.1 As=Ppk-a (5 passages, 4 traced: 4 with several source references)					
$^{+}$As 10 ^{I} (1)	=Ppk-a V8^{II} etc.		Tikap 71	"Aṭṭhakathā"	conflicting
$^{+}$As 10 ^{II} (1)	=Ppk-a V9^{I} etc.		Tikap 71	"Aṭṭhakathā"	conflicting
$^{+}$As 10 ^{III} (1)	=Ppk-a V9^{II} etc.		Tikap 72	"Aṭṭhakathā"	conflicting
$^{+}$As 10 ^{IV} (1)	=Ppk-a V9^{III} etc.		Tikap 73	"Aṭṭhakathā"	conflicting
From ChL 7.2.2 Sp=Kkh (6 passages, 5 traced: 1 with several source references)					
Sp 872 (1)	=$^{+}$Kkh 14^{II}	Vin V 158			Each dupli=
≠ Sp 873		≠ Vin V 158			cate has a single source.
From ChL 7.2.3 Sp=Kkh=others (2 passages, 2 traced: 1 with several source references)					
Sp 186f. (C)(3)	=$^{+}$Kkh 9	Dhp 184,183, 185	D II 49	verse 2: "Ovādapāti= mokkhaṃ" (per Sp,Kkh)	see also ChL 7.7.3
	verse 2cd: Vm 5^{+}		verse 3: Ud 43	Nett 43 Nett 81 Nett171 Nett186 Peṭ 54	
	verse 1ab: Vm 295 (1:ab)				

duplicate		major sources	minor sources	post-canoni= cal reference	context sources	type of source
From ChL 7.3.1 Nidāna I (13 passages, 3 traced: 2 with several source references)						
Sp 17^{I}(C)(2)	=As 18$_{I}$ =Sv 16^{I} =Sv 463(4:1,2)	Dhp 153,154	≠Th 183,184 verse 3,4: Ud 93 Ap 543	Ja I 76 (v.278,279)		single source: Dhp; Sv 463 is patched.
+Sp 17^{II}(C)(a)	=As 17 (3:1a,2a,3a) =Sv 16^{II}		Vin I 2 Ud 1ff. Kv 186	verse 1,2: Nett 145 verse 3: Nett 151	"Khandhake" (per Sp,Sv)	single source for Sp; Sv: Vin
From ChL 7.3.2 Nidāna II (6 passages, all traced: 5 with several source references)						
Sp 62f.(14)	verse 1: =As 32		Vin 3	verse 1: DīpXII 12	"Porāṇa" (per Sp) "Ācariya= paramparā" (per As)	conflicting
Sp 75f.(C)(4)	verse 1: ≠Ps III 351	verse 1: ≠Ja V 264		DīpXVII 83-86 DīpXII 1-4	"Dīpavaṃse"	Each duplicate has a different source.
As 42-56 B^{e} (181:24)	d differs: Sv 446 Ps II 176 Spk I 197		Bv II 54	Ja I 14 (v.65)		single source for As: Bv; inadequate source for Sutta-a.
As 71 B^{e}(1)	=Vibh-a 437 = Ps IV 122 =Mp II 15		Bv II 58	Ja I 44 (v. ø)		single source: Bv (only for As?)

duplicate		major sources	minor sources	post-canoni= cal references	context sources	type of source
As 75^{II}B^{e}(1)	≠Ps I 185		Cp 124	Ja I 47 (v.269)	"Vessanta= rattabhave"	inadequate, conflicting?
From ChL 7.4.1 Sv=Ps (25 passages, 19 traced: 9 with several source references)						
+Sv 54^{II}(2) Sv 52	verse 2,1: =Ps III 133		≠A IV 96 (17:5,4) It 83f. (9:2,1) Nidd I 15 (6:2,1) Nidd I 363 (6:2,1) Nidd I 470 (6:2,1) Nidd II 210 (6:2,1)			
Sv 155^{I}(1) ≠Sv 155^{III} Sv 155^{II}(1) Sv 177f.(4)	=Ps II 274^{I} ≠Ps II 274^{III} =Ps II 274^{II} verse 1,3,4: =Ps II 41	≠Sn 512 Sn 1030 verse 1,3,4: Ja VI 316 verse 1ab,2,4 ab: Ja V 171f. (19:2ab, 4cd,5ab)	D II 275 Nidd II 6		"Puṇṇaka= jātake"	Each duplicate has a single source. Sn≈Nidd context source: lost Jataka; Ps = Ja VI; conflicting; inadequate for Sv.
Sv 179(1)	=Ps II 42^{III} =Ps III314^{II} (2:2)	Ja VI 98 verse 1: Ja III 472			"Nimi= jātake" (per Sv,Ps II)	

duplicates		major sources	minor sources	post-canonical references	context sources	type of source
Sv 403 (ab)	=Ps II 56	S I 3 S I 63 Ja IV 487				
Sv 744(1)	=Ps I 230	S V 168 S V 186	Nidd I 456	d differs: Nett 189		
Sv 746^{II}(1)	=Ps I 232^{II}	Sn 949 Sn 1099	Nidd I 433 Nidd I 435 Nidd II 35 Nidd II 146			
Sv 749(2)	=Ps I 235^{I}	verse 2: S I 158 S II 193 Ja I 392	verse 2: D II 157 Th 1159 Ap 64 Ap 385			inadequate
From ChL 7.4.2 Sv=Spk (4 passages, 1 traced: 1 with several source references)						
Sv 810(1)	=Spk I 126		Th 606 d differs: Th 607 Th 196 Th 1002	Mil 45(2:1)		single source: Th 606
From ChL 7.4.4 Ps=Spk (10 passages, 8 traced, 4 with several source references)						
Ps I 153^{I}(1)	=Spk I 77	Sn 522	Nidd I 202 Nidd II 180		"Mahāniddese"	source used: Nidd I ?
Ps II 119(2)	=Spk II 49	Sn 281cd-283	A IV 172	Mil 414	"Bhagavatā ...Sutta=nipāte" (per Mil)	

duplicates		major sources	minor sources	post-canonical references	context sources	type of source
Ps III 39 (1)	=Spk I 149	Sn 614 ≠Sn 612-619	M II 196			
Ps V 85^{I}(ab)	=Spk I 26^{I} = Spk II 374^{I}	S I 168 Sn 463				
From ChL 7.4.5 Ps=Mp (4 passages, 3 traced: 1 with several source references)						
Ps II 250^{II}(1)	= Mp I 230	S I 233 Dhp 98	Th 991			
From ChL 7.4.7 Sv=Ps=Spk (6 passages, all traced : 2 with several source references)						
Sv 172^{I}(1)	=Ps I 20^{I} =Spk II 8	S I 190	Th 1232			
Sv 304 (5)	=Ps III 26 =Spk III 51		Vin II 147f. Vin II 164	Ja I 93f. (v.294-298)	"Khandhaka=pariyāyena" (per Sv)	source used: Vin II
From ChL 7.4.8 Sv=Ps=Mp (7 passages, 6 traced: 4 with several source references)						
Sv 232^{I}(1)	=Ps I 133^{I} =Mp II 110^{I}	S I 215 Sn 192				
Sv 233^{I}(3)	=Ps I 134^{I} =Mp II 111	Dhp 190-192 Ja I 113 B^{e}	verse 2: Th 1259 Thī 186 Thī 193 Thī 310 Thī 321			
Sv 233^{II}(1)	=Ps I 134^{II} =Mp II 112	S I 27 Ja I 97	D II 255			
Sv 746^{III}(1)	=Ps I 232^{III} =Mp I 360 (2:1)	Dhp 288,289	verse 1: Ap 560		"Dhammapade" (per Mp)	Source for Mp is Dhp.

duplicates	major sources	minor sources	post-canonical references	context sources	type of source
From ChL 7.4.9 Sv=Spk=Mp (3 passages, 1 traced: 1 with several source references)					
Sv 904 (1) =Spk I 204 =Mp III 26		M I 171 M II 93 Kv 289 Vin I 8	Mil 235 Mil 236		
From ChL 7.4.10 Ps=Spk=Mp (2 passages, all traced: all with several source references)					
Ps I 63[I](1) =Spk II 52[I] =Mp II 184[I]		It 53 It 104 A I 231			
Ps II 71(1) =Spk II 330 = Mp IV 63	Dhp 285 Ja I 183		Nett 36		
From ChL 7.4.11 All Four Sutta-a Texts (9 passages, 5 traced: 1 with several source references)					
Sv 470(1) =Ps II 179 =Spk I 200 =Mp II 36	Dhp 304		Nett 11		
From ChL 7.5.1 As=Sutta-a (7 passages, 4 traced: 2 with several source references)					
As 38(1) =Sv 99 ++As 146(ab) =Mp I 37 (2:1 ab)	Ja IV 496 S I 156	Th 304 Th 256,257	Nett 181 Mil 245 Peṭ 71 Nett 40	"Arupavati= yasuttanta" (per Mp)	Probable source for Mp :S
From ChL 7.5.2 Vibh-a=Sutta-a (14 passages, 7 traced: 5 with several source references)					
Vibh-a 221(1) =Sv 761 =Ps I 246 =Spk III 181	f differs: S IV 20	f differs: It 47			inadequate

duplicates	major sources	minor sources	post-canonical references	context sources	type of source
Vibh-a 280(1) =Sv 791 =Ps I 294 =Spk III 160 =Mp II 60		Th 629 Th 1179			
Vibh-a 321(1) =Sv 745(2:1) =Ps I 231(2:1)	Dhp 273,274	verse 1: Kv 600	Nett 188	"Kathāvatthu= ppakaraṇe" (per Vibh-a)	single source, differs for the duplicates
verse 2ab: =Ps I 105					
Vibh-a 438(1) =Ps IV 124 =Mp II 16	S I 227 padas are jumbled: Ja II 202 Ja III 158		Nett 184		single source: S
Vibh-a 472[I](1) =Sv 996 =Mp I 120	Ja I 414 Ja III 207 Ja IV 4 (cd and a-d of two verses)				
From ChL 7.5.3 Ppk-a=Sutta-a (3 passages, 2 traced: 2 with several source references)					
Ppk-a II 190(1) =Sv 514	Sn 1074	Nidd II 24 Nidd II 108 B[e] Nidd II 110 B[e]			
Ppk-a II 242(1) =Sv 207 =Ps II 213 =Mp III 197	Sn 42	Nidd II 59 Nidd II 253 B[e]		"Khaggavi= sāṇakappa= taṃ"	

duplicate		major sources	minor sources	post-canonical references	context sources	type of source
From ChL 7.5.4 Sp=Sutta-a (5 passages, 4 traced: 1 with several source references)						
Sp 240^{I}(1)	=Sv 206 =Ps II 212 =Ps III 334 =Mp III 195	Ja III 377		Ja I 65 (v.273		
From ChL 7.5.5 Nine Commentaries (4 passages, 3 traced, 2 with several source references)						
As 58^{I}(1)	=+Sp 107^{II} =Sv 32 =Ps I 8 =Spk I 10 =Mp I 11^{II}	S I 87	It 17			
Vibh 22(1)	=Sp 437 =Spk I 300			Mil 125 (prose)	"Aṭṭhakathā" (per Sp)	single source definable: Aṭṭhakathā
From ChL 7.6.1 Vm=Sutta-a (one text) (10 passages, 9 traced: 6 with several source references)						
Vm 231^{I}(1)	=Ps II 310	Ja IV 494		Peṭ 6		
Vm 675(b)	=Ps V 39^{II} (1:b)	Sn 226	Khp VI 5			
Vm 497^{I}(ab)	=Spk I 329^{I}	Sn 885ab	Nidd I 293 Nidd I 294			
Vm 637(2)	=Spk II 201 (3:1,2)		Paṭis II 102		"Porāṇa"	conflicting
Vm 638(1)	=Spk II 201(3:3)		Paṭis II 102		"Porāṇa"	conflicting
Vm 302^{I}(1)	=Mp I 131f. (10:1)	Ja I 267 Ja IV 269ff. (10:1) Ja VI 43 (6:1)			"terasa=nipāte Sara=bhajātakaṃ" (per Mp) "Sīlavajātake" (per Vm)	Each duplicate has a different single source and context source. Ja VI is not used as source.

duplicates		major sources	minor sources	post-canonical references	context sources	type of sources
From ChL 7.6.2 Vm=several Sutta-a texts (6 passages, 4 traced: 1 with several source references)						
Vm 624f.(8) verse 1,3,5: =Vm 238	verse 1: =Ps II 224 verse 1,3,5: =Spk I 22		Nidd I 43 Nidd I 118			single source text: Nidd
From ChL 7.7.1 Vm=abhi-a(one text)=Sutta-a (5 passages, 4 traced: 3 with several source references)						
Vm 7(1)	=As 351^{II} =Ps I 22^{II} =Spk II 253	Sn 1035	Nidd II 7 Nidd II 30B^{e}	Nett 13 Nett 71 Peṭ 17 Peṭ 84		source is reduced to the choice: Sn ~ Nidd
Vm 1^{I}(1) =Vm 2^{I}etc.	=Vibh-a 331 =Sv 56^{III}	S I 13 S I 165		Mil 34(2:1)		single source text: S
Vm 576^{II}(1)	=Vibh-a 189^{II} =Spk I 32	Sn 767	Nidd I 3 Nidd I 5	Nett 6 Nett 69 Peṭ 9		source is reduced to the choice: Sn ~ Nidd
From ChL 7.7.2 Vm=Sp=Sutta-a (8 passages, 7 traced: 4 with several source references)						
Vm 205^{I}(1)	=Sp 118^{II} =Sv 659	Ja I 132	M I 328 A I 227 (prose)			
Vm 210^{II}(1)	=Sp 123^{II} =Sv 34^{II} =Ps I 10^{II} =Spk I 12^{II} =Mp I 14^{II}		Nidd I 142 (prose)		"Visuddhi= magge Buddhā= nussatinid= dese" (per Sv, Ps, Spk, Mp)	inadequate; duplicate contexts refer to Vm as source.

duplicates	major sources	minor sources	post-canonical references	context sources	type of source
Vm 270(1)	=Sp 407 =Sv 764 =Ps I 248		Mil 369	"Porāṇa"	conflicting
Vm 388^{I}(1)	=Sp 802 =Mp I 215	S I 81 Ja I 116	A III 239		

From ChL 7.7.3 Vm=Sutta-a-several others (6 passages, 3 traced: 2 with several source references)

Vm 33(1)	=As 405 =Vibh-a 270 =Sv 778 =Ps I 282 =Spk II 107 =Spk III 165 =Mp I 47		Th 983	Mil 407 (2:2)	single source: Th
Vm 295(1)	ab only: =Sp 186f. (3:1ab) =KKh 9 (3:1ab) e only: =Ps V 85^{I} (cd:d) =Spk I 26^{II} (cd:d)	ab only: Dhp 184ab cd only: Dhp 399cd Sn 623 cd e only: S I 226d Sn 189d S I 215d	ab only: D II 49		patched. see ChL 7.2.3.; inadequate; multiple sources for Vm 295, alternative sources for all duplicates.

ChL 11 Patterns with Alternative Source References

(The passages listed are the same as in ChL 10.2 and ChL 10.4)

ChL 11.1 Non-duplicated Verse Passages and Text-internal Duplicates Not Found in the Other Nine Buddhaghosa Texts

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Visuddhimagga(Vm)				
Vm 1^{II}(1)		S (2x)		
Vm 2^{III}(1)		Dhp: Th: Kv		
Vm 3^{II}(1)		M:S (2x)	Nett	
Vm 5^{II}(1)	Dhp		Mil	
Vm 37^{I}(2)		verse 2: Dhp:Th		inadequate
Vm 37^{II}(2)		verse 2: Dhp:Th		inadequate
Vm 38^{I}(1)	S		Th	
Vm 38^{II}(2)	≠S		≠Th	inadequate
Vm 45(4)	verse 1,2: Sn verse 4: Ja II		verse 4: Mil	inadequate, patched, verse 3: ø
Vm 67^{II}(1)	Ud 31		d differs: Ud 30	
Vm 98(1)	A		Nett	
Vm 196^{II}(3)	verse 3,1,2: Ja I 163 B^{e}		verse 2: Mil	inadequate (Ja E^{e} omits verse 2)
Vm 231^{II}(4)	verse 1-3: Nidd verse 4: Ja IV	verse 2: Ja IV:Nidd	verse 1: Th, S verse 2,3: Sn verse 2: Ja VI verse 3: Peṭ	inadequate
Vm 237(1)		S:Nidd I (2x)		
Vm 297^{I}(cd)		Khp:Sn "Mettasutte"		
Vm 297^{II}(1)		S:Ud	Nett	

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Vm 298^{II}(2)		S(4x):Th	Nett	
Vm 301 f.(1)		S(2x):Dhp:Sn: Pv:Ja		
	(adjacent passages support Ja and S I 164)			
Vm 304^{I}(1)		Cp:"Ja"		inadequate, conflicting
Vm 304^{II}(4)		Cp:"Ja"		inadequate, conflicting
Vm 388^{II}(3)	Ja		Nidd	
Vm 389(1)	Ja		Th	
Vm 497^{II}(a)		Sn:Nidd(2x)		
Vm 593^{I}(1)	S		Nidd	
Vm 593^{II}(1)	S		Kv	
Vm 656(1)		Sn:Nidd:Kv	Peṭ	
Vm 666(1)		Sn:Nidd(2x)		
Atthasālinī				
Introduction				
As 33-36 B^{e}(33)	Bv II, "Bv"		Ja(N); source references for individual verses	
As 42-56 B^{e}(181)	Bv II		Ja(N)	
As 59 B^{e}(7)	"Ānisaṃsa-kathā"		Ja(N)	inadequate
Lost Jātaka Verses				
As 72^{II} B^{e}(1)		Cp:"Ja"	Ja(N)	inadequate, conflicting
As 73^{I} B^{e}(1)		Cp:"Ja"	Ja(N)	inadequate, conflicting
As 73^{II} B^{e}(1)	"Ja"		Ja(N)	inadequate
As 73^{III} B^{e}(1)	"Ja"		Ja(N)	inadequate
As 73^{IV} B^{e}(1)	"Ja"		Ja(N)	inadequate

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
As 74^{I} B^{e}(1)	"Ja"		Ja(N)	inadequate
As 74^{II} B^{e}(1)	"Ja"		Ja(N)	inadequate
As 74^{III} B^{e}(1)		Cp:"Ja"	Ja(N)	inadequate, conflicting
As 74^{IV} B^{e}(1)		Cp:"Ja"	Ja(N)	inadequate, conflicting
As 75^{I} B^{e}(1)		Cp:"Ja"	Ja(N)	inadequate, conflicting
Commentary Section				
As 66^{II}(2)	Kv		verse 1: M:Sn	
As 68(3)	verse 1,2: Dhp verse 3: S		verse 1: Nett verse 2: Nett:Peṭ(2x)	patched
As 145(1)	Sn 744		Sn 731-750	
As 163(1)		A:Kv		
As 223(1)		S:(Sn:)Th: (ThI:Ap)		
As 273 f.(1)	Dhp 127		≠Dhp 128 Mil	
As 364^{I}(1)		A:It(2x): Sn:Nidd		
As 366(b)		Dhp:Th		
Sammohavinodanī(Vibh-a)				
Vibh-a 326^{I}(1)	Vin		≠M:≠Th	
Pañcappakaraṇaṭṭhakathā(Ppk-a)				
Ppk-a III 58(1)		Dhp:Kv		

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Samantapāsādikā(Sp)				
Introduction				
Sp 32(2)		≠Vin V :"Ācariyapa=		conflicting, inadequate
=Sp 62		paramparā"		
Sp 70 f.(2)		≠DĪp(2x) :"Porāṇa"		conflicting
Sp 71(3)		DĪp:"Porāṇa"		conflicting;
Sp 77(1)		S(2x):DĪp		DĪp is pro= bably the do= minant source.
Sp 89(1)		Ap:Nett		
Commentary Section				
Sp 273(1)	Dhp, "Dhp"		M:Sn	
+Sp 896^{I}(pe) (a,d)	Vin IV		≠Ja III	1) v.l. agree with Vin 2) Vin IV is being com= mented on
only d: =Sp 897^{II}(1:d)				
Sp 896^{II}(1)	Vin IV		Ja III	2) as above
Sp 897^{I}(1)	Vin IV		Ja II Ja III(4x)	2) as above
Sp 897^{II}(1)	Vin IV		Ja III	2) as above
only d: =+Sp 896^{I}(pe) (a,d:d)				
Sp 1007(1)	Dhp 168		Ja(N)	
Sp 1008(1)	Dhp 169		Ap	
Sp 1342(2)		A:Sn		

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Sumaṅgalavilāsinī(Sv)				
Sv 36(1)		M:A		
Sv 38(1)		S:Ja		
Sv 56^{II}(4)	Dhp 54-57		verse 1-3: Ja, Mil verse 1: A	
Sv 130^{I}(1)		Dhp:Vv		
Sv 183(cd)		M(2x):Vin		
Sv 246(cd)		M:Dhp:Sn		
Sv 458(1)		S(2x)	d differs: S, Ja	
Sv 658(1)	++Nidd II		≠Pp(prose)	
Sv 664(1)	D II		≠Ja(2x)	text commented upon: D II
Sv 856(3)	Ja, "Ja"		verse 1,2: Th	
Papañcasūdanī(Ps)				
Ps I 17(1)		Ja(2x)		
Ps I 31^{I}(1)	Nett, "Nett"		Peṭ	
Ps I 35^{I}(1)		Sn:Nidd(3x)		
Ps I 35^{II}(ab)		A:It:Ja		
Ps I 41^{I}(ab)		Sn:Nidd(2x)		
Ps I 43(1)		A:Th:Vin:Kv		
Ps I 173(ab)		Sn:Nidd(3x)		
Ps II 43(1)		Ja(2x)		
Ps II 221(1)		S:Th		
Ps II 250^{I}(1)		Dhp:Th		
Ps II 410(1)		S:Ja		
Ps II 411^{I}(1)		S:Ja		
Ps II 411^{II}(1)		S:Ja		
Ps II 412^{I}(1)		S:Ja		
Ps II 412^{II}(1)		S:Ja		
Ps III 34(1)	D I: "Ambaṭṭhasutte"		D III:M:S (2x)	

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Ps III 81^{I}(1)	Ja IV(2x)			duplication of Ps
=Ps III 82				is also seen in
				source
Ps III 88(1)	Ja IV		Ja V	
Ps III 102(1)		S:Th		
Ps III 211(2)	Dhp		verse 2a-d:	
			Mil	
Ps III 311(1)		Ja(2x)		see C-S
Ps III 316^{I}(1)	Ja VI, "Ja"		≠Ja VI	
Ps III 318(1)		Ja(2x):"Ja"		can Ja IV be
				confirmed?
				see macro-context
Ps III 452^{I}(1)		S(4x)	Nett	Is Nett as source
Ps III 452^{II}(1)		S(4x)	Nett	possible ?
Ps IV 27(1)	D:≠S			each duplicate
≠Ps IV 28				has a different
				single source
Ps V 39^{I}(1)		Khp:Sn		
Ps V 40(1)		Khp:Sn	Vv	
Ps V 63(3)		S(2x)		
verse 1,3:				
=Ps II 191				
Sāratthappakāsinī(Spk)				
Spk I 63^{I}(1/4)		S:A:"Pasūra-		
		suttena"		
Spk I 63^{II}(1)		≠S:≠A		inadequate
Spk I 63^{III}(5)		≠S:≠A		inadequate
Spk I 143^{I}(1)		Pv:Ja		
Spk I 143^{II}(1)		Pv:Ja		
Spk I 143^{III}(1)		Pv:Ja	Nett	
Spk I 143^{IV}(1)		Pv:Ja		
Spk I 301^{I}(1)	(+SAk)	≠Ja:≠Kv		inadequate
Spk I 301^{II}(1)	(+SAk)	≠Ja:≠Kv		inadequate

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Spk I 301^{III}(1)	(+SAk)	≠Ja:≠Kv		inadequate
Spk I 301^{IV}(2)	(+SAk)	≠Ja:≠Kv ?		inadequate
Spk II 50^{II}(1)		Thī:Ap		single source Ap (after rule of adjacent passages) inadequate ! ?
Spk II 108^{I}(1)	Ja		≠S	
Spk II 108^{II}(1)		Sn:Nidd(2x)		
Spk II 305(1)		Ud:Vin		
Spk II 357(1)		Nidd(5x)		
		Paṭis(3x)		
Manorathapūraṇī(Mp)				
Mp I 24^{I}(1)	Ja II		≠Ja III	
Mp I 25^{I}(2)	Ja II "Ja"			Each duplicate
≠Mp I 25^{II}				has a different single source.
Mp I 56(1)		Khp:Ja		
Mp I 130^{I}(1)	Ja≠Ja "Ja"			Each duplicate
≠Mp I 130^{III}				has a different single source.
Mp I 192(3)		A:Th		
Mp I 247(1)	Dhp, "Dhp"		Sn	
Mp I 250(1)	Dhp, "Dhp"		≠Th	
Mp I 268 f.(2)	Dhp, "Dhp"		M:Sn	
Mp I 277(1)	Dhp, "Dhp"		M:Sn	
Mp I 283(1)	Dhp, "Dhp"		Ap	
=Mp I 375				
Mp I 331(1)	Dhp, "Dhp"		Th:Nidd	
Mp I 344(1)		Dhp:Ap		
Mp I 363(1)	Dhp, "Dhp"		M:Sn	
Mp I 364^{II}(ab)		A:It(2x):Sn		

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
Mp I 366(1) ≠Mp I 380^{III}	Dhp 115 ≠Dhp 114		≠Dhp 110-113 ≠Ap(2x)	Each duplicate has a different single source.
Mp I 372(2)	Ap		≠Ja	
Mp I 405^{I}(1)	Ja		Ap(6x)	
Mp I 405^{II}(1)	Ja		≠Ap(6x)	
Mp I 452(1)	Dhp		≠Ja	
Mp II 33(1)		S:Dhp		
Mp II 92(1)		S:Ja		
Mp III 24(1)		Ja:Vin		

ChL 11.2 Patterns for Alternative Source References in the Standard Sets of Duplicates

(The passages treated are the same as in Chl 10.4.)

From ChL 7.1.2 Vm=Vibh-a (77 passages, 4 traced: 2 with several source references)

Vm 507 (1)	=Vibh-a 112	Dhp	Nett
Vm 560 (1)	=Vibh-a 25 =Vibh-a 171	S:Kv	

From ChL 7.1.3 Vm=Sp (13 passages, 5 traced: 2 with several source references)

Vm 201^{V}(1)	=Sp 115^{II}	M:Sn:Th
Vm 204(2)	=Sp 118^{I}	S:A

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes

From ChL 7.2.1 As=Ppk-a (5 passages, 4 traced: 4 with several source references)

+As 10^{I}(1)	=Ppk-a V 8^{II} etc.	Tikap: "Aṭṭha=kathā"	conflicting
+As 10^{II}(1)	=Ppk-a V 9^{I} etc.	Tikap: "Aṭṭha=kathā"	conflicting
+As 10^{III}(1)	=Ppk-a V 9^{II} etc.	Tikap: "Aṭṭha=kathā"	conflicting
+As 10^{IV}(1)	=Ppk-a V 9^{III} etc.	Tikap: "Aṭṭha=kathā"	conflicting

From ChL 7.2.2 Sp=Kkh (6 passages, 5 traced: 1 with several source references)

Sp 872(1) ≠Sp 873	=+Kkh 14^{II}	Vin V ≠Vin V		Each Sp duplicate has a different single source.

From ChL 7.2.3 Sp=Kkh=others (2 passages, 2 traced: 1 with several source references)

Sp 186 f. (3)	+Kkh 9 verse 2cd: Vm 5^{I} verse 1ab: Vm 295 (1:ab)	D:Dhp "Ovāda=pāti=mokkham" (per Sp, Kkh)	verse 2: Nett(4x) Pe‡ verse 3: Ud	Vm 295(1) is patched; see Chl 7.7.3.

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
From ChL 7.3.1 Nidāna I (13 passages, 3 traced: 2 with several source refsrences)					
Sp 17^{I}(C) (2)	=As 18 =Sv 16^{I} =Sv 463 (4:1,2)	Dhp	verse 3,4: Ud:Ap	≠Th, Ja(N)	Sv 463 is patched
+Sp 17^{II}(C) (a)	=As 17 (3:1a, 2a,3a) =Sv 16^{II}	Vin I "Khand= hake" (per Sp, Sv)	Vin:Ud: Kv	verse 1,2: Nett verse 3: Nett	source for As is Ud:Vin:Kv
From ChL 7.3.2 Nidāna II (6 passages, all traced: 5 with several source references)					
Sp 62 f.(14)	=verse 1: =As 32		Vin V: "Porāṇa": "Ācariya= paramparā" verse 1: Dīp		conflicting
Sp 75 f.(C) (4)	verse 1: ≠Ps III 351		Dīp(2x) verse 1: ≠ Ja		Each duplicate has a different source.
As 42-56 B^{e} (181:24)	d differs: =Sv 446 =Ps II 176 =Spk I 197	Bv	Bv	Ja(N)	single source for As:Bv; inadequate source for Sutta-a
As 71 B^{e}(1)	=Vibh-a 437 =Ps IV 122 =Mp II 15	Bv		Ja(N)	single source Bv only for As ?
As 75^{II} B^{e}(1)	≠Ps I 185		Cp:"Ja"	Ja(N)	conflicting; source for Ps ?

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
From ChL 7.4.1 Sv=Ps (25 passages, 19 traced: 9 with several source references)					
+Sv 54^{II}(2) ≠Sv 52 Sv 155^{I}(1) ≠Sv 155^{III}	verse 2,1: =Ps III 133 =Ps II 274^{I} ≠Ps II 274^{III}		It:Nidd(4x) ≠ A D: ≠Sn		Sv 52 = A Each duplicate has a different single source.
Sv 155^{II}(1) Sv 177f.(4)	=Ps II 174^{II} verse 1,3,4: =Ps II 41		Sn: Nidd verse 1,3,4: =Ja VI: "Punnaka= jātake": verse 1ab, 2,4ab: Ja V		conflicting; inadequate for Sv
Sv 179(1)	=Ps II 42^{III} =Ps III 314^{II}(2:1)	"Nimi= jātake" Ja VI		verse 1: Ja III	Ja VI is re=inforced by context source for Sv and Ps II and by length of VP for Ps III.
Sv 403(ab) Sv 744(1) Sv 746^{II}(1)	=Ps II 6 =Ps I 230 =Ps I 232^{II}		S(2x): Ja S(2x):Nidd Sn(2x): Nidd(4x)	≠Nett	
Sv 749(2)	=Ps I 235^{I}		verse 2: S(2x): D: Th:Ja:Ap(2x)		inadequate
From ChL 7.4.2 Sv=Spk (4 passages, 1 traced: 1 with several source references)					
Sv 810(1)	=Spk I 126		Th	Mil ≠Th(3x)	

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
From ChL 7.4.4 Ps=Spk (10 passages, 8 traced: 4 with several source references)					
Ps I 153^{I}(1)	=Spk I 77	Nidd I "Mahā= niddese"		Sn:Nidd II	?
Ps II 119(2)	=Spk II 49		A:Sn	Mil	
Ps III 39(1)	=Spk I 149		M:Sn	≠Sn (several)	
Ps V 85^{I}(ab)	=Spk I 26^{I} =Spk II 374		S:Sn		
From ChL 7.4.5 Ps=Mp (4 passages, 3 traced: 1 with several source references)					
Ps II 250^{II}(1)	=Mp I 230		Dhp:Th Dhp:Th:S	S (for Ps)	Rule of adjacent passages in Ps rejects S as source.
From ChL 7.4.7 Sv=Ps=Spk (6 passages, all traced: 2 with several source references)					
Sv 172^{I}(1)	=Ps I 20^{I} =Spk II 8		S:Th		
Sv 304(5)	=Ps III 26 =Spk III 51		Vin II(2x)	Ja(N)	Shows that Sutta-a is a source for Ja(N)! See also C-S 1.1.14.1 Ja(N)
			"Khandha= kapari= yāyena" (per Sv)		
From ChL 7.4.8 Sv=Ps=Mp (7 passages, 6 traced: 4 with several source references)					
Sv 232^{I}(1)	=Ps I 133^{I} =Mp II 110^{I}		S:Sn		
Sv 233^{I}(3)	=Ps I 134^{I} =Mp II 111		Dhp:Ja B^{e}	verse 2: Th, Thī(4x)	
Sv 233^{II}(1)	=Ps I 134^{II} =Mp II 112		D:S:Ja		

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
Sv 746^{III}(1)	=Ps I 232^{III} =Mp I 360 (2:1)	Dhp: "Dhp" (per Mp)	Dhp:Ap	verse 1: Ap (for Mp)	Dhp for Mp
From ChL 7.4.9 Sv=Spk=Mp (3 passages, 1 traced: 1 with several source references)					
Sv 904(1)	=Spk I 204 =Mp III 26		M(2x):Vin: Kv	Mil(2x)	
From ChL 7.4. 10 Ps=Spk=Mp (2 passages, all traced: all with several source references)					
Ps I 63^{I}(1)	=Spk II 52^{I} =Mp II 184^{I}		A:It(2x)		
Ps II 71(1)	=Spk II 330 =Mp IV 63		Dhp:Ja	Nett	
From ChL 7.4.11 All Four Sutta-a texts (9 passages, 5 traced: 1 with several source references)					
Sv 470(1)	=Ps II 179 =Spk I 200 =Mp II 36	Dhp		Nett	
From ChL 7.5.1 As=Sutta-a (7 passages, 4 traced: 2 with several source references)					
As 38(1)	=Sv 99		Th:Ja	Nett	
++As 146 (ab)	=Mp I 37 (2:1ab)	S: "Aruṇavati= yasuttanta"	S:Th	verse 2: Mil, Nett, Peṭ	
From ChL 7.5.2 Vibh-a=Sutta-a (14 passages, 7 traced: 5 with several source references)					
Vibh-a 221(1)	=Sv 761 =Ps I 246 =Spk III 181		f differs: S:It		inadequate

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
Vibh-a 280(1)	=Sv 791 =Ps I 294 =Spk III 160 =Mp II 60		Th(2x)	Nett	
Vibh-a 321(1)	=Sv 745(2:1) =Ps I 231 (2:1) verse 2ab: =Ps I 105		Dhp: verse 1: Kv 600 "Kathā=vatthu=ppakaraṇe"	Nett	single source differs for duplicates 1) Vibh-a=Kv 2) Sutta-a:Dhp
Vibh-a 438(1)	=Ps IV 124 =Mp II 16	S		Nett ≠Ja(2x)	
Vibh-a 472^{I}(1)	=Sv 996 =Mp I 120		Ja(3x)		

From ChL 7.5.3 Ppk-a=Sutta-a (3 passages, 2 traced: 2 with several source references)

Ppk-a II 190(1)	=Sv 514		Sn:Nidd (3x)		
Ppk-a II 242(1)	=Sv 207 =Ps II 213 =Mp III 197		Sn:Nidd (2x) "Khagga=visāṇa=kappataṃ"		

From ChL 7.5.4 Sp=Sutta-a (5 passages, 4 traced: 1 with several source references)

Sp 240^{I}(1)	=Sv 206 =Ps II 212 =Ps III 334 =Mp III 195	Ja		Ja(N)	See Sv 304 etc. in this list for rejection of Ja(N) as source.

Buddhaghosa		confirmed as source	indecisive source pattern	rejected as source	notes
From ChL 7.5.5 Nine Commentaries (4 passages, 3 traced: 2 with several sources)					
As 58^{I}(1)	=+Sp 107^{II} =Sv 32 =Ps I 8 =Spk I 10 =Mp I 11^{II}		S:It		
Vibh-a 22(1)	=Sp 437 =Spk I 300	"Aṭṭha=kathā" (per Sp)		Mil (prose)	
From ChL 7.6.1 Vm=Sutta-a(one text) (10 passages, 9 traced: 6 with several sources)					
Vm 231^{I}(1)	=Ps II 310 Ja			Pet	
Vm 675(b)	=Ps V 39^{II} (1:b)		Sn:Khp		
Vm 497^{I}(ab)	=Spk I 329^{I}		Sn:Nidd (2x)		
Vm 637(2)	=Spk II 201(3:1,2)		Paṭis : "Porāṇa"		conflicting
Vm 638(1)	=Spk II 201(3:3)		Paṭis : "Porāṇa"		conflicting
Vm 302^{I}(1)	=Mp I 131 f.		Ja I, "context" : Ja IV, "context"		Each duplicate has a different source and context source.
From ChL 7.6.2 Vm=several Sutta-a texts(6 passages, 4 traced: 1 with several sources)					
Vm 624 f.(8) verse 1,3,5: =Vm 238	verse 1: =Ps II 224 verse 1, 3,5: =Spk I 22		Nidd(2x)		

Buddhaghosa	confirmed as source	indecisive source pattern	rejected as source	notes
From ChL 7.7.1 Vm=Abhi-a(one text)=Sutta-a (5 passages, 4 traced: 3 with several source references)				
Vm 7(1)	=As 351^{II} =Ps I 22^{II} =Spk II 253		Sn:Nidd (2x)	Nett(2x) Peṭ(2x)
Vm 1^{I}(1) =Vm 2^{I} etc.	=Vibh-a 331 =Sv 56^{III}		S(2x)	Mil
Vm 576^{II}(1)	=Vibh-a 189^{II} =Spk I 32		Sn:Nidd (2x)	Nett(2x) Peṭ
From ChL 7.7.2 Vm=Sp=Sutta-a (8 passages, 7 traced: 4 with several source references)				
Vm 205^{I}(1)	=Sp 118^{II} =Sv 659		M:Ja	A(prose)
Vm 210^{II} (1)	=Sp 123^{II} =Sv 34^{II} =Ps I 10^{II} =Spk I 12^{II} =Mp I 14^{II}	"Vm" (per Sv, Ps, Spk, Mp)		Nidd (prose)
Vm 270(1)	=Sp 407 =Sv 764		Mil: "Porāṇa"	inadequate; Sutta-a contexts refer to Vm as source (part of standard introduction III in Sutta-a) conflicting
Vm 295(1)	ab only: =Sp 186 f. (3:1ab) =+Kkh 9 (3:1ab) e only: =Ps V 85^{I} (cd:d) =Spk I 26^{II} (cd:d)		ab only: D:Dhp cd only: Dhp:Sn e only: S(2x):Sn	patched, see Chl 7.2.3

ChL 12 Inadequate Source References

(Note: This list is an extract from ChL 10.1-4)

Buddhaghosa	canonical reference	post-canonical reference	context reference	notes
ChL 12.1 Non-duplicated Verse Passages with a Single Inadequate Source Reference				
Vm 42(3)		verse 1,2: Mil 370		
Vm 45 f.(4)	verse 3: Th 546			
As 37 B^{e}(1)		Ja I 7(v. ∅)		
As 76 B^{e}(1) (=As 34 E^{e})		Ja I 60		
As 279(1)		Mil 407 (prose)		
Vibh-a 470(1)	≠Ja II 231			
Sp 34 f.(C) (4)		verse 1cd-3: DĪp IV 49cd-51		
Sp 66^{I}(C) (1)		≠DĪp VIII 4		
Sp 66^{II}(C) (1)		c differs: DĪp VIII 5		
Sp 69(C) (1)		≠DĪp VIII 12		
Sp 74^{II}(C) (2)		≠DĪp XI 15-16	"DĪpavaṃse"	
Sp 76^{I}(2)		2d differs: DĪp XII 5-6		
Sp 104(C) (3)	verse 3: ≠Bv XX 34			
*Sp 1184(1)	≠Vin V 213			
Sv 657^{I}(1)	ab reversed: Ja III 268		"Dhammika-vāyasajātake"	
Sv 657^{II}(1)	d differs: Ja III 268			
Sv 687^{II}(1)	d differs: D III 204			
Ps II 137(1)	≠ThĪ			
Ps II 186(1)		Ja I 56(v.270)		from +SAk ?

Buddhadhosa	canonical reference	post-canonical reference	context reference	notes
Ps II 387(1)		≠ Mil 410		
Ps IV 202(1)	≠Ap 23			
Spk I 124(1)	≠Ap 30			
Spk I 329^{II}(2)	verse 2: Ja V 491			
Spk II 267(1)			"Ācariya-gāthā"	
Mp I 303(1)		Ja I 87(v. 290)		from $^{+}$SAk ?

ChL 12.2 Non-duplicated Verse Passages with Several Inadequate Source References

Vm 37^{I}(2)	verse 2: Dhp 13 Th 133			
Vm 37^{II}(2)	verse 2: Dhp 14 Th 134			
Vm 38^{II}(2)	padas jumbled: S I 188 ≠Th 1224, 1225ab			single source: S (per rule of adjacent passages)
Vm 45(4)	verse 4: Ja II 294 verse 1,2: Sn 391, 392	verse 4: Mil 367		patched
Vm 196^{II}(3)	verse 3,1, 2: Ja I 163 B^{e} (verse 3,1: Ja I 146)	verse 2: Mil 74		probable source: Ja
Vm 231^{II}(4)	verse 1: S I 109 Th 145 Nidd I 119	verse 3: Peṭ 7		Nidd is the optimal source; patched

(main entry to be carried over to next page.)

Buddhaghosa	canonical reference	post-canonical reference	context reference	notes
	verse 2: Ja IV 127 Ja VI 28 verse 2,3: Sn 576,577 Nidd I 121 verse 4: Ja IV 122			
Vm 304^{I}(1)	Cp 163		"Bhūridatto nāma nāgarājā hutvā..."	conflicting; lost Jātaka verse ?
Vm 304^{II}(4)	Cp 168-171		"Campeyyo pi nāgarājā hutvā."	conflicting; lost Jātaka verse ?
As 72^{I} B^{e}(7)		Ja I 44 f. (v. 252-258)	"Ānisaṃsakathā"	

Lost Jātaka Verses in the As Nidāna (10 passages)

As 72^{II} B^{e}(1)	Cp 147	Ja I 45 (v. 259)	"Sasapaṇḍitajātakāle"	conflicting
As 73^{I} B^{e}(1)	Cp 238	Ja I 45 (v. 260)	"Saṅkhapālajātakāle"	conflicting
As 73^{II} B^{e}(1)		Ja I 46 (v. 262)	"Cūḷasutasomajātakāle"	
As 73^{III} B^{e}(1)		Ja I 46 (v. 262)	Sattubhastajātake Senakapaṇḍitakāle"	
As 73^{IV} B^{e}(1)		Ja I 46 (v. 263)	"Mahājanakajātake"	
As 74^{I} B^{e}(1)		Ja I 46 (v. 264)	"Khantivādījātake"	

Buddhaghosa	canonical reference	post-canonical reference	context reference	notes
As 74^{II} $B^{e}(1)$		Ja I 46 (v. 265)	"Mahāsuta-somajātake"	
As 74^{III} $B^{e}(1)$	Cp 273 Cp 305	Ja I 46 (v. 266)	"Mūgapakkha-jātake"	conflicting
As 74^{IV} $B^{e}(1)$	Cp 353	Ja I 47 (v. 267)	"Ekarāja-jātake"	conflicting
As 75^{I} $B^{e}(1)$	Cp 359	Ja I 47 (v. 268)	"Lomahaṃsa-jātake"	conflicting
As 68(3)	verse 1,2: Dhp 1,2 verse 2: S I 39	verse 1: Nett 129 verse 2: Nett 133 Peṭ 24 Peṭ 265		patched
Sp 32(2) =Sp 62	≠Vin V 2		"Ācariya-paramparā"	see Sp 62 f.
Spk I 63^{II}(1)	≠S I 22 ≠A III 411			from the $^{+}$SAk ?
Spk I 63^{III}(5)	≠S I 22 ≠A III 411			from the $^{+}$SAk ?
Spk 301^{I}(1)	≠Ja IV 496 ≠Kv 494			from the $^{+}$SAk ? (child in the womb set of aerial duplicates)
Spk I 301^{II}(1)	≠Ja IV 496 ≠Kv 494			"
Spk I 301^{III}(1)	≠Ja IV 496 ≠Kv 494			"
Spk I 301^{IV}(2)	≠Kv 494 verse 1: ≠Ja IV 496			"
Spk II 50^{II}(1)	Thi 161 Ap 535			single source: Ap (by rule of adjacent passages)

ChL 12.3 Inadequate Source References: Single Source References for the Standard Sets of Duplicates

duplicate	source reference	context reference	notes
From ChL 7.1.2 Vm=Vibh-a (77 passages, 2 single sources: 1 inadequate)			
Vm 523^{I}(1)	=Vibh-a 130^{III}	"Pubbāca-riyehi"	
From ChL 7.1.4 Vm=As=Sp (4 passages, 1 single source: 1 inadequate)			
Vm 206^{II}(7)	=As 298^{V} =$^{+}$Sp 119^{V} (8:1-7)	verse 3: ≠Ja VI 125	see also Chl 7.7.3
From ChL 7.2.2 Sp=Kkh (6 passages, 4 single sources: 1 inadequate)			
Sp 446^{II}(1) ≠Sp 446^{I} ≠Sp 305	=Kkh 31	"Porāṇa" (per Sp 305)	adequate only for Sp 305
From ChL 7.3.2 Nidāna II (6 passages, 1 single source: 1 inadequate)			
Sp 30(C) (1) ≠Sp 34	=Sv 25	≠DīNp IV 5-6	
From ChL 7.4.1 Sv=Ps (25 passages, 10 single source : 2 inadequate)			
Sv 178^{I}(2)	=Ps II 42^{I}	verse 2: Pv 269 "Aṅkurapeta-vatthu"	
Sv 490(1)	=Ps I 227	"Jayaddisa-jātake"	lost Jātaka verse
From ChL 7.4.3 Sv=Mp (1 passage, 1 single source: 1 inadequate)			
Sv 1016(1)	=Mp III 56	"Ariyavaṃsa"	
From ChL 7.4.4 Ps=Spk (10 passages, 4 single source: 1 inadequate)			
Ps II 95(1)	=Spk II 30 ≠Ja I 65 (v. 272)		
From ChL 7.4.8 Sv=Ps=Mp (7 passages, 2 single sources: 1 inadequate)			
Sv 232^{II}(1)	=Mp IV 138 only c-f: =Ps I 133^{II} =Mp II 110^{II}	b differs: D III 188	adequate only for Ps and Mp II

duplicate	source reference	context reference	notes
From ChL 7.5.4 Sp=Sutta-a (5 passages, 3 single sources: 1 inadequate)			
Sp 1399(1)	=Sv 117 =Ps II 203^{II} =Mp II 289^{II}	Mil 344 (prose)	
From ChL 7.6.1 Vm=Sutta-a (one text) (10 passages, 3 single sources: 1 inadequate)			
Vm 105(1)	=Mp I 436	"Māgandiya= suttuppattiyaṃ"	
From ChL 7.6.2 Vm=several Sutta-a (6 passages, 3 single sources: 1 inadequate)			
Vm 36^{I}(1)	=Sv 56^{I} ≠Ps III 127	≠Ap 61	Ap is closest to Ps
From ChL 7.7.1 Vm=Abhi-a=Sutta-a (5 passages, 1 single source: 1 inadequate)			
Vm 367 f.(7)	=As 300 verse 4-7: =Spk III 13	"Aṭṭhakathā" (per Spk)	adequate only for Spk

ChL 12.4 Inadequate Source References; Multiple Source References for the Standard Sets of Duplicates
(Here conflicting source references are more common than inadequate source references. In case of partial duplication usually some Buddhaghosa passages have adequate sources.)

duplicate	major sources	minor sources	post-canonical references	context references	notes
From ChL 7.3.1 Nidāna I (13 passages, 2 with several sources: 1 inadequate)					
Sp 17^{I}(2)	=As 18$_{I}$ =Sv 16^{I} =Sv 463(4:1,2)	Dhp 153,154	≠Th 183,184 verse 3,4: Ud 93 Ap 543	Ja I 76 (v.278,279)	Sv 463 is patched;
From ChL 7.3.2 Nidāna II (6 passages, 5 with several sources:3 inadequate)					
As 42-56B^{e} (181:24)	d differs: =Sv 446 =Ps II 176 =Spk I 197		Bv II 54	Ja I 14 (v.65)	inadequate source for Sv, Ps, Spk
As 71 B^{e}(1)	= Vibh-a 437 =Ps IV 122 =Mp II 15		Bv II 58	Ja I 44 (v.ø)	Is Bv an adequate source for Vibh-a, Ps,Mp ?
As 75^{II}B^{e}(1)	≠Ps I 185		Cp 124	Ja I 47 (v.269)	"Vessantara=ttabhave" also conflicting
From ChL 7.4.1 Sv=Ps (25 passages, 9 with several sources; 2 inadequate)					
Sv 177f.(4)	verse 1,3,4: Ps II 41			verse 1,3,4: Ja VI 316 verse 1ab;2, 4ab: Ja V 171f. (19:2ab,4cd,5ab)	"Puṇṇaka=jātake" context source: lost Jataka; conflicting, inadequate for Sv.

duplicate		major sources	minor sources	post-canonical references	context references	notes
Sv 749(2)	=Ps I 235[I]	verse 2: S I 158 S II 193 Ja I 392	verse 2: D II 157 Th 1159 Ap 64 Ap 385			
From ChL 7.5.2 Vibh-a=Sutta-a(14 passages, 5 with several sources: 1 inadequate)						
Vibh-a 221(1)	=Sv 761 =Ps I 246 =Spk III 181	f differs: S IV 20	f differs: It 47			
From ChL 7.6.2 Vm=several Sutta-a texts (6 passages, with several sources: 1 inadequate)						
Vm 636(2)	=Ps V 23 =Spk II 171 (3:1,2) verse 1: =Spk I 35[I] verse 3: =Spk I 35[II]	verse 1,2: Dhp 373,374 verse 3: Th 537				inadequate as source for Spk II only.
From ChL 7.7.2 Vm=Sp=Sutta-a (8 passages, 4 with several sources: 1 inadequate)						
Vm 210[II](1)	=Sp 123[II] =Sv 34[II] =Ps I 10[II] =Spk I 12[II] =Mp I 14[II]		Nidd I 142 (prose)		"Visuddhimagge Buddhanussati=nidesse"	Duplicate contexts refer to Vm as source.

duplicate		major sources	minor sources	post-canonical references	context references	notes
From ChL 7.7.3 Vm=Sutta-a=several others (6 passages, 2 with several sources: 1 inadequate)						
Vm 295(1)	ab only: Sp 186f. (3:1ab) +Kkh 9 (3:1ab) e only: =Ps V 85[I] (cd:d) =Spk I 26[II] (cd:d)	ab only: Dhp 184ab cd only: Dhp 399cd Sn 623 cd e only: Sn 189d S I 215d S I 226d	ab only: D II 49			see also ChL 7.2.3; Vm 295 is patched; the other duplicates have several adequate sources.

ChL 13 Conflicting Source References

(Thie list is an extract from ChL 11.)

ChL 13.1 Conflicting Source References for Non-duplicated Verse Passages

Buddhaghosa	conflicting sources	rejected sources	notes
Vm 304^{I}(1)	Cp:"Ja"		also inadequate
Vm 304^{II}( )	Cp:"Ja"		also inadequate
As 72^{II} B^{e}(1)	Cp:"Ja"	Ja(N)	also inadequate
As 73^{I} B^{e}(1)	Cp:"Ja"	Ja(N)	also inadequate
As 74^{III} B^{e}(1)	Cp:"Ja"	Ja(N)	also inadequate
As 74^{IV} B^{e}(1)	Cp:"Ja"	Ja(N)	also inadequate
As 75^{I} B^{e}(1)	Cp:"Ja"	Ja(N)	also inadequate
Sp 32(2)	≠Vin V:		also inadequate
=Sp 62	"Ācariyapa=		
	ramparā"		
Sp 70 f.(2)	≠Dīp(2x):		
	"Porāṇa"		
Sp 71(3)	Dīp:"Porāṇa"		

ChL 13.2 Conflicting Source References for Duplicated Verse Passages

From ChL 7.2.1 As=Ppk-a (5 passages, 4 traced: 4 with conflicting source references)

+As 10^{I}(1)	=Ppk-a V 8^{II} etc.	Tikap: "Aṭṭhakathā"
+As 10^{II}(1)	=Ppk-a V 9^{I} etc.	Tikap: "Aṭṭhakathā"
+As 10^{III} (1)	=Ppk-a V 9^{II} etc.	Tikap: "Aṭṭhakathā"
+As 10^{IV}(1)	=Ppk-a V 9^{III}	Tikap: "Aṭṭhakathā"

Buddhaghosa	conflicting sources	rejected sources	notes
From ChL 7.3.2 Nidāna II (6 passages, all traced, 2 with conflicting source references)			
Sp 62 f.(14)	verse 1: =As 32	Vin V: "Porāṇa" (per Sp) "Ācariya= paramparā" (per As)	
As 75^{II} B^{e}(1) ≠Ps I 185	Cp:"Ja"	Ja(N)	also inadequate; no source for Ps
From ChL 7.4.1 Sv=Ps (25 passages, 19 traced: 1 with conflicting source references)			
Sv 177 f.(4)	verse 1, 3,4: =Ps II 41	verse 1,3, 4: =Ja VI : "Puṇṇaka= jātake": verse 1ab, 2, 4ab: Ja V	also inadequate for Sv
From ChL 7.6.1 Vm=Sutta-a (one text) (10 passages, 9 traced: 2 with con= flicting source references)			
Vm 637(2)	=Spk II 201 (3:1,2)	Paṭis: "Porāṇa"	
Vm 638(1)	=Spk II 201 (3:3)	Paṭis: "Porāṇa"	
From ChL 7.7.2 Vm=Sp=Sutta-a (8 passages, 7 traced: 1 with conflicting source references)			
Vm 270(1)	=Sp 407 =Sv 764 =Ps I 248	Mil: "Porāṇa"	

7 THE TEN BUDDHAGHOSA TEXTS IN OUTLINE AND BIBLIOGRAPHICAL LISTS (B)

B 1 Text-internal Subdivisions and the Distribution of Verse Passages in the Ten Buddhaghosa Texts Studied in Detail

Note: Subtitles or sections of subtitles in brackets are not found in E^e. They are supplied by me from other editions or are conjectures required by the general outlay of the text. The index letter b after page numbers refers to the bottom line. Example: Vm 713^b (read: Vm page 713, bottom line). Incomplete pages in the measurement of size are always adjusted to .5 or 1.

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Visuddhimagga (Vm)			
Vm 1^1	5	11	Nidānādikathā
Vm 6^{16}	53	30	Ch. 1: Sīlaniddesa
Vm 59^1	25	16	Ch. 2: Dhutaṅganiddesa
Vm 84^1	34	5	Ch. 3: Kammaṭṭhānānuggahaṇaniddesa
Vm 118^1	52	6	Ch. 4: Pathavīkāsiṇaniddesa
Vm 170^1	8	1	Ch. 5: Sesakāsiṇaniddesa
Vm 178^1	19	3	Ch. 6: Asubhakammaṭṭhānaniddesa
Vm 197^1	32	28	Ch. 7: Cha-anussatiniddesa
Vm 229^1	66	27	Ch. 8: Anussatikammaṭṭhānaniddesa
Vm 295^1	31	21	Ch. 9: Brahmavihāraniddesa
Vm 326^1	15	6	Ch. 10: Āruppaniddesa
Vm 341^1	32	7	Ch. 11: Samādhiniddesa
Vm 373^1	34	4	Ch. 12: Iddhividhaniddesa
Vm 407^1	29	2	Ch. 13: Abhiññāniddesa
Vm 436^1	45	4	Ch. 14: Khandhaniddesa
Vm 481^1	10	4	Ch. 15: Āyatananiddesa
Vm 491^1	26	26	Ch. 16: Indriyaniddesa
Vm 517^1	70	63	Ch. 17: Paññābhūminiddesa
Vm 587^1	11	6	Ch. 18: Diṭṭhivisuddhiniddesa
Vm 598^1	8	4	Ch. 19: Kaṅkhāvitaraṇavisuddhiniddesa
Vm 606^1	33	6	Ch. 20: Maggāmaggañāṇadassanavisuddhiniddesa
Vm 639^1	33	11	Ch. 21: Paṭipadāñāṇadassanavisuddhiniddesa
Vm 672^1	26	10	Ch. 22: Ñāṇadassanavisuddhiniddesa
Vm 698^1	13	5	Ch. 23: Paññābhāvanānisaṃsaniddesa
Vm 711^1 ~ 713^b	3	5	Nigamana(kathā)
Total Vm	713	311	

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Atthasālinī (As)			
As 1[1]	1.5	1	(Ganthārambhakathā)
As 2[13]	15	8	Nidānakathā: beginning
As 17	15	20	" : parallel to Sp and Sv
As 32-35 (=As 33 B[e] - 78 B[e])	45	22	" : parallel to Ja(N)
As 36[1]	19	4	1 Mātikapadavaṇṇanā
			2 Cittuppadakaṇḍavaṇṇanā
			2.1 Kāmāvacarakusalavaṇṇanā
			2.1.1 Pathamakāmāvacarakusalacittavaṇṇanā
As 55[1]	27	11	2.1.1.1 Kāmāvacarakusalapadabhājanīya
As 82[1]	24.5	4	2.1.1.2 Dvārakathā
As 106[8]	30	1	2.1.1.3 Dhammuddesavārakathā
As 136[13]	19.5	3	2.1.1.4 tīṇī mahāvārāni
As 156[1]	6.5	-	2.1.2 Kāmāvacarakusalacitta 2-8
As 162[24]	38	5	2.2 Rūpāvacarakusalavaṇṇanā
As 200[24]	13.5	6	2.3 Arūpāvacarakusalavaṇṇanā
As 213[31]	33.5	2	2.4 Lokuttarakusalavaṇṇanā
As 247[4]	14.5	-	2.5 Akusalapadavaṇṇanā
			2.6 Abyākatapadavaṇṇanā
As 261[27]	32	2	2.6.1 " : Vipāka
As 293[12]	3	-	2.6.2 " : Kriya
As 296[12]	47.5	9	3 Rūpakaṇḍa(vaṇṇanā)
As 343[26]	66	14	4 Nikkhepakaṇḍavaṇṇanā
As 409[22]	20	-	5 Aṭṭhakathākaṇḍavaṇṇanā
As 429[15]b - 430[b]	1.5	2	(Nigamanakathā)
Total As	473	114	

beginning (page, line)	size (pages)	verse passages	text-internal subdivision
Sammohavinodanī (Vibh-a)			
Vibh-a 1[1]	.5	1	(Ganthārambhakathā)
Vibh-a 1[12]	44	5	Ch. 1: Khandhavibhaṅgavaṇṇanā
Vibh-a 45[1]	10	1	Ch. 2: Āyatanavibhaṅgavaṇṇanā
Vibh-a 55[1]	28	2	Ch. 3: Dhātuvibhaṅgavaṇṇanā
Vibh-a 83[1]	42	20	Ch. 4: Saccavibhaṅgavaṇṇanā
Vibh-a 125[1]	5	2	Ch. 5: Indriyavibhaṅgavaṇṇanā
Vibh-a 130[1]	84	65	Ch. 6: Paṭiccasamuppādavibhaṅgavaṇṇanā
Vibh-a 214[1]	75	7	Ch. 7: Satipaṭṭhānavibhaṅgavaṇṇanā
Vibh-a 289[1]	14	-	Ch. 8: Sammappadhānavibhaṅgavaṇṇanā
Vibh-a 303[1]	7	-	Ch. 9: Iddhipadavibhaṅgavaṇṇanā
Vibh-a 310[1]	9	-	Ch. 10: Bojjhaṅgavibhaṅgavaṇṇanā
Vibh-a 319[1]	4	1	Ch. 11: Maggaṅgavibhaṅgavaṇṇanā
Vibh-a 323[1]	54	5	Ch. 12: Jhānavibhaṅgavaṇṇanā
Vibh-a 377[1]	4	-	Ch. 13: Appamaññāvibhaṅgavaṇṇanā
Vibh-a 381[1]	5	-	Ch. 14: Sikkhāpadavibhaṅgavaṇṇanā
Vibh-a 386[1]	10	-	Ch. 15: Paṭisambhidāvibhaṅgavaṇṇanā
Vibh-a 396[1]	69	5	Ch. 16: Ñāṇavibhaṅgavaṇṇanā
Vibh-a 465[1]	52	6	Ch. 17: Khuddakavatthuvibhaṅgavaṇṇanā
Vibh-a 517[1]	6	-	Ch. 18: Dhammahadayavibhaṅgavaṇṇanā
Vibh-a 523[1]b - 524[b]	2	3	(Nigamanakathā)
Vibh-a 691 S[e]		1	
Total Vibh-a	524	124	

extent of text-section (vol., page, line)	size (pages)	verse passages	prologue, epilogue	text-internal subdivision
Pañcappakaraṇaṭṭhakathā (Ppk-a)				
Ppk-a I 114[1] - 138[b]	25	10	2	1. Dhātukathā-aṭṭhakathā
Ppk-a II 171[1] - 254[b]	84	4	2	2 Puggalapaññatti-aṭṭhakathā
				3 Kathāvatthu-aṭṭhakathā
Ppk-a III 1[1] - 88[10]	87.5	9	2	3.1 Pathamapaṇṇāsako-vaṇṇanā
Ppk-a III 88[11]-199[b]	111.5	1	1	3.2 remainder
Ppk-a IV 52[1] - 107[b]	56	3	2	4 Yamakaṭṭhakathā
Ppk-a I-IV	364	27	9	
				5 Paṭṭhānaṭṭhakathā
Ppk-a V 8[1] - 22[b]	15	7	1	5.1 On Paccaya-uddesa
Ppk-a V 23[1] - 68[b]	46	-	-	5.2 On Paccayaniddesa
Ppk-a V 230[1] - 246[4]	16	44	-	5.3 On Paṇṇattivāra
				(B^e: Pucchāvāra)
Ppk-a V 246[5] - 315[b]	70	2	-	5.4 On Kusalattika
Ppk-a V 345[1] - 355[b]	11	-	-	5.5 On Remaining Triads
Ppk-a V 356[1] - 362[b]	7	-	-	5.6 On Other Paṭṭhāna Methods
Ppk-a V 363[1] - 367[16]	5	5	1	(Nigamanakathā)
Ppk-a V 366[17]- 367[b]		2	2	(Epilogue to the whole Abhi-a)
Ppk-a V	170	60	4	
Total Ppk-a	534	87	13	

beginning (page, line)	size (pages)	verse passages	prologue, epilogue	text-internal subdivisions
Samantapāsādikā (Sp)				
Sp 1[1]	2.5	1	1	(Ganthārambhakathā)
				1 Bāhiranidāna
Sp 3[13]	28.5	24		" : parallel to As(N) and Sv(N)
Sp 31[25]	74.5	34		" : historical section
				(Commentary on the Vinayapiṭaka)
				2 Bhikkhuvibhaṅgavaṇṇanā
				(Pathamapārājikavaṇṇanā)
Sp 106[1]	96	25	1	2.1 Verañjarakaṇḍavaṇṇanā
Sp 202[1]	83	12	1	2.2.1 On First Pārājika Rule
				(without Verañjarakaṇḍavaṇṇanā)
Sp 285[1]	108	8	2	2.2.2Dutiyapārājikakaṇḍavaṇṇanā
Sp 393[1]	89	15	1	2.2.3 Tatiyapārājikakaṇḍavaṇṇanā
Sp 480[1]	35	4	2	2.2.4 Catutthapārājikakaṇḍavaṇṇanā
Sp 517[1]	119	8	1	2.3 Saṅghādisesavaṇṇanā (13 rules)
Sp 636[1]	99	6	1	2.4 Nissaggiyavaṇṇanā (30 rules)
Sp 735[1]	151	7	1	2.5 Pācittiyavaṇṇanā (92 rules)
Sp 886[1]	3	1	1	2.6 Pāṭidesanīyavaṇṇanā (4 rules)
Sp 889[3]	11	6	2	2.7 Sekhiyavaṇṇanā (75 rules)
				3 Bhikkhunīvibhaṅgavaṇṇanā
Sp 900[1]	6	2	1	3.1 Pārājikavaṇṇanā (8 rules)
Sp 906[17]	10	2	1	3.2 Saṅghādisesavaṇṇanā (17 rules)
Sp 916[7]	3	1	1	3.3 Nissaggiyavaṇṇanā (30 rules)
Sp 919[26]	30	1	1	3.4 Pācittiyavaṇṇanā (166 rules)
Sp 948[17]	1	1	1	3.5 Pāṭidesanīyavaṇṇanā (8 rules)
Sp 948[28] -949[b]	1.5	3	3	(Epilogue)
				(Sp 950 is an empty page.)
Sp 951[1]	350	19	3	4 Khandhakavaṇṇanā
Sp 951[1]	250	12	1	4.1 Mahāvaggavaṇṇanā
Sp 1155[1]	145	6	1	4.2 Cullavaggavaṇṇanā
Sp 1301[1]	114	9	3	5 Parivāravaṇṇanā
Sp 1414[20] -1416[b]	2	2	2	(Epilogue to whole Sp)
Total Sp	1416	191	30	

beginning (page, line)	size (pages)	verse passages	prologue, epilogue	text-internal subdivisions
Summary				
Sp 1[1]	105	59	1	1 Bāhiranidāna
Sp 106[1]	795	92	13	2 Bhikkhuvibhaṅgavaṇṇanā
Sp 900[1]	50	10	8	3 Bhikkhunīvibhaṅgavaṇṇanā
Sp 951[1]	350	19	3	4 Khandhakavaṇṇanā
Sp 1301[1] -1416[b]	116	11	5	5 Parivāravaṇṇanā
Total Sp	1416	191	30	

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Kaṅkhāvitaraṇī (Kkh)			
Kkh 1[6]	.5	1	(Ganthārambhakathā)
			Part 1: Bhikkhupātimokkhavaṇṇanā
Kkh 1[18]	16	7	(Nidānavaṇṇanā)
Kkh 17[12]	.5	-	1 Pārājikakaṇḍa(vaṇṇanā)
Kkh 17[19]	9	4	1.1 Pathamapārājikavaṇṇanā
Kkh 26[9]	4.5	-	1.2 Dutiyapārājikavaṇṇanā
Kkh 30[29]	2.5	1	1.3 Tatiyapārājikavaṇṇanā
Kkh 33[1]	2	-	1.4 Catutthapārājikavaṇṇanā
Kkh 34[23]	.5	-	(Nigamanavaṇṇanā)
Kkh 35[6]	17	-	2 Saṅghādisesakaṇḍa(vaṇṇanā) (13 rules)
Kkh 52[1]	1.5	-	3 Aniyatakaṇḍavaṇṇanā (2 rules)
Kkh 53[13]	29	-	4 Nissaggiyakaṇḍavaṇṇanā (30 rules)
Kkh 82[24]	61	-	5 Pacittiyakaṇḍavaṇṇanā (92 rules)
Kkh 143[19]	2	-	6 Pāṭidesanīyakaṇḍa(vaṇṇanā) (4 rules)
Kkh 145[36]	8	-	7 Sekhiyavaṇṇanā (75 rules)
Kkh 153[26]	3	-	conclusion
			Part 2: Bhikkhunīpātimokkhavaṇṇanā
Kkh 157[1]	4	1	1 Pārājikakaṇḍavaṇṇanā (8 rules)
Kkh 160[34]	8	1	2 Saṅghādisesavaṇṇanā (13 rules)
Kkh 168[17]	4	-	3 Nissaggiyapācittiyavaṇṇanā (30 rules)
Kkh 172[8]	35	-	4 Pācittiyavaṇṇanā (166 rules)
Kkh 207[1]	1	-	5 Pāṭidesanīyavaṇṇanā (8 rules)
Kkh 208[1-4]	.5	-	conclusion
Kkh 356[7]B[e] -357[14]B[e]	2	2	epilogue
Kkh 204ff. C[e]	3.5	1	appendix
Total Kkh	214	18	

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Sumaṅgalavilāsinī (Sv)			
Sv 1[1]	1.5	1	(Ganthārambhakathā)
Sv 2[10]	23.5	22	(Nidānakathā)
			1 Sīlakkhandhavaggavaṇṇanā (13 Suttas)
Sv 26[1]	106	28	1 Brahmajālasutta(vaṇṇanā)
Sv 132[1]	107	32	2 Sāmaññaphalasutta(vaṇṇanā)
Sv 239[1]	40	1	3 Ambaṭṭhasuttavaṇṇanā
Sv 279[1]	15	2	4 Soṇadaṇḍasuttavaṇṇanā
Sv 294[1]	15	3	5 Kūṭadantasuttavaṇṇanā
Sv 309[1]	8	-	6 Mahālisuttavaṇṇanā
Sv 317[1]$_b$ -320	4	-	7 Jaliyasuttavaṇṇanā
Sv 349[1]	16	-	8 Kassapasīhanādasuttavaṇṇanā
Sv 365[1]	19	1	9 Poṭṭhapādasuttavaṇṇanā
Sv 384[1]	4	1	10 Subhasuttavaṇṇanā
Sv 388[1]	7	-	11 Kevaṭṭasuttavaṇṇanā
Sv 395[1]	4	-	12 Lohiccasuttavaṇṇanā
Sv 399[1]	8	1	13 Tevijjasuttavaṇṇanā
			2 Mahāvaggavaṇṇanā (10 Suttas)
Sv 407[1]	74	10	14 Mahāpadānasuttavaṇṇanā
Sv 481[1]	35	6	15 Mahānidānasutta(vaṇṇanā)
Sv 516[1]	100	6	16 Mahāparinibbānasuttavaṇṇanā
Sv 616[1]	21	2	17 Mahāsudassanasuttavaṇṇanā
Sv 637[1]	10	1	18 Janavasabhasuttavaṇṇanā
Sv 647[1]	25	12	19 Mahāgovindasuttavaṇṇanā
Sv 672[1]	25	7	20 Mahāsamayasuttavaṇṇanā
Sv 697[1]	44	2	21 Sakkapañhasuttavaṇṇanā
Sv 741[1]	66	19	22 Mahāsatipaṭṭhānasuttavaṇṇanā
Sv 807[1]	9	1	23 Pāyāsisuttavaṇṇanā
			3 Pāṭikavaggavaṇṇanā (11 Suttas)
Sv 816[1]	16	-	24 Pāṭikasuttavaṇṇanā
Sv 832[1]	13	-	25 Udumbarikasuttavaṇṇanā
Sv 845[1]	14	1	26 Cakkavattisuttavaṇṇanā
Sv 859[1]	14	-	27 Aggaññasuttavaṇṇanā
Sv 873[1]	32	2	28 Sampasādanīyasuttavaṇṇanā

beginning (page,	size (pages)	verse passages	text-internal subdivisions
Sv 905[1]	13	1	29 Pāsādikasuttavaṇṇanā
Sv 918[1]	23	-	30 Lakkhaṇasuttavaṇṇanā
Sv 941[1]	19	-	31 Siṅgālakasuttavaṇṇanā
Sv 960[1]	11	1	32 Āṭānāṭiyasuttavaṇṇanā
Sv 971[1]	82	5	33 Saṅgītisuttavaṇṇanā
Sv 1053[1]$_b$ -1064	12	-	34 Dasuttarasuttavaṇṇanā
Sv III 250[1] -251[b] B[e]		2	(Nigamanakatha)

Summary

Sv 1[1]	1.5	1	(Ganthārambhakathā)
Sv 2[10]	23.5	22	Nidānakathā
Sv 26[1]	353	69	1 Sīlakkhandhavaggavaṇṇanā (13 Suttas)
(Sv 321[1]-348[b] contain the index to Sutta 1-7.)			
Sv 407[1]	409	66	2 Mahāvaggavaṇṇanā (10 Suttas)
Sv 816[1]$_b$ -1064	249	10	3 Pāṭikavaggavaṇṇanā (11 Suttas)
Sv III 250[1] -251[b] B[e]	2	2	(Nigamanakathā)
Total Sv	1038	170	

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Papañcasūdanī (Ps)			
Ps I 1[1]	1.5	1	(Ganthārambhakathā)
Ps I 2[14]	.5	2	Nidānakathā
			Mūlapaṇṇāsavaṇṇanā
			On Vagga 1
Ps I 3[1]	57	28	1 On Mūlapariyāyasutta
Ps I 59[23]	28	5	2 On Sabbāsavasutta
Ps I 87[28]	22	2	3 On Dhammadāyādasutta
Ps I 109[14]	28	9	4 On Bhayabheravasutta
Ps I 137[14]	16	2	5 On Anaṅgaṇasutta
Ps I 153[25]	12	3	6 On Akaṅkheyyasutta
Ps I 165[27]	16	1	7 On Vatthasutta
Ps I 181[10]	15	1	8 On Sallekhasutta
Ps I 196[5]	28	1	9 On Sammaditṭhisutta
Ps I 225[1] - 302[15]	78	22	10 On Satipaṭṭhānasutta
			On Vagga 2
Ps II 1[1]	18	6	11 On Cūḷasīhanādasutta
Ps II 19[1]	35	10	12 On Mahāsīhanādasutta
Ps II 54[7]	7	1	13 On Mahādukkhakkhandhasutta
Ps II 61[5]	4	-	14 On Cūḷadukkhakkhandhasutta
Ps II 65[23]	3	-	15 On Anumānasutta
Ps II 68[1]	4	1	16 On Cetokhilasutta
Ps II 72[1]	1	-	17 On Vanapatthasutta
Ps II 73[1]	6	-	18 On Madhupiṇḍikasutta
Ps II 79[1]	8	-	19 On Dvedhāvitakkasutta
Ps II 87[6]	8	3	20 On Vitakkasaṇṭhānasutta
			On Vagga 3
Ps II 95[1]	7	1	21 On Kakacūpamasutta
Ps II 102[17]	18	1	22 On Alagaddasutta
Ps II 120[28]	14	2	23 On Vammikasutta
Ps II 134[20]	25	3	24 On Rathavinītasutta
Ps II 159[32]	4	-	25 On Nivāpasutta
Ps II 163[25]	31	5	26 On Pāsarāsisutta (=Ariyapariyesanasutta)

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Ps II 194[1]	24	5	27 On Cūḷahatthipadopamasutta
Ps II 218[1]	13	3	28 On Mahāhatthipadopamasutta
Ps II 231[9]	1	-	29 On Mahāsāropamasutta
Ps II 232[23]	3	-	30 On Cūḷasāropamasutta
			On Vagga 4
Ps II 235[1]	10	-	31 On Cūḷagosiṅgasutta
Ps II 245[15]	13	2	32 On Mahāgosiṅgasutta
Ps II 258[1]	7	-	33 On Mahāgopālakasutta
Ps II 265[1]	2	-	34 On Cūḷagopālakasutta
Ps II 267[29]	16	7	35 On Cūḷasaccakasutta
Ps II 283[30]	13	-	36 On Mahāsaccakasutta
Ps II 296[1]	9	-	37 On Cūḷataṇhāsaṅkhayasutta
Ps II 305[1]	7	1	38 On Mahātaṇhāsaṅkhayasutta
Ps II 312[1]	13	1	39 On Mahā-Assapurasutta
Ps II 325[1]	1	-	40 On Cūḷa-Assapurasutta
			On Vagga 5
Ps II 326[24]	8	-	41 On Sāleyyakasutta
Ps I 334[1]	-	-	42 On Verañjakasutta
Ps I 334[11]	21	1	43 On Mahāvedallasutta
Ps I 355[24]	16	-	44 On Cūḷavedallasutta
Ps II 371	3	-	45 On Cūḷadhammasamādānasutta
Ps II 374[19]	4	-	46 On Mahādhammasamādānasutta
Ps II 378[18]	11	9	47 On Vīmaṃsakasutta
Ps II 389[27]	16	-	48 On Kosambakasutta
Ps II 405[1]	11	6	49 On Brahmanimantanikasutta
Ps II 416[1] -423[b]	8	-	50 On Māratajjanikasutta
			Majjhimapaṇṇāsavaṇṇanā
			On Vagga 1
Ps III 1[1]	12	-	51 On Kandarakasutta
Ps III 12[21]	4	-	52 On Aṭṭhakanagarasutta
Ps III 16[8]	18	4	53 On Sekhasutta
Ps III 34[18]	11	1	54 On Potaliyasutta
Ps III 45[1]	7	-	55 On Jīvakasutta

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Ps III 52[1]	48	15	56 On Upālisutta
Ps III 100[6]	8	1	57 On Kukkuravatiyasutta
Ps III 108[1]	6	-	58 On Abhayarājakumarasutta
Ps III 114[1]	1	-	59 On Bahuvedanīyasutta
Ps III 115[21]	9	1	60 On Apaṇṇakasutta
			On Vagga 2
Ps III 124[12]	6	1	61 On Ambalaṭṭhikarāhulovādasutta
Ps III 130[1]	11	4	62 On Mahārāhulovādasutta
Ps III 141[16]	2	-	63 On Cūḷa-Māluṅkyasutta
Ps III 143[19]	5	-	64 On Mahā-Māluṅkyasutta
Ps III 148[7]	15	-	65 On Bhaddālisutta
Ps III 163[6]	9	-	66 On Laṭukikopamasutta
Ps III 172[1]	6	-	67On Cātumasutta
Ps III 178[5]	5	1	68 On Naḷakapānasutta
Ps III 183[1]	3	-	67 On Gulissānisutta
Ps III 186[1]	9	-	70 On Kīṭāgirisutta
			On Vagga 3
Ps III 195[8]	2	-	71 On Tevijjavacchagottasutta
Ps III 197[5]	2	-	72 On Aggivacchagottasutta
Ps III 199[16]	4	1	73 On Mahāvacchagottasutta
Ps III 203[1]	6	1	74 On Dīghanakhasutta
Ps III 209[21]	11	2	75 On Māgaṇḍiyasutta
Ps III 220[20]	15	-	76 On Sandakasutta
Ps III 235[12]	30	-	77 On Mahāsakuludāyisutta
Ps III 265[19]	6	-	78 On Samaṇamaṇḍikasutta
Ps III 271[1]	6	-	79 On Cūḷasakuludāyisutta
Ps III 277[1]	1	-	80 On Vekhanassasutta
			On Vagga 4
Ps III 278[20]	10	-	81 On Ghāṭīkārasutta
Ps III 288[6]	21	2	82 On Raṭṭhapālasutta
Ps III 309[15]	10	10	83 On Makhādevasutta
Ps III 319[6]	2	-	84 On Madhurasutta
Ps III 321[14]	7	-	85 On Bodhirājakumarasutta
Ps III 328[1]	16	1	86 On Aṅgulimālasutta
Ps III 344[5]	2	-	87 On Piyajātikasutta

beginning (page, line)	size (pages)	verse passages	text-internal-subdivisions
Ps III 346[5]	2	-	88 On Bāhitikasutta
Ps III 348[1]	8	1	89 On Dhammacetiyasutta
Ps III 356[1]	5	-	90 On Kaṇṇakatthalasutta
			On Vagga 5
Ps III 361[15]	37	1	91 On Brahmāyusutta
Ps III 398[20]	10	-	92 On Selasutta
Ps III 408[1]	4	-	93 On Assalāyanasutta
Ps III 412[18]	2	-	94 On Ghoṭamukhasutta
Ps III 414[15]	13	1	95 On Caṅkīsutta
Ps III 427[14]	2	-	96 On Esukārisutta
Ps III 429[7]	2	-	97 On Dhānañjānisutta
Ps III 431[5]	12	-	98 On Vāseṭṭhasutta
Ps III 443[20]	8	-	99 On Subhasutta
Ps III 451[1] -454[b]	3	2	100 On Saṅgāravasutta
			Uparipaṇṇāsavaṇṇanā
			On Vagga 1
Ps IV 1[1]	15	-	101 On Devadahasutta
Ps IV 15[15]	13	2	102 On Pañcattayasutta
Ps IV 28[11]	4	-	103 On Kintisutta
Ps IV 32[11]	19	1	104 On Sāmagāmasutta
Ps IV 51[7]	5	-	105 On Sunakkhattasutta
Ps IV 56[12]	13	-	106 On Ānañjasappāyasutta
Ps IV 69[1]	1	-	107 On Gaṇakamoggallānasutta
Ps IV 70[22]	4	-	108 On Gopakasutta
Ps IV 74[9]	5	-	109 On Mahāpuṇṇamasutta
Ps IV 79[12]	3	-	110 On Cūḷapuṇṇamasutta
			On Vagga 2
Ps IV 82[1]	10	-	111 On Anupadasutta
Ps IV 92[1]	6	-	112 On Chabbisodhanasutta
Ps IV 98[11]	2	-	113 On Sappurisadhammasutta
Ps IV 100[5]	2	-	114 On Sevitabba-asevitabbasutta
Ps IV 102[18]	25	3	115 On Bahudhātukasutta
Ps IV 127[6]	3	1	116 On Isigilisutta
Ps IV 130[20]	7	-	117 On Mahācattārīsakasutta

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Ps IV 137[7]	7	-	118 On Ānāpānasatisutta
Ps IV 144[10]	2	-	119 On Kāyagatāsatisutta
Ps IV 146[13]	3	-	120 On Saṅkhāruppattisutta
			On Vagga 3
Ps IV 149[17]	6	-	121 On Cūḷasuññatasutta
Ps IV 155[1]	12	1	122 On Mahāsuññatasutta
Ps IV 167[6]	23	2	123 On Acchariyabbhutadhammasutta
Ps IV 190[8]	7	-	124 On Bakkulasutta
Ps IV 197[5]	2	-	125 On Dantabhūmisutta
Ps IV 199[19]	1	-	126 On Bhūmijasutta
Ps IV 200[5]	3	-	127 On Anuruddhasutta
Ps IV 203[1]	7	-	128 On Upakkilesasutta
Ps IV 210[5]	20	1	129 On Bālapaṇḍitasutta
Ps IV 230[14] -239[6]	9	-	130 On Devadūtasutta
			On Vagga 4
Ps V 1[1]	4	-	131 On Bhaddekarattasutta
Ps V 4[9]	-	-	132 On Ānandabhaddekarattasutta
Ps V 4[21]	2	-	133 On Mahākaccānabhaddekarattasutta
Ps V 6[23]	2	-	134 On Lomasakaṅgiyabhaddekarattasutta
Ps V 8[8]	7	1	135 On Cūḷakammavibhaṅgasutta
Ps V 15[17]	6	-	136 On Mahākammavibhaṅgasutta
Ps V 21[5]	7	1	137 On Saḷāyatanavibhaṅgasutta
Ps V 28[7]	2	-	138 On Uddesavibhaṅgasutta
Ps V 30[12]	8	-	139 On Araṇavibhaṅgasutta
Ps V 38[7]	26	4	140 On Dhātuvibhaṅgasutta
Ps V 64[1]	2	-	141 On Saccavibhaṅgasutta
Ps V 66[1]	11	1	142 On Dakkhiṇāvibhaṅgasutta
			On Vagga 5
Ps V 77[26]	5	-	143 On Anāthapiṇḍikovādasutta
Ps V 82[1]	2	-	144 On Channovādasutta
Ps V 84[10]	8	2	145 On Puṇṇovādasutta
Ps V 92[19]	5	-	146 On Nandakovādasutta
Ps V 97[21]	2	-	147 On Cūḷarāhulovādasutta
Ps V 99[14]	4	-	148 On Chachakkasutta

beginning (page, line)	size (pages)	verse passages	text-internal subdivisions
Ps V 103[6]	2	-	149 On Mahāsaḷāyatanikasutta
Ps V 105[1]	-	-	150 On Nagaravindeyyasutta
Ps V 105[20]	1	-	151 On Piṇḍapātapārisuddhisutta
Ps V 106[27]	2	-	152 On Indriyabhāvanasutta
Ps V 109[1] -110[b]	2	2	(Nigamanakathā)
Ps III 754 S[e]		1	

Summary

Ps I 1[1]	1.5	1	(Ganthārambhakathā)
Ps I 2[14]	.5	2	(Nidānakathā)
Ps I 3[1] -302[b]	723	142	1 Mūlapaṇṇāsavaṇṇanā (On 50 Suttas)
Ps II 1[1] -423[b]			
Ps III 1[1] -454[b]	454	50	2 Majjhimapaṇṇāsavaṇṇanā (On 50 Suttas)
Ps IV 1[1] -239[6]	347	21	3 Uparipaṇṇāsavaṇṇanā (On 52 Suttas)
Ps V 1[1] -108[b]			
Ps V 109[1] -110[b]	2	2	(Nigamanakathā)
Ps III 754 S[e]		1	
Total Ps	1528	219	

beginning (vol., page, line)	size (pages)	verse passages	text-internal subdivisions
Papañcasūdanī (Ps): Prose and Verse Passages in Each Vagga			
Ps I 1[1]	1.5	1	(Ganthārambhakathā)
Ps I 2[14]	.5	2	(Nidānakathā)
			Mūlapaṇṇāsavaṇṇanā (50 Suttas)
Ps I 3[1] -320[b]	300	74	On Vagga 1 (Sutta 1-10)
Ps II 1[1]	94	21	On Vagga 2 (Sutta 11-20)
Ps II 95[1]	140	20	On Vagga 3 (Sutta 21-30)
Ps II 235[1]	91	11	On Vagga 4 (Sutta 31-40)
Ps II 326[24] -423[b]	98	16	On Vagga 5 (Sutta 41-50)
			Majjhimapaṇṇāsavaṇṇanā (50 Suttas)
Ps III 1[1]	124	22	On Vagga 1 (Sutta 51-60)
Ps III 124[12]	71	6	On Vagga 2 (Sutta 61-70)
Ps III 195[8]	83	4	On Vagga 3 (Sutta 71-80)
Ps III 278[20]	83	14	On Vagga 4 (Sutta 81-90)
Ps III 361[15] -454[b]	93	4	On Vagga 5 (Sutta 91-100)
			Uparipaṇṇāsavaṇṇanā (52 Suttas)
Ps IV 1[1]	82	3	On Vagga 1 (Sutta 101-110)
Ps IV 82[1]	67	4	On Vagga 2 (Sutta 111-120)
Ps IV 149[17] -239[b]	90	5	On Vagga 3 (Sutta 121-130)
Ps V 1[1]	77	7	On Vagga 4 (Sutta 131-142)
Ps V 77[26]	31	2	On Vagga 5 (Sutta 143-152)
Ps V 109[1] -110[21]	2	2	(Nigamanakathā)
Ps III 754 S[e]		1	
Total Ps	1528	219	

beginning (vol., page, line)	size (pages)	verse passages	Vaggas	Suttas	text-internal subdivisions
Saratthappakāsinī (Spk)					
Spk I 1[1]	3	2	-	2	(Ganthārambhakathā and Nidānakathā)
					A Sagāthavaggavaṇṇanā (Saṃyutta 1-11)
Spk I 4[1]	99	28	8	82	1 Devatāsaṃyuttavaṇṇanā
Spk I 103[1]	26	3	3	30	2 Devaputtasaṃyuttavaṇṇanā
Spk I 129[1]	40	7	3	25	3 Kosalasaṃyuttavaṇṇanā
Spk I 169[1]	20	1	3	25	4 Mārasaṃyuttavaṇṇanā
Spk I 189[1]	7	-	-	10	5 Bhikkhunīsaṃyuttavaṇṇanā
Spk I 195[1]	10	3	2	15	6 Brahmasaṃyuttavaṇṇanā
Spk I 226[1]	42	2	2	22	7 Brāhmaṇasaṃyuttavaṇṇanā
Spk I 268[1]	20	2	-	12	8 Vaṅgīsatherasaṃyuttavaṇṇanā
Spk I 288[1]	12	-	-	14	9 Vanasaṃyuttavaṇṇanā
Spk I 300[1]	38	9	-	12	10 Yakkhasaṃyuttavaṇṇanā
Spk I 338[1] -356[b]	19	1	2	25	11 Sakkasaṃyuttavaṇṇanā
					B Nidānavaggavaṇṇanā (Saṃyutta 12-21)
Spk II 1[1]	128	22	9	72	12 Nidānasaṃyuttavaṇṇanā
Spk II 129[1]	2	-	-	11	13 Abhisamayasaṃyuttavaṇṇanā
Spk II 131[1]	25	-	4	39	14 Dhātusaṃyuttavaṇṇanā
Spk II 156[1]	5	-	2	20	15 Anamataggasaṃyuttavaṇṇanā
Spk II 161[1]	45	2	-	13	16 Kassapasaṃyuttavaṇṇanā
Spk II 206[1]	7	-	4	43	17 Lābhasakkārasaṃyuttavaṇṇanā
Spk II 213[1]	3	-	2	22	18 Rāhulasaṃyuttavaṇṇanā
Spk II 216[1]	7	-	2	20	19 Lakkhaṇasaṃyuttavaṇṇanā
Spk II 223[1]	10	1	-	12	20 Opammasaṃyuttavaṇṇanā
Spk II 233[1]	16	-	-	12	21 Bhikkhusaṃyuttavaṇṇanā
					C Khandhavaggavaṇṇanā (Saṃyutta 22-34)
Spk II 249[1]	87	13	15	156	22 Khandhasaṃyuttavaṇṇanā
Spk II 335[21]	2	-	2	22	23 Rādhasaṃyuttavaṇṇanā
Spk II 337[10]	9	-	1	96	24 Diṭṭhisaṃyuttavaṇṇanā
Spk II 346[14]	.5	-	-	10	25 Okkantisaṃyuttavaṇṇanā
Spk II 347[1]	.5	-	-	10	26 Uppādasaṃyuttavaṇṇanā
Spk II 347[4]	.5	-	-	10	27 Kilesasaṃyuttavaṇṇanā

beginning (vol., page, line)	size (pages)	verse passages	Vaggas	Suttas	text-internal subdivisions
Spk II 347[19]	1	-	-	10	28 Sāriputtasaṃyuttavaṇṇanā
Spk II 348[27]	1	-	-	50	29 Nāgasaṃyuttavaṇṇanā
Spk II 349[24]	1	-	-	46	30 Supaṇṇasaṃyuttavaṇṇanā
Spk II 350[15]	.5	-	-	92	31 Gandhabbasaṃyuttavaṇṇanā
Spk II 351[1]	1.5	-	-	57	32 Valāhasaṃyuttavaṇṇanā
Spk II 352[13]	.5	-	-	11	33 Vacchagottasaṃyuttavaṇṇanā
Spk II 352[21]	2.5	-	-	55	34 Jhānasaṃyuttavaṇṇanā
					D Saḷāyatanasaṃyuttavaṇṇanā
					(Saṃyutta 35-44)
Spk II 355[1] -404[b]	50	3	19	178	35 Saḷāyatanasaṃyuttavaṇṇanā
Spk III 1[1]	73	9			" "
Spk III 74[1]	12	-	3	29	36 Vedanāsaṃyuttavaṇṇanā
Spk III 86[1]	2	-	-	24	37 Mātugāmasaṃyuttavaṇṇanā
Spk III 88[1]	1.5	-	-	16	38 Jambukhādakasaṃyuttavaṇṇanā
Spk III 89[19]	.5	-	-	-	39 Sāmaṇḍakasaṃyuttavaṇṇanā
Spk III 89[23]	1.5	-	-	10	40 Moggallānasaṃyuttavaṇṇanā
Spk III 91[1]	11	-	-	10	41 Cittasaṃyuttavaṇṇanā
Spk III 102[1]	9	-	-	13	42 Gāmaṇīsaṃyuttavaṇṇanā
Spk III 111[1]	2	-	-	-	43 Asaṅkhatasaṃyuttavaṇṇanā
Spk III 113[1]	3	-	-	11	44 Avyākatasaṃyuttavaṇṇanā
					E Mahāvaggavaṇṇanā (Saṃyutta 45-56)
Spk III 116[1]	22	-	8	33	45 Maggasaṃyuttavaṇṇanā
Spk III 138[1]	39	4	6	47	46 Bojjhaṅgasaṃyuttavaṇṇanā
Spk III 177[1]	55	7	7	31	47 Satipaṭṭhānasaṃyuttavaṇṇanā
Spk III 232[1]	18	-	7	59	48 Indriyasaṃyuttavaṇṇanā
Spk III 250[1]	.5	-	-	-	49 Sammappadhānasaṃyuttavaṇṇanā
Spk III 250[6]	.5	-	-	-	50 Balasaṃyuttavaṇṇanā
Spk III 250[10]	11.5	-	3	21	51 Iddhipādasaṃyuttavaṇṇanā
Spk III 262[1]	1.5	-	2	10	52 Anuruddhasaṃyuttavaṇṇanā
Spk III 263[15]	2	-	-	-	53 Jhānasaṃyuttavaṇṇanā
Spk III 265[18]	10.5	-	2	11	54 Ānāpānasaṃyuttavaṇṇanā
Spk III 276[1]	17	1	7	61	55 Sotāpattisaṃyuttavaṇṇanā
Spk III 293[1]	15	-	10	53	56 Saccasaṃyuttavaṇṇanā
Spk III 308[1] -309[9]	1.5	2	-	-	(Nigamanakathā)

beginning (vol., page, line)	size (pages)	verse passages	Vaggas	Suttas	text-internal subdivisions
Summary					
Spk I 1[1]	3	2	-	-	(Ganthārambhakathā)
Spk I 4[4]	353	56	25	11	A Sagāthavaggavaṇṇanā (Saṃyutta 1-11)
Spk II 1[1]	248	25	27	10	B Nidānavaggavaṇṇanā (Saṃyutta 12-21)
Spk II 249[1]	106	13	18?	13	C Khandhavaggavaṇṇanā (Saṃyutta 22-34)
Spk II 355[1] -404[b]	165	12	30	10	D Saḷāyatanavaggavaṇṇanā
Spk III 1[1]					(Saṃyutta 35-44)
Spk III 116[1]	192	12	52	12	E Mahāvaggavaṇṇanā (Saṃyutta 45-56)
Spk III 308[1] -309[b]	2	2	-	-	(Nigamanakathā)
Total Spk	1069	122	152?	56	

beginning	size (pages)	verse passages	Vaggas	Suttas	text-internal subdivisions
Manorathapūraṇī (Mp)					
Mp I 1[1]					(Ganthārambhakathā)
Mp I 3[4]	3	2	2	-	(Nidānakathā)
Mp I 4[1]-458[b]	542	82	20	156 etc.	Ekanipātavaṇṇanā
Mp II 1[1]					(VP in Vagga 1,2,5-7,13-15,17-20)
Mp II 88[1]	79	11	17	119 etc.	2 Dukanipātavaṇṇanā
					(VP in Vagga 1,2, and 4)
Mp II 167[1]-386[22]	220	10	16	?	3 Tikanipātavaṇṇanā
					(VP in Vagga 2,4,6,7,13)
Mp III 1[1]	221	13	27	?	4 Catukkanipātavaṇṇanā
					(VP in Vagga 1-3,20,24)
Mp III 222[1]	113	-	26	?	5 Pañcakanipātavaṇṇanā
Mp III 335[1]-416[14]	82	1	12	?	6 Chakkanipātavaṇṇanā
					(VP in Vagga 6)
Mp IV 1[1]	67	1	8	?	7 Sattakanipātavaṇṇanā
					(VP in Vagga 7)
Mp IV 68[1]	94	2	10	?	8 Aṭṭhakanipātavaṇṇanā
					(VP in Vagga 4 and 6)
Mp IV 162[1]-207[21]	46	1	6	?	9 Navakanipātavaṇṇanā
					(VP in Vagga 2)
Mp V 1[1]	78	2	22	?	10 Dasakanipātavaṇṇanā
					(VP in Vagga 3)
Mp V 79[1]	19	-	2	?	11 Ekādasakanipātavaṇṇanā
Mp V 98[1]-100[b]	3	2	1		(Nigamanakathā)
Mp II 876 C[e]	1	1			
Total Mp	1568	128	169	?	

B 2 Synoptical Table of Text Sections in the Different Editions for the Ten Buddhaghosa Texts Studied in Detail

		E[e](1)	E[e](2)	B[e]	C[e]	S[e]	N[e]
B 2.1 Visuddhimagga (Vm)							
				Vm I		Vm I	Vm I
Chapter 1-7	1-228	1-188	1-221		1-168	1-291	1-502
						Vm II	Vm I,II
Chapter 8-11	229-372	189-313	222-370		168-278	1-197	503-809
	Vm II		Vm II				Vm II
Chapter 12-13	373-435	314-368	1-65		278-326	197-284	811-944
						Vm III	
Chapter 14-16	436-516	369-439	66-147		326-385	1-106	945-1169
Chapter 16-23	517-713	440-614	148-356		386-536	106-376	Vm III
							1171-1691
volumes	2	1	2		1	3	3
Variations:	4 verses appended as from C	4 final verses shown as only in C			4 verses added	Buddha-ghosa-ppavatti-kathā added pp.377 - 386	10 verses from Vm-mt added; extra verses of C[e] are given in fn.

	E[e](1)	E[e](2)	B[e]	C[e]	S[e]	N[e]
B 2.2 Atthasālinī (As)						
Nidāna	1-35	1-78	1-61	1-100		not
commentary section	36-431	79-454	61-353	101-598		available
						to me
volumes	1	1	1	1		

	E[e](1)	E[e](2)	B[e]	C[e]	S[e]	N[e]
B 2.3 Sammohavinodanī (Vibh-a)						
Chapter 1-6	1-213	1-203	1-149	1-278	1-216	
Chapter 7-18	214-524	204-508	149-373	279-689	217-533	
volumes	1	1	1	1	1	

	E^e	B^e	C^e	S^e	N^e
B 2.4 Pañcappakaraṇaṭṭhakathā (Ppk-a)					
			Ppk-a I		
4.1 Dhātuk-a	114-138	1- 23	1-16	1-29	
4.2 Pp-a	170-254	25-104	17-79	31-139	
4.3 Kv-a	1-199	105-286	80-211	141-326	
			Ppk-a II		
4.4 Yam-a	51-107	287-340	212-255	327-449	
4.5 Paṭṭh-a					
(a) On Uddesa, Niddesa	8-68	341-394	256-303	451-529	
(b) On Kusalattika	230-315	394-481	303-376	529-652	
(c) On Remainder	345-367	481-499	376-391	652-677	
volumes	7 instalments	1	1	1	-

not published

The instalments of E^e are printed as follows:

Dhātuk-a together with Dhātuk (=Ppk-a I E^e);

Pp-a in JPTS 1913-14, reprint 1972 together with Pp (= Ppk-a II E^e);

Kv-a in JPTS 1889 (= Ppk-a III E^e);

Yam-a in JPTS 1910-12 (= Ppk-a IV E^e);

Paṭṭh-a together with Tikap in three separate sections as listed above (= Ppk-a V E^e).

The reprints have the same pagination as the editio princeps in each case.

	E^e	B^e	C^e	S^e	N^e
B 2.5 Samantapāsādikā (Sp)					
	Sp I	Sp I	Sp I	Sp I	Sp I
Nidāna	1-105	1- 78	1- 62	1-107	4- 91
Verañjarakaṇḍavaṇṇanā	106-201	79-168	62-138	108-230	92-193
On First Pārājika	202-284	169-247	138-204	231-336	194-279
	Sp II				
On Second Pārājika	285-392	247-345	205-284	337-473	280-387
		Sp II			Sp II
On Third Pārājika	393-479	1- 73	284-342	474-573	391-475
On Fourth Pārājika	481-516	73-104	342-366	574-616	476-511
	Sp III		Sp II	Sp II	
On Saṅghādisesa Rules	517-635	105-218	367-458	1-154	513-639
On Nissaggiya Rules	636-734	219-312	458-534	155-281	641-746
	Sp IV	Sp III			
On Pācittiya Rules	735-885	1-156	535-657	282-486	749-915
On Pāṭidesanīya Rules etc.	886-899	157-172	658-669	487-506	917-933
On Bhikkhunī Rules	900-949	173-231	670-712	507-568	935-994
	Sp V		Sp III	Sp III	Sp III
On Mahāvagga	951-1154	233-437	713-856	1-274	997-1228
	Sp VI	Sp IV	Sp IV		
On Cullavagga	1155-1300	1-136	857-957	275-460	1231-1392
	Sp VII				
On Parivāra	1301-1416	137-265	958-1057	460-636	1395-1537
volumes	7	4	4	3	3

B 2.6 Kaṅkhāvitaraṇī (Kkh)					
text	1-208	83-357	1-203	not available to me	not published
extras	epilogue is missing		adds 50 verses: 204-208		
volumes	1	1	1	-	-

	E^e	B^e	C^e	S^e	N^e
B 2.7 Sumaṅgalavilāsinī (Sv)					
	Sv I	SvI	Sv I	Sv I	
Nidāna	1-25	1-26	1-20	1-34	
7.1 On Sīlakkhandhavagga					
On Sutta 1-7	26-320	27-286	20-226	34-395	
	Sv II				
On Sutta 8-13	349-406	287-338	227-268	395-464	
7.2 On Mahāvagga		Sv II		Sv II	
On Sutta 14-16	407-615	1-207	267-432	1-287	
			Sv II		
On Sutta 17-20	616-696	208-289	433-496	287-392	
	Sv III				
On Sutta 21-23	697-806	290-403	496-590	392-550	
7.3 On Pātikavagga		Sv III		Sv III	
Sutta 24-34	807-1064	1-251	590-780	1-336	
volumes	3	3	2	3	

not published

Notes: Sv e^e(1) 321-348: index to Sutta 1-7;
Sv C^e gives wrong numbers to Sutta 23-30.
Sv E^e(2) has the same pagination as E^e(1).

B 2.8 Papañcasūdanī (Ps)					
8.1 On Mūlapaṇṇāsa	Ps I	Ps I	Ps I	Ps I	
On Sutta 1-10	1-302	1-306	1-270	1-413	
	Ps II		Ps II	Ps II	
On Sutta 11-20	1-94	307-398	1-78	1-125	
		Ps II			
On Sutta 21-50	95-423	1-320	78-352	126-570	
8.2 On Majjhimapaṇṇāsa	Ps III	Ps III	Ps III	Ps III	
(On Sutta 51-100)	1-454	1-309	1-312	1-415	
8.3 On Uparipaṇṇāsa	Ps IV	Ps IV	Ps IV		
On Sutta 101-130	1-239	1-169	1-155	416-641	
	Ps V				
On Sutta 131-152	1-110	170-254	156-224	642-754	
volumes	5	4	4	3	

not published

	E^e	B^e	C^e	S^e	N^e
B 2.9 Sāratthappakāsinī (Spk)					
	Spk I	Spk I	Spk I	Spk I	
9.1 On Sagāthavagga	1-356	1-325	1-273	1-417	
(Saṃyutta 1-11)					
	Spk II	Spk II	Spk II	Spk II	
9.2 On Nidānavagga	1-248	1-227	1-181	1-302	
(Saṃyutta 12-21)					
9.3 On Khandhavagga	249-353	229-324	181-256	303-437	
(Saṃyutta 22-34)		Spk III	Spk III	Spk III	
9.4 On Salāyatanavagga	354-404	1-47	1-33	1-58	
(Saṃyutta 35,1-15)					
	Spk III				
On Saṃyutta 35,16-19	1-73	48-114	34-83	59-146	
On Saṃyutta 36-44	74-115	115-152	83-107	147-193	
9.5 On Mahāvagga	116-309	153-341	107-235	194-421	
(Saṃyutta 45-56)					
volumes	3	3	3	3	

not published

Note: Spk III S^e refers to § 9.5 as Mahāvāra.

	E^e	B^e	C^e	S^e	N^e
B 2.10 Manorathapūraṇī					
10.1 On Nipāta 1	Mp I	Mp I	Mp I	Mp I	
On Vagga 1-13	1-123	1-96	1-70	1-131	
On Vagga 14	124-458	96-352	70-247	131-495	
	Mp II				
On Vagga 15-20	1-87	352-416	247-292	495-588	
		Mp II		Mp II	
10.2 On Nipāta 2	88-166	1-67	293-338	1-84	
10.3 On Nipāta 3	167-386	69-247	339-465	85-324	
	Mp III		Mp II		
10.4 On Nipāta 4	1-221	249-397	465-583	325-514	
		Mp III		Mp III	
10.5 On Nipāta 5	222-334	1-85	583-649	1-103	
10.6 On Nipāta 6	335-416	87-143	649-697	104-176	
10.7 On Nipāta 7	Mp IV				
10.7 On Nipāta 7	1-67	145-191	697-736	177-237	
10.8 On Nipāta 8	68-161	193-255	736-792	238-322	
10.9 On Nipāta 9	162-207	257-285	792-817	323-360	
	Mp V				
10.10 On Nipāta 10	1-78	287-341	817-862	361-430	
10.11 On Nipāta 11	79-100	343-357	863-876	431-451	
volumes	5	3	2	3	

not published

Mp I $E^e(2)$ has the same pagination as $E^e(1)$.

B 3 Concordance Between the Bibliography of the CPD (H. S m i t h 1948 Epilegomena to Vol. I, pp. 37^+-51^+) and the Literature Consulted for this Study

texts	CPD No.	editions and translations consulted					
B 3.1 The ten Buddhaghosa texts							
Vm	CPD 2.8.1	$E^e(1-2)$	B^e	C^e	S^e	N^e	$E^t(1-2)$	G^t
As	CPD 3.1,1	E^e	B^e	C^e	S^e		E^t	G^t
Vibh-a	CPD 3.2,1	E^e	B^e	C^e	S^e	N^e		
Ppk-a I (=Dhātuk-a)	CPD 3.3,1	E^e	B^e	C^e	S^e			
Ppk-a II (=Pp-a)	CPD 3.4,1	E^e	B^e	C^e	S^e			
Ppk-a III (=Kv-a)	CPD 3.5,1	E^e	B^e	C^e	S^e		E^t	
Ppk-a IV (=Yam-a)	CPD 3.6,1	E^e	B^e	C^e	S^e			
Ppk-a V (=Paṭṭh-a)	CPD 3.7,1	E^e	B^e	C^e	S^e			
Sp	CPD 1.2,1	E^e	B^e	C^e	S^e	N^e		
Kkh	CPD 1.1,1	E^e	B^e	C^e				
Sv	CPD 2.1,1	E^e	B^e	C^e	S^e			
Ps	CPD 2.2,1	E^e	B^e	C^e	S^e			
Spk	CPD 2.3,1	E^e	B^e	C^e	S^e			
Mp	CPD 2.4,1	E^e	B^e	C^e	S^e			
B 3.2 The Pāli Canon (except the Jātakas)								
Vin	CPD 1.2	E^e	B^e			N^e	$E^t(1-2)$	
D	CPD 2.1	E^e	B^e			N^e	E^t	$G^t(pt)$
M	CPD 2.2	E^e	B^e			N^e	$E^t(1-2)$	G^t
S	CPD 2.3	E^e	B^e			N^e	E^t	$G^t(pt)$
A	CPD 2.4	E^e	B^e			N^e	E^t	G^t
Khp	CPD 2.5.1	$E^e(1-3)$	B^e			N^e	$E^t(1-\ )$	G^t
Dhp	CPD 2.5.2	$E^e(1-4)$	B^e			N^e	$E^t(1-\ )$	G^t
Ud	CPD 2.5.3	E^e	B^e			N^e	E^t	G^t
It	CPD 2.5.4	E^e	B^e			N^e	E^t	G^t
Sn	CPD 2.5.5	$E^e(1-3)$	B^e			N^e	$E^t(1-\ )$	G^t
Vv	CPD 2.5.6	$E^e(1-2)$	B^e			N^e	$E^t(1-2)$	

texts	CPD No.	editions and translations consulted		
Pv	CPD 2.5.7	E^{e}(1-2)	B^{e}	N^{e} E^{t}
Th	CPD 2.5.8	E^{e}(1-2)	B^{e}	N^{e} E^{t}(1-2) G^{t}
Thī	CPD 2.5.9	E^{e}(1-2)	B^{e}	N^{e} E^{t}(1-2) G^{t}
Nidd I	CPD 2.5.11[1]	E^{e}	B^{e}	N^{e}
Nidd II	CPD 2.5.11[2]	E^{e}	B^{e}	N^{e}
Paṭis	CPD 2.5.12	E^{e}	B^{e}	N^{e}
Ap	CPD 2.5.13	E^{e}	B^{e}	N^{e}
Bv	CPD 2.5.14	E^{e}(1-2)	B^{e}	N^{e} E^{t}(1-2)
Cp	CPD 2.5.15	E^{e}(1-2)	B^{e}	N^{e} E^{t}(1-2)
Dhs	CPD 3.1	E^{e}	B^{e}	N^{e} E^{t}(1,3) G^{t}
Vibh	CPD 3.2	E^{e}	B^{e}	N^{e} E^{t}
Dhātuk	CPD 3.3	E^{e}	B^{e}	N^{e} E^{t}
Pp	CPD 3.4	E^{e}	B^{e}	N^{e} E^{t} G^{t}
Kv	CPD 3.5	E^{e}	B^{e}	N^{e} E^{t}
Yam	CPD 3.6	E^{e}	B^{e}	N^{e}
Paṭṭh (=Tikap, Dukap)	CPD 3.7	E^{e}	B^{e}	N^{e} E^{t}(pt)

B 3.3 Semi-canonical Pāli Texts

B 3.3.1 The Canonical Jātaka Collections (J) and the Jātaka Commentary(Ja)

J	CPD 2.5.10		B^{e} C^{e} S^{e} N^{e}	
Ja	CPD 2.5.10,1	E^{e}	B^{e} C^{e} S^{e}	E^{t} G^{t}

B 3.3.2 Other Post-canonical Pāli texts preceding Buddhaghosa

Nett	CPD 2.7.2	E^{e}	B^{e}	E^{t}
Peṭ	CPD 2.7.1	E^{e}	B^{e}	E^{t}
Mil	CPD 2.6	E^{e}	B^{e}	E^{t}(1-2) G^{t}
Dīp	CPD 4.1.1	E^{e}(1-2)	B^{e}	E^{t}(1-2)

B 3.4 Commentaries to the Khuddakanikāya (except Ja)

Pj I	CPD 2.5.1,1	E^{e}	B^{e}	E^{t}
Dhp-a	CPD 2.5.2,1	E^{e}(1-2)	B^{e}	E^{t}
Ud-a	CPD 2.5.3,1	E^{e}	B^{e}	
It-a	CPD 2.5.4,1	E^{e}	B^{e}	
Pj II	CPD 2.5.5,1	E^{e}	B^{e}	
Vv-a	CPD 2.5.6,1	E^{e}=Vv E^{e}(2)	B^{e}	

texts	CPD No.	editions and translations consulted	
Pv-a	CPD 2.5.7,1	E^{e}=Pv E^{e}(2)	B^{e}
Th-a	CPD 2.5.8,1	E^{e}	B^{e}
Thī-a	CPD 2.5.9,1	E^{e}	B^{e}
Nidd-a	CPD 2.5.11[1],1	E^{e}	B^{e}
	CPD 2.5.11[2],1	E^{e}	B^{e}
Paṭis-a	CPD 2.5.12,1	E^{e}	B^{e}
Ap-a	CPD 2.5.13,1	E^{e}	B^{e}
Bv-a	CPD 2.5.14,1	E^{e}	B^{e}
Cp-a	CPD 2.5.15,1	E^{e}	B^{e}

The underlined editions and translations are listed in the CPD bibliography. The following modifications apply in special cases: E^{e}(1-2) and E^{t}(1-2) show that only the first E^{e} and E^{t} is listed in the CPD.

Sp: CPD lists only Sp I-VI E^{e}, Sp I C^{e}, Sp I-II S^{e}.

Mp: CPD lists only Mp I-IV E^{e}, Mp I C^{e}.

D: D G^{t} (by E. Neumann) is not listed in CPD.

A I E^{e}(1) is not listed in CPD.

Dhp: E^{e}(2) 1914, by Suriyagoda Sumaṅgala Thera (PTS) is not listed in CPD. My Dhp E^{e}(3) and E^{e}(4) therefore correspond to Dhp E^{e}(2) and Dhp E^{e}(3) in CPD.

Dhs: E^{t} 1900 is listed in CPD. I have consulted[3] 1975 (3rd rev. ed.).

Paṭṭh E^{e}: Only Dukap and Tikap I are listed in CPD.

Ja: CPD lists only Ja I-II for C^{e}.

Peṭ: CPD lists only the specimen edition by R. Fuchs, Halle 1908, as E^{e}.

Th-a: CPD lists only Th-a I for E^{e}.

Additional Sources of Information

E^{e} and E^{t}: Issues of the Pali Text Society 1976 with "Addendum 1977", London

E^{e}: TPMA I (1964) pp. 95-116, TPMA IX (1970) pp. ge-ghe, TPMA X (1975) pp. gai-gaṃ, PPKN̄ avag Vol. I (1972) pp. gū-go[1]

C^{e}: the list of HWB publications (commentary series) appended to Ps IV C^{e} (1952)

G^{t}: Hellmuth Hecker: Der Pali Kanon, ein Wegweiser durch Aufbau und deutsche Übersetzungen der heiligen Schriften des Buddhismus, Hamburg, 1965, 20 pp.

B 4 Alphabetical Check List of Editors and Translators of Pāli Texts Consulted for this Study

(Only first prints E^e, E^t, and G^t are listed. E^e is to be implied after each text unless specified otherwise. Underlined volumes feature prefaces, introductions, or afterwords of considerable importance for the present study.)

editor/translator	date	text $E^e/E^t/G^t$	notes
Andersen, Dines	1897	Ja VII	
	1913	Sn $E^e(2)$	with H. Smith
Alsdorf, Ludwig	1966	Thī $E^e(2)$	
Barua, A.	1949	Peṭ	
Barua, D.L.	1939	Cp-a	
Bode, Mabel	1897	As	with E. Müller
	1902	indices to M III	ed. by R. Chalmers
Bollée, W.	1970	Kuṇālajātaka $E^e(2)$	SBB 26
Bose, M.M.	1934-35	It-a I-II	
Buddhadatta, A.P.	1923	Vibh-a	
	1931-40	Nidd-a I-III	
Burlingame, E.W.	1921	Dhp-a I-III E^t	extraits, HOS 28-30
Carpenter, J.E.	1886	Sv I	
	1886-1922	D I-II	with T.W. Rhys Davids
Chalmers, Robert	1896	M II, 1	using materials prepared by V. Trenckner
	1898	M II, 2	
	1899	M III	indices by M. Bode
	1926-27	M I-II $E^t(1)$	SBB 5,6
	1932	Sn $E^e(3)$, $E^t(2)$	HOS 37
	1895	Ja I E^t	gen. ed.: E.B.Cowell
Childers, Robert	1869	Khp $E^e(1)$	in: JRAS pp. 309-324
Cičak-chand, Ružica	1974	Sāmajātaka $E^e(2)$ with $G^t(2)$	
Cowell, E.B.	1895-1913	Ja I-VII	gen. editor
	1907	Ja VI E^t	with W.H.D. Rouse
	1913	Ja VII E^e	not available to me
Cone, M.	1977	Vessantarajātaka $E^t(2)$	assisting R.F.Gombrich

editor/translator	date	text $E^e/E^t/G^t$	notes
Dahlke, M.	1920	D G^t(pt)	
Dibben, C.	1913	Yam II	assisting C.A.F. Rhys Davids
Dutoit, Julius	1908-21	Ja I-VII D^t	
Fausböll, V.	1855	Dhp $E^e(1)$	with Latin translation
	1884	Sn $E^e(1)$	not available to me
	1877-96	Ja I-VI	
	1888	Sn $E^t(1)$	SBE 10 (pt)
	1900	Dhp $E^e(2)$	not available to me
Feer, Léon	1884-98	S I-V	
Foley, M.C.	1911-13	Yam I-II	assisting C.A.F. Rhys Davids
Francis, H.T.	1897	Ja III E^t	with R.A. Neil
	1905	Ja V E^t	gen.ed.: E.B.Cowell
Franke, Rudolf O.	1913	D G^t(pt)	
	1923	Dhp G^t	
Geiger, Wilhelm	1930, 1925	S I-II G^t	
Gehmann, H.S.	[1]1942	Pv E^t	SBB 12(pt)
	[2]1974	Pv E^t	SBB 30(pt)
Godakumbura, C.E.	1954	Ap-a	
Gombrich, R.F.	1977	Vessantarajātaka $E^e(2)$	assisted by M.Cone
Gooneratne, E.R.	1886	Vv $E^e(1)$	
	1892	Dhātuk with Ppk-a I	
Hardy, Edmund	1894	Pv-a	=Pv $E^e(2)$(per CPD)
	1896-1900	A III-V	
	1901	Vv-a	=Vv $E^e(2)$(per CPD)
	1902	Nett	
Hare, E.M.	1934-35	A III-IV E^t	PTS^t 25, 26; intr. by C.A.F. Rhys Davids
	1945	Sn $E^t(3)$	SBB 15

editor/translator	date	text $E^e/E^t/G^t$	notes
Horner, I.B.	1933-38	Ps III-V	
	1938-52	Vin I-V $E^t(2)$	SBB 10, 11, 13, 14, 20; but see note to Vin $E^t(1)$ by H. Oldenberg and T.W. Rhys Davids
	1946	Bv-a	
	1954-59	M I-III $E^t(2)$	PTS^t 29-31
	1963-64	Mil I-II $E^t(2)$	SBB 22, 23
	1966	Vin VI E^t	SBB 25
	1974	Vv $E^t(2)$	SBB 30(pt)
	1978	Bv $E^t(2)$, Cp $E^t(2)$	SBB 31
The numerous prefaces to editions and translations by other scholars, and to reprints written by I.B. Horner are not listed.			
Hunt, Mabel	1910	A VI	rev. and ed. by C.A.F. Rhys Davids
	1911	Yam I	assisting C.A.F. Rhys Davids
	1915	Khp $E^e(2)$, Pj I	assisting H. Smith
Kennedy, J.	1942	Vv $E^t(1)$	SBB 12(pt)
Kopp, Hermann	1930-56	Mp II-V	
	1959	indices to Th-a	ed. by P.L.Woodward
	1973	Mp I $E^e(2)$	
Kosambi, D.	1950	Vm $E^e(2)$	HOS 41; ed. by H.C. Warren(† 1899) rev. 1927 by. D. Kosambi with J.H.Woods
	1922-28	Ps I-II	
Jayawickrama, N.A.	1962	Sp(N) $E^e(3)$, E^t	SBB 21
	1974	Bv $E^e(2)$, Cp $E^e(2)$	
Joshi, C.V.	1933-47	Paṭis I-III	
Landsberg, G.	1913	Ppk-a II	with C.A.F. Rhys Davids
Law, B.C.	1914	Kv-a E^t	PTS^t 28
	1924	Pp E^t	PTS^t 12
	1938	Bv $E^t(1)$, Cp $E^t(1)$	PTS^t 9
	1959	Dīp $E^e(2)$, $E^t(2)$	
Lilley, M.E.	1925-27	Ap I-II	

editor/translator	date	text $E^e/E^t/G^t$	notes
Maskell, D.	1956	Kkh	
Minayeff, J.P.	1889	Ppk-a III	
Mizuno, K.	1938-47	Sp V, Sp VII	assisting J. Takakusu and M. Nagai
Morris, R.	1882	Bv $E^e(1)$, Cp $E^e(1)$	
	1883	Pp	
	1883	A I $E^e(1)$	
	1885	A I $E^e(2)$	see: A.K. Warder
	1888	A II	
Much, Hans	1920	Dhp G^t( )	
Müller, Eduard	1885	Dhs	
	1893	Thī-a	
	1897	As	assisted by M. Bode
Müller, F.Max	1881	Dhp $E^t(1)$	SBE 10(pt)
Nagai, M.	1924-47	Sp I-VII	with J. Takakusu; assisted by K. Mizuno in Sp V, Sp VII
Ñāṇamoli	1961	Khp $E^t(2)$, Pj I E^t	PTS^t 32
	1962	Nett E^t	PTS^t 33
	1964	Pet E^t	PTS^t 35
	1964	Vm $E^t(2)$	
Narada, Mūlapaṭṭhāna Charāto[2]	1962	Dhātuk E^t	PTS^t 34
	1969	Patth I E^t	PTS^t 37
Neumann, K. Eugen	1893	Dhp $G^t(3)$	
	1896-1901	M I-III G^t	
	1899	Th G^t, Thī G^t	
	1905	Sn G^t	
	1906-1918	D I-III G^t	
Normann, H.C.	1906	Dhp-a I,1 $E^e(1)$	
	1909-1915	Dhp-a I,2-V	
Normann, K.R.	1966	Th $E^e(2)$	
	1969	Th $E^t(2)$	PTS^t 38
	1971	Thī $E^t(2)$	PTS^t 40
Nyānaponika	1945	As G^t	unpublished typescript

editor/translator	date	text $E^e/E^t/G^t$	notes
Nyāṇatiloka	1911	Pp G^t	
	1918-22	A I-V G^t	
	1919-24	Mil I-II G^t	
	1931-42	Vm G^t	
Oldenberg, Hermann	1879	Dīp $E^e(1)$, $E^t(1)$	
	1879-83	Vin I-V	Sp(N) $E^e(1)$
	1881-85	Vin I-III E^t	SBE 13, 17, 20 (Pātimokkha and Khandhakas), with T.W.Rhys Davids
	1883	Sp(N) $E^e(1)$	appended to Vin III
	1883	Th $E^e(1)$	
Pe Maung Tin	1920-21	As I-II E^t	PTS^t 8, 9
	1923-31	Vm I-III $E^t(1)$	PTS^t 11,12, 21
Pischel, R.	1883	ThI $E^e(1)$	
Rhys Davids, C.A.F.	1900[1]	Dhs E^t	...[3]1974 , PTS^t 41
	1904	Vibh	
	1904	S IV	index volume
	1906	Dukap	
	1909	ThI $E^t(1)$	PTS^t 1
	1910	A IV	index volume assisted by Mabel Hunt
	1910-12	Ppk-a IV	in: JPTS, pp. 51-107
	1911-13	Yam I-II	assisted by M.C.Foley, M.Hunt, C.Dibben, M. Smith
	1913	Ppk-a II	with G.Landsberg
Rhys Davids, C.A.F.	1913	Th $E^t(1)$	PTS^t 4
	1915	Kv E^t	with Shwe Zan Aung
	1917-22	S I-II	PTS^t 7-10, with Sumaṅgala Thera, and F.L. Woodward
	1920-21	Vm I-II $E^t(1)$	
	1921	D III E^t	SBB 4, with T.W. Rhys Davids
	1921-23	Tikap I-III with Ppk-a V	index by H.Stede

editor/translator	date	text $E^e/E^t/G^t$	notes
	1925	M IV	index volume
	1931	Khp and Dhp $E^e(3)$ facing $E^t(\ )$	SBB 7
corrections and prefaces to works by other scholars:			
	1925	S III-V	PTS^t 13, 14, 16 see: F.L.Woodward
	1932-36	A I-V	PTS^t 22, 24-27 see: F.L.Woodward, E.M. Hare
Rhys Davids, T.W.	1881-85	Vin I-III $E^t(1)$	SBE 13, 17, 20 (only Pātimokka and Khandhakas), with H. Oldenberg
	1886	Sv I	with J.E. Carpenter
	1890-1903	D I-II	with J.E. Carpenter
	1890-94	Mil I-II $E^t(1)$	SBE 35, 36
	1899-1921	D I-III E^t	SBB 2-4, D III E^t with C.A.F. Rhys Davids
Rouse, W.H.D.	1895	Ja II E^t	gen. ed.: E.B.Cowell
	1901	Ja IV E^t	gen. ed.: E.B.Cowell
	1907	Ja VI E^t	see: E.B. Cowell
Schmidt, Kurt	1954	Dhp $G^t(8)$	
Schröder,	1892	Dhp $G^t(2)$	
Schulze,	1885	Dhp $G^t(1)$	
Seidenstücker, Karl	1910	Khp G^t	
	1920	Ud G^t	
	1922	It G^t	
Setṭhila (=Ashin Thittila)	1969	Vibh E^t	PTS^t 39
Shwe Zan Aung	1915	Kv E^t	PTS^t 5, with C.A.F. Rhys Davids

editor/translator	date	text $E^e/E^t/G^t$	notes
Smith, Helmer	1913	Sn $E^e(2)$	see: D. Andersen
	1915	Khp $E^e(2)$ with Pj I	assisted by M. Hunt
	1916-18	Pj II,1-3	
	1925	Dhp-a I,1 $E^e(2)$	
Smith, M.	1913	Yam II	assisting C.A.F. Rhys Davids
Stede, H.	1921-23	index to Tikap I-III with Ppk-a V	ed.by C.A.F. Rhys Davids and others
Stede, W.	1914	Pv G^t (pt)	
	1918	Nidd II	
	1931	Sv II	from materials prepared by T.W. Rhys Davids and J.E. Carpenter
	1932	Sv III	
Steinthal, P.	1885	Ud	
Suriyagoda Sumañgala Thera	1914	Dhp $E^e(3)$	
	1917	S I E^t	with C.A.F. Rhys Davids; PTS^t 7
Takakusu, J.	1924-47	Sp I-VII	with M. Nagai; Sp V, VII with M. Nagai and K. Mizuno
Talaing, S.	1915	Dhp-a V	
Taylor, A.C.	1894-97	Kv I-II	index volume
	1905-07	Patis I-II	
Thomas, E. J.	1916-17	Nidd I, 1-2	with L. de la Vallée-Poussin
Trenckner, V.	1880	Mil	
	1888	M I	(see also R. Chalmers for M II)
Vallée-Poussin, Louis de la	1916-17	Nidd I, 1-2	with E.J. Thomas
Walleser, Max	1924	Mp I E^e (1)	from material prepared by E. Hardy
	1930	Mp II	with H. Kopp

editor/translator	date	text $E^e/E^t/G^t$	notes
Warren, H.C.(1899)	1950	Vm $E^e(2)$	HOS 41; rev. 1927 by D. Kosambi
Weber, Albrecht	1860	Dhp $G^t(1)$	in: ZDMG
Windisch, Ernst	1889	It E^t	
Woods, J.H.	1922-28	Ps I-II	with D. Kosambi
Woodward, F.L.	1922-30	S II-V E^t	PTS^t 10, 13-16; see also: C.A.F. Rhys Davids
	1926	Ud-a	
	1929-37	Spk I-III	
	1932-36	A I-II, A V E^t	PTS^t 22, 24, 27; intr. by C.A.F. Rhys Davids
	1935	Ud E^t, It E^t	SBB 8
	1940-59	Th-a I-III	indices by H.Kopp

B 5 Bibliography to Part 1

B 5.1 Books and Articles by Modern Writers

Adikaram, E. W. [1]1946 [2]1953 Early History of Buddhism in Ceylon, Colombo, 154, L pp.

Alsdorf, Ludwig 1971 Das Jātaka vom Weisen Vidhura; in: WZKS 15, pp. 23-56

1964 The Ākhyāna Theory Reconsidered; in: JOIB XIII 3, pp. 36-48

1957 Bemerkungen zum Vessantara-Jātaka, in: WZKSO 1, pp. 1-70

Bapat, P. V. 1937 Vimuttimagga and Visuddhimagga, a comparative study, Poona, 171 pp.

Barnhart, C. L., a.o. 1980 The Second Barnhart Dictionary of New English, New York

Barua, Beni Madhab 1945 Buddhadatta and Buddhaghosa, Their Contemporaneity and Age; in: UCR III,1 (April 1945); repr. in A.P. Buddhadatta [r]1957 pp. 169-188

1942-43 [review:] Aṭṭhasālinī, ed. in Devanāgarī characters by P. V. Bapat and R. D. Vadekar, Poona, 1942, 404 pp.; in: IC IX, pp. 235-237

Bechert, Heinz 1973 Notes on the Formation of Buddhist Sects and the Origins of Mahāyāna; in: German Scholars on India, Vol. I, Vāraṇasī, pp. 6-18

1969 Zum Ursprung der Geschichtsschreibung im indischen Kulturbereich, in: NAWG Nr. 2, pp. 52-54

1967/68 Narasīhagāthā and Śrīśākyasiṃhastotra; in: Brahmavidyā. The Adyar Library Bulletin 31/32, Dr. V. Raghavan Felicitation Volume, pp. 567-579

1964 Kindlers Literatur-Lexikon, Band X, Zürich (s.v. Sīhaḷaṭṭhakathā, Visuddhimagga, etc.)

1958 Über das Apadānabuch; in: WZKSO 2, pp. 1-21

1957 Zur Geschichte der buddhistischen Sekten in Indien und Ceylon; in: La Nouvelle Clio, tome VII-IX (1955-57), Nos. 7-10, Bruxelles, pp. 311-359

Bollée, W. B. 1968a Some Lesser Known Pāli Texts; in: Pratidānam, Indian, Iranian, and European Studies Presented to Franciscus Bernardus Jacobus Kuiper on his Sixtieth Birthday, The Hague, pp. 495ff.

1968b Die Stellung der Vinaya-ṭīkās in der Pāli-literatur; in: ZDMG, Supplement I, 1-3, pp. 824-835

Buddhadatta, A.P. [r]1957 Corrections of Geiger's Mahāvaṃsa etc., Ambalagoda (Śrī Laṅka), pp. 1-93. This work also contains reprints of several articles referred to in part 1, as below:

pp. 142-157: Who Was Buddhaghosa ?

pp. 158-168: The Great Author of Summaries, Contemporary of Buddhaghosa ([1]1945; in: UCR III,1 pp. 34-60)

pp. 189-197: The Second Great Commentator, Ācariya Dhammapāla ([1]1945; in: UCR III,2 pp. 49-57)

Charpentier, Jarl 1910 Zur Geschichte des Cariyapiṭaka; in: WZKM 24, pp. 351-415

Cousins, Lance S. 1972 Dhammapāla and the Ṭīkā Literature, in: Religion, and Journal of Religion and Religions, Vol. 2, pp. 159-165

Franke, Rudolf Otto 1907 Dīpavaṃsa and Mahāvaṃsa; in: WZKM 21 pp. 203-250, and pp. 317-352

Frauwallner, Erich 1956 The Earliest Vinaya and the Beginnings of Buddhist Literature, Serie Orientale Roma Vol. 8

Geiger, Wilhelm [r]1973 Kleine Schriften zur Indologie und Buddhismuskunde, ed. by H. Bechert, Wiesbaden, 707 pp. (reprints)

[E t]1943 Pāli Literature and Language, transl. by Batakrishna Ghosh, Calcutta, 250 pp.

	1916	Pāli Literatur und Sprache, Straßburg, 183 pp.
	E^{t} 1908	The Dīpavaṃsa and Mahāvaṃsa and their Historical Development in Ceylon, transl. by E. M. Coomaraswamy, Colombo, 130 pp.
	1905	Dīpavaṃsa und Mahāvaṃsa und die geschichtliche Überlieferung in Ceylon, Leipzig
Hamm, F. R.	1962	Zu einigen neueren Ausgaben des Pāli Tipiṭaka, in: ZDMG 112, Neue Folge 37, pp. 353-378
Hinüber, O. von	1978	On the Tradition of Pāli Texts in India, Ceylon, and Burma; in: Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries (Symposium zur Buddhismusforschung I), AAWG, phil.-hist. Kl., 3. Folge, No. 108, pp. 48-57
Hornby, A. S., a.o.	1977	Oxford Advanced Learner's Dictionary of Current English, 7th impression
Horner, I. B.	1976	Sadda as "Word"; in: [G.P.] Malalasekera Commemoration Volume, Colombo, pp. 133-140
Kalupahana, D.J.	1970	Schools of Buddhism in Early Ceylon; in: The Ceylon Journal of the Humanities, Vol. I, pp. 159-190
Konow, Sten	1927	Ein Beitrag zur Quellengeschichte der singhalesischen Überlieferungen; in: Aus Indiens Kultur, Festgabe Richard von Garbe dem Forscher und Lehrer zu seinem 70. Geburtstage dargebracht von seinen Freunden, Verehrern und Schülern, Erlangen, pp. 33-36
Lamotte, Étienne	$^{1}_{2}$1958 1967	Histoire du Bouddhisme Indien, des origines à l' ère Śaka, Louvain, 862 pp.
	1957	Khuddakanikāya and Kṣudrakapiṭaka; in: East and West VII,4 pp. 341-348

Lévi, Sylvain	$^{1}_{2}$1929 1937	L' inscription de Mahānāma à Bodh-Gaya; in: Indian Studies in Honour of Ch. R. Lanman, pp. 35-47; repr.: Mémorial Sylvain Lévi, Paris, pp. 343ff.
Lüders, Heinrich	1941	Bhārhut und die buddhistische Literatur, AKM XXVI,3, Leipzig, 182 pp.
Malalasekera, G. P.	1928	The Pāli Literature of Ceylon, London, 329 pp.
Norman, K.R.	1978	The Role of Pāli in Early Sinhalese Buddhism; in: Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries (Symposium zur Buddhismusforschung I), AAWG, phil.-hist. Kl., 3. Folge, No. 108, pp. 28-47
Nyanatiloka, Bhikkhu	1952	Buddhistisches Wörterbuch, Konstanz 277 pp.
Paranavitana, Senarat	1928-33	Mahāyānism in Ceylon; in: Ceylon Journal of Science, Vol. II,1 (31st December 1928 to February 1933), pp. 35-71, Colombo
Przyluski, J.	1926-28	Le Concile de Rājagṛha, Introduction à l' Histoire des Canons et des Sectes Bouddhiques, Paris
Rahula, Walpole	1943	The Significance of "Ariyavaṃsa"; in: UCR I,1 (April 1943) pp. 59-68
Weller, Friedrich	1926	Über die Mandalay- und das Phayre-Manuscript des Vessantarajātaka; in: ZII 4, pp. 46-93
Winternitz, Moriz	1905-20	Geschichte der indischen Literatur, 3 vols., Leipzig
	E^{t}1927-33	History of Indian Literature, transl. by S. Ketkar and revised by the author, Calcutta, 3 vols.
Yaṃ, [Man^{3}krī^{3}mahā-sīri jeyasū] muiṇ^{3} khuiṇ^{3}mrui^{1}cā^{3} Ū^{3}	r1959	Piṭ-sm (cf. CPD 4.3.[6], written 1888 A.D.); Rankun (Haṃsāvatī), 311 pp.

Key to the Sigla Used in B 5.1

AAWG = Abhandlungen der Akademie der Wissenschaften in Göttingen
AKM = Abhandlungen für die Kunde des Morgenlandes
IC = Indian Culture, Journal of the Indian Research Institute
JOIB = Journal of the Oriental Institute Baroda
NAWG = Nachrichten der Akademie der Wissenschaften in Göttingen
UCR = University of Ceylon Review
WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes
WZKS = Wiener Zeitschrift für die Kunde Südasiens
WZKSO = Wiener Zeitschrift für die Kunde Süd- und Ostasiens
ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZII = Zeitschrift für Indologie und Iranistik

Reference works cited with sigla are listed on pp. XIIIff.

B 5.2 Classical Texts Consulted or Referred to

Preliminary:
Items which belong to the Pāli literature used for the compilation of the CVP and translations of these texts are treated in B 4. Other works listed in the bibliography of the CPD I (1948) are given abridged treatment. The bibliography of the SWTF should be referred to for Buddhist Sanskrit texts. Texts treated in the list of abbreviations (p. XIIIff.) are not dealt with again. Underling indicates important prefaces, introductions, or after-words.

Ariyavaṃsa (?) Suttasaṅgaha (CPD 2.9.2)
1957 E^e: R. Chaudhuri and D. Guha, Calcutta, 350 pp.

Upatissa Vimuttimagga (CPD 2.8.0)
1964 Vimuktimārga Dhutaguṇanirdeśa, a Tibetan text critically edited and translated into English by P. V. Bapat, London, 153 pp. (Delhi University Buddhist Studies No. 1); Tibetan title: rnam-par grol-ba'i lam las sbyaṅs-pa'i yon-tan bstan-pa

žes bya ba
1961 The Path of Freedom (Vimuttimagga) by Arhant Upatissa, translated into Chinese (Gedatsu Dō Ron) by Tipiṭaka Saṅghapāla of Funan, translated from the Chinese [into English] by Rev. N.R.N. Ehara, Soma Thera, and Khe=minda Thera, Colombo, LXI, 365 pp.
1963 Upatissa: Vimuttimagga
C^e: by Ratnajoti and Ratnapāla, Co=lombo
1958 Vimuktimārga Dhutaguṇanirdeśa, Tibe=tan text with Japanese translation and notes; ed. by Genjun H. Sasaki, Kyoto, 114 pp.

Kassapa V, King Dhampiyā-aṭuvā-gāṭapadaya (in Sin=halese language) (CPD 2.5.2,1(4))
1932-33 C^e: D.B. Jayatilaka, Colombo (not listed in CPD)
1976 E^e with F^t: J. Ver Eecke, Paris, 155 pp.

Dasavatthuppakaraṇa Saddhammasaṅgaha (CPD 4.3.1)
1890 E^e: N. Saddhānanda; in: JPTS pp. 21-90
1941 E^t: B.C. Law, Calcutta

Dhammakitti Cūḷavaṃsa (= Mhv 37:51-101:29)
1925-27 E^e(2)
1929-30 E^t
see: Mahānāma

Dhammapāla LĪnatthappakāsinī (CPD 2.1.11) (=DĪghanikāyatthakathāṭīkā)
1970 E^e: Lily de Silva, London, 3 vols.

Dharmakīrti, Deva=rakṣita dvītiya (=Devamitta Dharma=kīrti) Nikāyasaṅgrahaya, or Śāsanāvatāraya (in Sinhalese language) (CPD 4.3.(2))
1935 C^e: A.S. Perērā, Colombo, pp. VIII, 88

Nandapaññā (?) Gandhavaṃsa (or: Ganthavaṃsa)(CPD 4.3.3)
1886 E^e: J.P. Minayeff; in: JPTS pp. 54-80;

		index by Mabel Bode; in: JPTS 1894-96, pp. 53-86
Paññāsāmi		Sāsanavaṃsa (CPD 4.3.4)[written 1861]
	1897	E^e: Mabel Bode, London
	1952	E^t: B.C. Law, SBB 18
Buddhaghosuppatti		(CPD 4.2.4)
	1892	E^e with E^t: J. Gray, Rangoon
Mahānāma		Mahāvaṃsa (Mhv 1:1-37:50) with Culavaṃsa by Dhammakitti (Mhv 37:51 -101:29) (CPD 4.1.2)
	1837	E^e(1): G. Turnour
	1908	E^e(2): Wilhelm Geiger
	1925-27	E^e(Cūlavaṃsa): Wilhelm Geiger
	1912	E^t: Wilhelm Geiger and Mabel Bode
	1929-30	E^t(Cūḷavaṃsa): Wilhelm Geiger and Mabel Bode
		Extended [=Cambodian] Mahāvaṃsa,
	1937	E^e: G.P. Malalasekera, Colombo
Raṭṭhapāla		Sahassavatthuppakaraṇa (not in CPD) [written appr. 976 A.D.]
	1959	C^e: A.P. Buddhadatta, Ambalangoda
Vaṃsatthappakāsinī		(CPD 4.1.2, 1)
(=Padyapadoruvaṃsa-vaṇṇanā)	1935-36	E^e: G.P. Malalasekera, London, 2 vols.
Vesaturu-dā-sanne	1950	(not in CPD), E^e: D.E, Hettiaratchi, Colombo

L e b e n s l a u f

Am 13.4.1942 wurde ich als Tochter des Arztes Dr. Heinz Lottermoser und seiner Ehefrau Ingeborg, geb. Hartmann in Berlin geboren. Ich besuchte folgende Schulen:

(1) Grundschule Hecklingen, Krs. Staßfurt (DDR), 1.-4. Klasse,
(2) Marienschule der Ursulinen zu Hildesheim, 5.-8. Klasse,
(3) Freie Waldorfschule Hannover, 8.-12. Klasse.

Im Herbst 1959 siedelte unsere Familie vorübergehend nach Birma (Südostasien) über, wo ich bis 1969/70 verblieb. In Birma besuchte ich die Universitäten Rangun und Mandalay. Das Studium an der Arts and Science University of Rangoon von 1960-65 schloß ich mit dem akad. Grad des Bachelor of Arts (Honours; bestanden mit Auszeichnung) ab. Meine Studienfächer waren: Pāḷi (Hauptfach, 5 Jahre), Englisch (3 Jahre), Geographie (2 Jahre), und Philosophie (1 Jahr). Professor im Hauptfach war U Aung Than. Das Studium an der Arts und Science University of Mandalay von 1965-70 schloß ich mit dem akad. Grad des Master of Arts (M.A.) ab. Der zweiteilige Studiengang bestand aus Übungen in Sanskrit, Pāḷi, Prakrit, Asoka-Inschriften etc. mit schriftlichem Abschlußexamen (bestanden 1967) und der Anfertigung einer schriftlichen Arbeit über das Thema "The Doctrine of Relationship (Paṭṭhāna)", vorgelegt im Dezember 1969, mit mündlicher Prüfung zum gleichen Thema bei Professor U Tin Lwin im März 1970.

Im Wintersemester 1969/70 immatrikulierte ich mich an der Johann-Wolfgang-Goethe Universität in Frankfurt/M. und studierte dort die Fächer Ostasiatische Philologie bei Prof. Karow, Indogermanische Sprachwissenschaften bei Prof. Thomas, und Englische Philologie.

Im Sommersemester 1971 begann ich das Weiterstudium an der Georg-August Universität in Göttingen mit dem Hauptfach Indologie und den Nebenfächern Tibetisch und Anglistik. Ich nahme an Übungen von Prof. Bechert, Prof. Gardner, akad. Rat Dr. Geiger, akad. Rat Dr. Roth, Dr. Ruelius, Frau Dr. Sander, Prof. von Simson (jetzt in Oslo), Prof. Vogel (jetzt in Bonn) und Herrn Champa Thubten Zongtse teil.

Im Zeitraum 1977-79 arbeitete ich als wissenschaftliche Angestellte am Sanskritwörterbuch der Turfanfunde der Akademie der Wissenschaften und Literatur in Göttingen. Seit Oktober 1979 bin ich als wissenschaftliche Mitarbeiterin für die Indologische Kommission der Akademie der Wissenschaften und Literatur in Mainz tätig, welche in Zusammenarbeit mit der Königlich Dänischen Akademie der Wissenschaften und der Literatur in Kopenhagen das Critical Pāli Dictionary herausgibt.

Mori (1984) independently undertook larger-scale studies of the Pāli *Aṭṭhakathā* literature.[21] Their research has uncovered the nature of the early exegetical tradition and Buddhaghosa's own contribution to the Pāli commentaries; although they have used different methods, there are some common findings and observations.[22] I have selected Lottermoser's work for a summary of the early history of the commentarial literature,[23] which is pertinent to our discussion of the date of the Theravādin exegetical texts.

Lottermoser examines approximately 2600 verse passages[24] from the nine selected Pāli commentaries[25] which are traditionally attributed to Buddhaghosa and from his main work, the *Visuddhimagga*. As her central theme is the source material for the *Aṭṭhakathā*, she accordingly investigates all the verse passages in the texts as an effective clue to the source material that must have been current in the early stages of the formation of the Theravādin commentaries. All the verse passages collected from those ten texts are examined from four different standpoints: 1) the length of the individual verse passage, 2) duplication (i.e. repeated occurrence) within the ten texts, 3) source references obtained, and 4) parallels traced in the commentaries of the *Khuddaka-nikāya*.[26] Detailed investigation with this unique method reveals that the lost source material, which is collectively called *Sīhaḷaṭṭhakathā*, had gradually grown up in four stages, namely, the stages of floating traditions, diversification, standardisation, and translation.

21 Lottermoser's work was submitted as a Ph.D. thesis to the University of Göttingen, Germany, in 1979 and printed privately in 1982 from typescript for distribution to the libraries of universities and scholars, under the title – *Quoted Verse Passages in the Works of Buddhaghosa: Contributions towards the Study of the Lost Sīhaḷaṭṭhakathā Literature*. Sodō Mori's work, however, was submitted as a D.Litt. thesis to the University of Tokyo, Japan, in 1980 and published in Japanese under the title – *Pāli Chūshaku-bunken no Kenkyū* (*A Study of the Pāli Commentaries*) in 1984; parts of this book were translated into English and published in his book, *Studies of the Pāli Commentaries: A Provisional Collection of Articles* (1989).

22 Lottermoser mainly focuses upon an examination of all the verse-passages of the selected commentaries; whereas Sodō Mori is chiefly concerned with the proper names, geographical references, the views presented anonymously, and so on. He reviewed Lottermoser's book and compared it with his own work, see Mori (1989, pp. 159-177).

23 Lottermoser (1982), pp. 221-229. See also a useful Table (XXXI) which conveniently summarises the growth of the *Sīhaḷaṭṭhakathā* in four stages of floating traditions, diversification, standardisation, and translation.

24 The length of the verse passages is classified thus: single verses embedded in prose (71. 9 %), long verse passages (23. 7 %), and verse fragments (4. 4 %).

25 The first four *Nikāyas* (Sv, Ps, Spk, Mp) and the three *Abhidhamma* commentaries (As, Vibh-a, Ppk-a), the *Vinaya* commentaries (Sp) and the *Pātimokkha* commentary.

26 By "parallel" she means verses occurring in the texts attributed to Buddhaghosa which are also found in the *Khuddakaṭṭhakathā*, i.e. the commentaries which are not attributed to Buddhaghosa. See Lottermoser (1982), pp. 89ff.